

The Living Church.

SATURDAY, MAY 30, 1885.

HYMN TO THE BLESSED TRINITY

BY J. J. L. ENGLAND.

O Godhead of the Father,
O Godhead of the Son,
O Godhead of the Spirit,
Blest Godhead Three in One!
All glory, power and honor
We render unto Thee,
Threë Persons in One substance,
Mysterious Trinity!

O Godhead of the Father
Who wast ere time began,
And as the great Creator
Revealed Thyself to man,
All glory, power and honor
We render unto Thee,
I am from everlasting,
Mysterious Trinity!

O Godhead blest for ever
Thou co-existent Son,
Begotten of the Father
And with Him ever one,
All glory, power and honor
We render unto Thee,
Redeemer of Thy creature,
Mysterious Trinity!

O Godhead of the Spirit,
From Father and from Son
Proceeding, uncreated,
Almighty Three in One,
All glory, power and honor
We render unto Thee
O sanctifying Spirit,
Mysterious Trinity!

O Godhead of the Father,
Of Spirit and of Son,
Co-equal, co-eternal,
An undivided One!
With angels and archangels
Our praises rise to Thee
O Holy, Holy, Holy,
Mysterious Trinity!

Detroit, 1885.

NEWS AND NOTES.

It is understood that the Rev. S. D. Ferguson, Bishop-elect of Cape Palmas, will be consecrated in New York by the Presiding Bishop about the middle of next month.

It was a very graceful act on the part of the editor of *The Churchman* to insert in full in his paper the recent appeal of our Chicago correspondent for *The Living Church* Cot in St. Luke's Hospital. If the constituency of each paper would interest itself, the \$4,000 would be very speedily raised.

LORD TENNYSON has written the following epitaph for General Gordon:
"Warrior of God, man's friend, not here below,
But somewhere dead far in the waste Soudan;
Thou livest in all hearts, for all men know
This earth hath borne no simpler, nobler man."

ON Sunday last, Queen Victoria entered the 67th year of her age, and in a few weeks she will enter upon the 48th of her reign. But three English sovereigns have sat for a longer time upon the throne; these were Henry III., Edward III. and George III., Victoria's grand-father. It is to be hoped that the gentle lady, to whom all wish well, may occupy her august position for years yet to come.

THE Archbishop of Canterbury, in replying to the speech of presentation of his episcopal cross, raised quite a laugh when he said that he regretted much the absence of his brother of Rochester, who, by the ancient consti-

tution of the kingdom, is the official cross-bearer before the Primate. Bishop Thorold has hardly yet got over his dread of the sacred emblem.

MR. C. POWELL, Secretary of the Church of England Working Men's Society, left England for the United States, on May 23, and will arrive in New York on Trinity Sunday. As Mr. Powell is obliged to be back in England the first week in July, to arrange for Annual Delegates Congress, his engagements in the States will be limited, but he will visit New York, Troy, Philadelphia, Boston and other cities. The Archbishop of Canterbury is much interested in the society which Mr. Powell represents, and has, I believe, expressed himself highly pleased with its method of working.

It is said that in case of war the wealthy Russian monasteries would place their riches at the disposal of the government, and this recalls a good story of the late Czar, which *se non e vero, e ben trovato*. Over the catacombs at Kief there is a well-known religious house called the Petsherskaia Laura, whose Prior, during the Crimean War, lent the Czar Nicholas five millions of roubles, in acknowledgment of which the potentate gave a bond in his own handwriting. The precious document was kept in a jewelled casket, and twenty years later, when Nicholas had long slept with his fathers, Alexander II., his son and successor, visited the monastery for the purpose of inspecting some historical documents; the Prior handed it to him with a profound obeisance, and hoped for immediate payment when he saw the Czar press it reverently to his lips and heard him exclaim, "In this you possess a treasure worth ten times the sum it represents!" A pause ensued, and then, to the monk's deep disappointment, the Czar handed the paper back, saying, "I will not rob you of your priceless treasure. Keep it as a sacred relic, for it is my father's own handwriting, and you have not purchased it too dearly!"

THE venerable and justly venerated Bishop of Ohio appeals, through his diocesan journal, for an explanation of "Neo-Evangelical," a compound word which I recently used in this column. I meant simply a Low Churchman of the new school—the school, a large and growing one, which advocates surpliced choirs, frequent Communion, and hearty services, the school of which Dr. Bickersteth, now Bishop of Exeter, may be taken as the English representative, and Mr. Rainsford, of St. George's, New York, as the American. Point may be given to this explanation by the following from *The Rock*, hitherto an extremely Low Church journal which has now become "Neo-Evangelical:"

Can we be surprised that the younger members of our Church are not always satisfied with what pleased their elders well enough? It is surely somewhat arbitrary and unreasonable to demand that, while high art, music, and general culture, are encouraged and stimulated in our homes, our schools, our public institutions, and in every part of our secular life, they should be placed under the strictest restraint in the House of God, and introduced with jealous eye and sparing hand into our worship. Those who insist now upon the ritual that was deemed decent and sufficient by the Evangelicals of 1850 may find that, by so doing, they are defeating their own ends, and handing over the

youth of England to those whose teaching does not represent the Church of the Reformation.

AND speaking of this, to show how far an extremist can go, let me quote a few blasphemous sentences, from the latest issue to hand, of that appalling journal, *The English Churchman*. Comment is fortunately needless, and would be necessarily too severe: "The cross is not an emblem of Christianity, but the symbol of an idolatrous and obscene worship, which was denounced in the 8th chapter of Ezekiel, in a vision to the Prophet, and which had its origin in Ancient Babylon, and was never used in the Christian Church until it became Paganized centuries after the times of the Apostles. The word Cross, as now understood, is not to be found in the original Greek of the New Testament Scriptures, and how an Archbishop of the Church of England can designate so filthy a symbol as the 'Standard of the King of Kings' is beyond my comprehension. I cannot find language in which to describe it properly. It is a proof, and a lamentable one, of the degenerate and fallen character of our Church from Scriptural purity. 'Woe unto him that saith to the wood, awake; to the dumb stone, arise; it shall teach.' Hab. ii:19. Well may our poor country know sorrow! Well may evil days overtake us! for there is none to cry aloud in these days of our backsliding. 'Therefore will I also deal in fury,' saith the Lord! Truly the righteous standard of God—'The Word!'—has been degraded! An idol—the work of men's hands—has been exalted in its place! and so surely may we write 'Ichabod' on the glory of England! God help us!" S.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXV.—ANGLICAN JURISDICTION AND CATHOLICITY.

"The Church is Catholic. When the bishops of the whole Anglican communion, English, Scotch, American, and from all parts of the world, assembled together at Lambeth in 1870, the Synod declared 'that there was one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church, the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain freely the Catholic faith as set forth by Ecumenical councils of the Universal Church.'"

A National Church might have valid orders, and yet by heresy or schism have cut itself off from Catholic Christendom and have lost its jurisdiction. If all jurisdiction flows from the Bishop of Rome (which is the modern Ultramontane fiction), then, in casting off his authority, our Church became schismatic. But it is enough to say that this Ultramontane theory is a recent innovation—*nuper inventum et ante haec tempora inauditum*.

Our Church in the British period owed nothing to the Bishop of Rome. According to the ancient canons of the universal Church every provincial Church possessed inherent jurisdiction,

¹ and most notably the *autocephalous* Churches, as of Cyprus and Britain. When Augustine received the Archbishopric of Canterbury, it was not as a lieutenant of the Roman Pontiff but "as an independent bishop of a See in a country which had never been included in the Patriarchate of Rome,"² as the "*Papa alterius orbis*."³ Gregory, in fact appointed Augustine to be Archbishop of London (though by the authority of the king of Kent he was actually placed in Canterbury instead of London,⁴ and Augustine was consecrated by French bishops; but Gregory ordered that "for the future the Bishop of London should be consecrated by his own synod (*i. e.* in England), and that his jurisdiction should extend over the whole island.

The English Church was therefore complete in itself. And as to its archbishops, the learned canonist, Thomasinus says: "The confirmation of the Roman See was not to be waited for." The archbishops both of Canterbury and York were generally appointed by the king, elected by the clergy or Cathedral Chapter, and consecrated in England. Until into the 12th century only two archbishops of Canterbury and none of York, were consecrated by the Bishop of Rome; nor is there even "any clear instance of the Pope's confirming the election of English Metropolitan till the time of Richard, Archbishop of Canterbury, in 1174." The English Church was never lawfully dependent on Rome or Constantinople or any other foreign See for her jurisdiction or ecclesiastical right to exercise her Catholic orders and spiritual power within definite territorial limits. "The English clergy derive their jurisdiction from their own bishops, and these from their bishops who went before them back to the beginning, as every Christian Church whatever derived theirs, without one thought of the Bishop of Rome, for some 1200 years, and as the whole Eastern Church derives hers until this very day."⁵

The Anglican Reformers certainly had no idea of committing the sin of schism or of making a Protestant Church. They simply designed—and in the Providence of God accomplished—the freeing and purifying of so much of the Catholic Church as came under their own jurisdiction. As Bishop Williams remarks: "There is not the smallest thought of separating from the unity of the Catholic Church of Christ, far less of founding a new Church. The law of historic continuity is all along asserted and acted on."⁶

But even had the English Church been guilty of schism (which she was not) it would have been justifiable (if ever a schism could be), for the corruption of Western Christendom had become intolerable. Even the Bishop of

[1] See Bishop Forbes on Art. XXXVII and Bailey on the "Jurisdiction and Mission of the Ang. Epis.," Sec IV.

[2] *Id.*, p. 44. Cf also note p. 96 of "The Eng. Ref. by the Rt. Rev. J. Williams, D. D., LL. D., Bp. of Conn. "The Roman Patriarchate" says he "included the ten provinces placed under the *Vicarius urbis*, namely, Italy, south of the Italic Diocese and the three adjacent islands."

[3] Coit's Early Hist. etc., note p. 140.

[4] The Christian kings of England always had share in appointing bishops. See [e. g.] the general synod of the English Ch., A. D. 1072, where it was decreed among other things: "If the Archbishop of York shall die, his successor, *acceptantibus* the gift of the archbishopric from the King, shall come to Canterbury to receive canonical ordination." Wm. of Malmshurgh, Hist. of the Kings, Book 3, p. 263.

[5] Haddan Apost. Succ. in the Ch. of England, p. 282.

[6] Eng. Ref. pp. 122-3.

Rome himself, Adrian VI., who labored so hard for reform during his brief pontificate (but as Bishop Williams naively remarks: "Reforming popes seem to have had but short reigns) freely admitted that "many abominations had existed for a long time, even in the Holy See. Yea, that all things had been grievously altered and perverted." Unlike the so-called "reformers" on the continent, who broke altogether with the past, and kept neither jurisdiction nor orders, our Church retained both, and indeed used as much care that on her part there should be no schism from the rest of the Catholic Church, as that there should be no loss of the Apostolic Succession or the Orthodox Faith. Canon xxx of the Anglican code, in allusion to the Reformation, says:

"So far was it from the Church of England to forsake and reject the Churches of Italy, Rome, Spain and Germany, or any other such like Churches, that it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen from themselves in their ancient integrity, and from the Apostolic Churches, which were their first founders."

At the election and Consecration of Parker, there was no intimation of such a thing as his receiving and holding any different office in the Catholic Church from that of the sixty-seven previous occupants of the Throne of St. Augustine. The mandates for his election and Consecration did not say that the Catholic Church being now at an end in England, a protestant archbishop would be elected for a Protestant Church; but, on the contrary, after alluding to the vacancy occasioned by the death of "the Lord Reginald Pole, last and immediate Archbishop," they ordered the election, confirmation, and Consecration, of his successor in the same office, in the same Church.⁷ Indeed one bishop—Kitchen of Llandaff—held his sacred office under Henry, Edward, Mary, and Elizabeth, never for a moment imagining that he had been a bishop in more than one Church all the while. Out of 9,400 clergy only 189, at the most, refused to accept the reforms which, however important, were merely an *episode* in the continuous life of the Anglo-Catholic Church. Queen Elizabeth always professed herself a Catholic. Archbishop Parker in his last will and testament declared: "I profess that I do certainly believe and hold whatsoever the Holy Catholic Church believeth and receiveth." The mere casting off of the *usurped* dominion of a foreign prelate, who had no more right to the obedience of England than the Bishop of Delaware has to the obedience of Canada, did not in the least mar the catholicity of our Church. During the reigns of Henry and Edward, and to the 11th year of Elizabeth—1531 to 1570—the English Church reasserted her independence of Rome,⁸ and yet those English Churchmen who really believed in the supremacy of the Roman Bishop, none the less worshipped and received the Sacraments in the parish churches, just as before. As Lord Chief Justice Coke said, in 1607, "Generally (of) all the Papists in this kingdom, not any of them did refuse to come to our Church and yield their obedience to the laws established. And they all continued, not any one refusing to come to our

churches during the first ten years of her Majesty's government." The Queen also asserts the same in a message to the French Government, in 1570, saying: "They did ordinarily resort * * * in all open places, to the churches, and to Divine service in the church, without any contradiction or show of misliking."

Thus the whole nation was peaceably settling down to the old Church, "Catholic, Reformed, and Free," when, in 1570, the Bishop of Rome, Pius V., issued his famous bull, entitled, "The Damnation and Excommunication of Elizabeth"—deposing the Queen, forsooth: absolving all her subjects from their oath of allegiance, and commanding them to withdraw from the Church. A mere handful of Englishmen, in disloyalty to the Catholic Church, and in treason to the Government, seceded and formed the *Roman Schism* or Italian Mission in England.

We never ex-communicated them; we never broke fellowship with them; we have never repelled them from our altars. As St. Cyprian said of the Novatian schismatics in the third century, "We did not depart from them, but they departed from us."¹⁰

The petty schism thus started aimed at nothing less than the complete subjugation of the Catholic Church and the State of England, to a certain bishop residing in Italy. But despite Latin anathemas, Jesuit plots, and Spanish Armadas, God saved both His Church and the State.

The Roman schism in England has been a failure. It is a mere parasite and exotic having no organic connection with the ancient tree, no lineal descent from the dear old Catholic Church of St. Alban and St. Chad, Augustine, Theodore and Langton. It was not until 1850 that the Bishop of Rome presumed to intrude diocesan bishops into English Sees, in direct violation of the thirty-sixth Apostolic canon re-enacted in substance again and again by councils provincial and general.¹¹ Pius IX., moreover in making *Westminster*, instead of Canterbury, the Metropolitan See of his English schism, seemed to forget that his *infallible* predecessor, Boniface, in the seventh century, decreed that *Canterbury* should forever be the Metropolitan See of all Britain, no matter what changes should take place, pronouncing dreadful curses on any one who should presume to alter his decree.¹²

I leave it to any candid reader to say which are the schismatics, the Anglo-Catholics, who have remained in the old Church cleared of corruptions but not shorn of any mark of Catholicity, or the few Recusants who at the beck of a foreign prelate left their Mother Church and reared altar against altar.

The English Church never claimed to be Protestant, never once officially wrote the word. As the fogs of the eighteenth century clear away, as Churchmen become more familiar with the history of the Church and the principles of the Reformation, it will be looked upon as one of the marvels of history that we Anglicans should ever for one moment have imagined ourselves anything but *Catholics*; that we should ever, even in careless and casual conversation, have yielded the name, the privilege, and the honor of Catholicity to the Latin intruders, or allowed ourselves to be called by a misnomer borrowed from German sectarians. It is like a wealthy miser who persists in

calling himself *poor*, till he comes to believe that he is a *pauper*.

It should be remembered that William III., "the dull usurper of Orange" (as Bishop Coxe calls him), being desirous to identify the Catholic Church of England with dissenters and continental Protestants, sent a message to convocation in which he speaks of his "interest for the Protestant religion in general, and the Church of England in particular." Even this indirect association of our Catholic Church with *Protestantism* was not allowed to pass; and after a thorough discussion, "an address of thanks was presented to the king in which the word *Protestant* as applied to the English Church was omitted."¹³

The English Church in her authorized prayers says: "We pray for the good estate of the *Catholic Church*." [Query: Is this a prayer for Popery?] Again: "That it may please Thee to rule and govern Thy Holy Church Universal,—*Sanctum Ecclesiam tuam Catholicam*. Twelve times a year every Englishman is expected to make that grand and stately confession which begins: "Whoever would be saved it is before all things necessary that he hold the *Catholic* faith," and which abounds in such expressions as "The Catholic Faith is this," and, "We are forbidden by the *Catholic* religion."

Even we American Churchmen (though we took the civil title "Protestant Episcopal") still claim to be and are that part of the Catholic Church which has *lawful jurisdiction* in the United States, and we authoritatively pray that we may die "in the communion of the *Catholic* Church."

In the words of the venerable Dr. Coit, "To prejudiced Protestants who ignorantly eschew the word *Catholic* as dangerous, it may be enough to say, it is ridiculous (not to use a more solemn word—blasphemous) to say in church, in God's presence, 'I believe in the Holy Catholic Church,' and to repudiate or dishonor the word in *man's* presence."

"The separation," says Dr. Seabury (late Professor in General Theological Seminary, New York), "was from the Court of Rome in respect to its claim of jurisdiction in England, and not from the Church of Rome in respect to any points of faith or order that had been ruled by the Catholic Church. Leaving the Bishop of Rome to govern the Churches of Rome, and the Churches also of such other countries as deemed it for their benefit to continue subject to his jurisdiction, the Church of England, under the protection of the State, resumed the responsibility of governing herself and her members agreeably to the word of God and Catholic tradition. No change was made which offended the consciences of her members. The Church remained Apostolic and Catholic, and gave to her clergy and children this golden Rule of Faith:—

"Preachers shall, in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that doctrine by the Catholic Fathers and ancient bishops." (Decree of Convocation, 1571.)"

[13] Hore's eighteen centuries, p. 448.

CHRISTIAN UNITY.

BY THE REV. R. W. LOWRIE.

WHICH CHRISTIAN BODY OFFERS THE MOST LIKELY BASIS OF AGREEMENT?

There are three things about which Christians differ: doctrine; mode of worship; and church government.

In regard to "doctrine," we may assume that it must (1.) be *true*; (2.) consist of the *chief* truths only; and, (3.) be *concisely* expressed.

There is a certain Christian Body, whose "doctrine" seems to fulfil these three conditions.

Take, first, what it calls its Creed. It is "true;" for it can be proved, word by word, from the acknowledged standard of truth, Holy Scripture. It consists of the "chief truths" only; avoiding all trivial issues, and confining itself to a few facts, and a few leading doctrines. It is "*concisely expressed*;" not entering into unwise details, or unneeded definitions. It does not, for example, attempt to explain *how* our bodies shall be raised, or *how* identity shall be preserved; but contents itself with a general statement of a belief in a Bodily Resurrection.

Take, secondly, its Sacraments; which, for convenience's sake, we will consider under this head. They, also, are "true;" and that there are the two Sacraments of Baptism and the Lord's Supper, ninety-nine out of every hundred admit. That they are the only two that are essential, the same large proportion of minds agree. That she fulfils the third condition above assumed, is manifest, for she holds them in sufficiently general terms, and yet terms sufficiently restrictive,—the very words of Scripture, indeed,—neither explaining them, nor explaining them away.

And, now, we are ready to sum up our first point, "doctrine." Her "Creed" is one board in the platform; her "Sacraments" the other. What more likely basis of doctrine, then, than the Historic Creed, and the Scriptural Sacraments? Of the latter, was it not said, "baptize all nations?" "drink ye all of This?" And the former—what is it? The family relic of this particular Church of which I speak? or, the heirloom of all Christendom?

And, mark, that not only does the Church I refer to, seem to offer, in respect of "doctrine," a most likely basis of unity, but that, upon her basis, nine tenths of all Christians are already at unity. The Church of England, with its colonial dependencies, the Greek Church, the *Latin* Church, the Old Catholics, and others, inherit this creed; use it in worship; and make it the symbol of fellowship, and the basis of belief. Besides which, some of the Christian bodies around us endorse it, and print it in their books of instruction; although, from the absence of a liturgical worship, it has fallen into disuse among them. It may be found in Methodist books, and in Presbyterian. And as to the Sacraments, that Christian body which holds seven instead of two, makes a wide distinction between these two, and the other five; holding the latter as inferior to the former.

Perhaps Christians are already at unity to a greater extent than they get credit for!

I have said nothing of the Thirty-nine Articles of the Church to which I allude.

Nor of her scattered doctrine—that running through the offices and services. Details are for the Treaty of Peace. A "protocol" discusses only general matters; and these in but a rough manner.

And thus much for the item of "doctrine."

II. Now, "mode of worship." Of worship, it may be assumed, that it should be, (1.) to *edification*; and, (2.) *common* to all.

And there is a certain Church whose mode seems to fulfil these conditions.

[7] See Letters Patent in article XXIII. of this series.

[8] It must be remembered, too, that for some 200 years previous it had been unlawful for any English Churchman to receive any appointment from Rome, or make any appeal to Rome.

[9] See Coit's Early History, etc. Note, p. 6.

[10] De Unit. Eccl. p. 256.

[11] Bailey's Juris. and Miss. of the Ang. Epis. p. 68.

[12] Id. p. 47, quoted from William of Malmesbury

Her mode seeks the good of the worshipper, as well as the glory of the Worshipped. Her days of fast and festival are meant to promote the good of all who keep them. Her rites and ceremonies, which are but few; her postures, which are but three—the same number as those of others—all aim at the same result. And so in all other respects. It cannot be said that her "mode" is not "edifying."

It is also "common." All her children are encouraged and required to take part in it; and visitors invited to do so. I need not, surely, dwell upon this point.

As to some liturgical mode being desirable, the fact, that, for some space of time back, certain other Christian bodies have been trying the experiment of getting along without it, and are now slowly but surely coming back to one, would naturally seem to point to that conclusion.

At the same time, is a dead uniformity of worship essential? Is the saying of the same Collect, at the same place, more than the worship of the same Lord, in the same hope? There is a growing feeling that perfect uniformity in the conduct of public worship, is as non-essential, even among ourselves, as it has been found difficult to obtain. Parliament "enacted," and General Convention "resolved;" but "uses," both in England and in America, have always differed. They have, in Maryland and Virginia, adjoining dioceses. They differ in many dioceses, to-day. For a while, in the church of the Restored Unity, they would differ, of course, still more.

Then our brethren of the other Christian bodies would have no need to borrow; there would be neither borrowing nor lending, for all would own.

As I believe a liturgy needful, so I believe that there are thousands who have not one, who do also. There are certain signs of the times that point to the fact.

And, mark again, that not only does the Church of which I speak offer, in respect of general mode of worship, a most likely basis of Unity, but that, upon this very basis, nine-tenths of all Christians are at unity already. Nine Christian persons take part, every Lord's Day, in a pre-composed service, where one does in a service of another kind. Perhaps Christians are not so far from unity as it may seem!

And thus much for "mode of worship."

III. Now, "Church government." Of this, it may be assumed, that it should be, (1,) of the highest authority; (2,) constitutional; (3,) adaptable; and, (4,) transmissible.

The same respectable Christian body before spoken of, seems to fulfil these conditions, also.

Her kind of Church government is of the very "highest authority." History and Scripture unite in its defense. For 1,500 years there was no other kind. Says one enemy of it, "It is as good as the best." Says another, "I find it as early as the year 100." And nine-tenths of the Christian Churches are subject to it to-day.

It is "constitutional." Not one of all her officers who is not under canon law.

It is "adaptable." Its *past* has proved it. It has adapted itself as easily to Republican as to Monarchical forms of civil government. Its *present* proves it. It meets the wants of a young western, as well, and as fully, as those of a well-settled eastern, diocese. See Minnesota, as wisely and lovingly administered under it, as Connecticut.

It is "transmissible." Expressly to

guard against extinction, one of its Chief Officers can perpetuate it, though to secure greater certainty, three are required, if they can be had.

And, as with the previous items, so with this: not only does it seem to offer a most likely basis of unity, but upon it, a very large majority are united already. Out of two hundred and fifty millions of Christians on earth, one hundred and eighty millions are "Episcopalians," *i. e.*, having Church government by bishops. Perhaps Christians are, after all, more nearly at unity than they are, by some, considered!

Now, need I mention, by name, the Christian body to which I have been referring? We know her. And we, who know her, love her. And they who know her best, love her most. And we love her for *this*, among so many other reasons—that she yearns for Oneness, more, apparently, than any of all her sisters.

What remains, then, for this Church of ours, but that she be true to her mission? Let her insist on the fewest things possible as articles in the Treaty of Peace. Let her never insist on things doubtful and indifferent. With the pure Scriptures; the simple Creed; the two Sacraments; and the early Government, let her be satisfied. By far more Christians are agreed upon these four points, than disagree from them. Is not that encouragement?

OUR CHICAGO LETTER.

I have noticed some correspondence in Church papers recently about the relative merits of rented pews and free seats, as methods of raising church funds.

To my mind the evil of the pew system does not lie in the paying of a certain sum for the continued use of a certain space in church. Such an arrangement is a necessity for some people, who could not attend church with any comfort to themselves if they did not know just where they were to sit, and also feel that they had acquired for a consideration, the undisputed right of such occupancy.

The pew system becomes evil when the pew is sold out and out and becomes the private property of the purchaser, liable to be bought and sold, as any other property in the market.

The pew system becomes still more evil, when such pew owners are given voice and vote in the administration of the Church, solely on this property qualification, entirely irrespective of either the faith or morals of those who happen to own such pews.

To make any portion of a consecrated building, private property by purchase, is of course wrong, but to assign a pew or sitting for a definite rental, provided such rental carries with it no privilege of legislation or government, seems a legitimate way to raise necessary funds.

The occupant of the *free* seat is expected to give something for his temporary occupancy. If *one* does not, *two* may not, and so on, including all, until the church is left penniless. Sentiment enters largely into the advocacy of the free church system, pure and simple.

Perhaps the most practicable method to secure the benefit of both the pew and the free system, that is,—definite income and popular use—would be to combine both fearlessly, trusting to the average common sense of all parties.

Let certain parts of the church be set aside for single sittings and rented pews, and let the great central portion be left free to all alike. In our

difficult position as a voluntary body we should make our own rules and establish our own methods. In the popular pseudo-religious movement of the day the people gladly pay their way, and are willing that some should pay more and some less, and be accommodated accordingly, provided that all are cared for, and given room. The People's church, so called, assembling in Hooley's Theatre, has its fixed grade of prices, Central Music Hall has somewhat of the same method. It is an American notion. It is not wise to give people religious privileges for nothing. I rather fancy that the reason the disciples were directed not to take purse or scrip was to emphasize the fact that their necessary support must come from those whom they taught.

In the national and endowed Church of England the claim that churches should be free and open stands on a footing of equity which does not apply to us in our entirely voluntary and unendowed condition.

Chicago in all its years has had but one congregation avowedly organized on the free church system, that was the church of the Holy Communion. Through various vicissitudes it passed until it is now stranded.

The cathedral was enlarged and extended by the aid of pew rentals, and doubtless would have rented pews in it to this time if the laws of the church did not give to pew owners, as such, certain rights and privileges which might possibly conflict with the proper headship of the Episcopate. The Ascension was also organized and carried on for years as a pewed church. The instances are rare, I imagine, where congregations have organized and built free churches. It is not too much to say that the Church ought to prohibit the erection and organization of churches of any kind unless from the first there was some guarantee of an adequate support. It would be applying to parochial life the principle which now obtains with regard to the Episcopate. No diocese can have a bishop unless it shows that it has power to properly support one. In like manner, no organized church should be permitted to have a priest of its own unless it could guarantee to him a proper living. A strictly free church can hardly do this unless there are pledged subscriptions, definite offerings, or some systematic method which cuts into the ideal free church system. The Roman Church uses the pew system and the rented single seat system with the greatest freedom, and usually arranges her churches so that great spaces are available for worshippers who cannot pay pew rents. Such pews, however, are never sold or held as private property, neither have the occupants of such pews any rights or privilege whatever touching the government of the church. We may learn something from others useful for the adjustment of our difficulties arising from pews with privileges, and free seats with empty treasuries.

A diocese at the East is agitating the readjustment of our Communion office, so as to keep the parts which relate to the Communion of the people distinct and separate from the sacrificial aspect of the rite, urging a return to the order used by Bishop Seabury at an early day in Connecticut. This order would place all that refers to the preparation of the communicants *after* the prayer of Consecration, not as it is now, scattered through the entire service. The whole subject is brought up by the Book Anneted, which has virtually put the en-

tire liturgy of the Church into solution.

Talking or writing about Liturgic Uses, necessary as it is, will convey comparatively little practical idea to the general mind. Would it not be well if, during our General Convention, various "Uses" might be brought out in our churches, so that people interested could see for themselves what is meant by such liturgies, and in what particulars they excel our present customs? Why not have a Seabury Rite rendered with all the proper adjuncts of a primitive catholicity, every morning during the convention? Why not take the Western Rite in English, and see what it is, in all its fullness of illustrative Introit, sequence, gradual, Communion and post-Communion? There is much to learn in liturgies, and there is a growing sense of defect, both in the arrangement and the matter of our present American Use.

Something may be learned even from what is not now within the letter of our law, as practiced in some churches where the sacrificial side of the Holy Eucharist is emphasized in a way not contemplated in our present Prayer Book, that is, by the offering of the Holy Eucharist without the Communion of the people, the priest alone receiving, the people assisting in the sacrifice by their prayers and presence. In one instance the priest omits altogether from the office all that possibly pertains to the Communion of the people, being indisposed to use words to which he can attach no meaning. I have heard that even this service is not without its lesson and its effect. To witness such a service is very different from reading about it. It presents a curious liturgic study and an interesting development of the sacrificial idea of the Holy Eucharist.

The supplemental Confirmation for the diocese of Chicago was held in the Cathedral on Friday evening last. There were nine confirmed, including candidates from the Cathedral, Calvary and La Grange. The Rev. Wm. Fisher Lewis, and the Rev. Luther Pardee said the office of Evensong. The Rev. G. T. Griffith was also present. The Bishop made a practical and telling address on "Knowledge and Obedience." The whole service was most reverent and interesting, the choir being out in full force, rendering with excellent effect Monk's anthem, "If ye love Me keep My commandments." The new organist of the Cathedral, Mr. Richmond, accompanied in a masterly manner, and promises to be an efficient help in the Cathedral music.

THE Fuegians according to Dr. Hyades who has lately returned from Terra del Fuego, are the lowest human beings in the scale of existence. They have no word for any number above 3; they cannot distinguish color, and have no religion or funeral rites.

A SAILOR was in a church, and becoming intensely interested in the sermon uttered an involuntary exclamation which the policeman construed into disturbing a place of worship. The sermon was on the downward path of the soul, and the clergyman used the illustration of a ship drifting on the rocks. "The waves dash over her," exclaimed the minister, "her sails are split, her yards are gone, her masts are shivered, her helm is useless, she is driving ashore, there is no hope, what can save her now?" "Let go the anchor, ye lubber!" yelled out the excited seaman.

The Household.

CALENDAR—MAY, 1885.

31. TRINITY SUNDAY.	White.
JUNE.	
7. First Sunday after Trinity.	Green.
11. ST. BARNABAS (Apostle).	Red.
14. Second Sunday after Trinity.	Green.
21. Third Sunday after Trinity.	Green.
24. ST. JOHN BAPTIST.	White.
28. Fourth Sunday after Trinity.	Green.
29. ST. PETER (Apostle).	Red.

SERMON NOTES.

BY THE BISHOP OF BEDFORD.

IV.—LOVE.

Text: St. John, xxi. 15.

And dare I then discourse of heavenly Love,
And bid men love the Lord with all their heart,—
I whose faint soul scarce lifts its gaze above,
Whose chill desires scarce seek the better part?
As on a dim horizon we may deem,
Yet scarcely deem, we saw a flash of light,
So, as we look within, our love will seem
Now but a transient gleam, now quenched in night.
Ah, loveless hearts! Yet God Himself is Love;
And that love burns not low when ours is dim;
Our scanty measures mete not things above;
He loves us even though we love not Him.
And Love hath been unveiled to human view,
Shrined in the Face of the Incarnate Word:—
O God, forgive me if it be not true,
And yet 'Thou knowest that I love Thee,'
Lord.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XVI.—CONCLUDED.

When the summer days were over, when the last glowing autumn tints had faded from the trees and the tangled vines along the fences, and when snow wreaths began to wind themselves about the tops of the evergreens, Greta scoured the kitchen until it was sweet and clean and carried into it one after another her hives of bees, until the thirty colonies of busy workers were safely housed for the winter. Then she had nothing to do but polish her floor and knit, while she thought over her former life, dwelling with bitterness upon many things that were past and gone.

One winter night she sat, as usual, by her cheerful fire, knitting. Her tall, strong figure was quite erect in the straight-backed chair, her brown stuff dress and blue woolen apron, with the black silk kerchief about her throat, made a comfortable costume for the season, and on the hearth the kettle sang a cheery song. Greta did not heed it—apparently she had forgotten to eat her supper. By-and-by the knitting dropped from her fingers, and, leaning over, her head supported on her hand, she talked in a low grumbling tone.

"Who did she look like, Miss Grahame?" asked Donald.

"Oh! I know," said Stanley, "she was like Gerard Dow's Spinner, that hangs in your library, wasn't she?"

"Yes," answered Miss Grahame, "only her face this night had a bitter, unhappy look."

"The fire's warm," she said, "and the place is clean—there's wood enough and to spare, and food in plenty—there's even wine and spirits hidden away in that snug little closet, for fear I might

be sick and want it, the kind young master said; but it's naught, it's naught to me. Once I was happy, so happy. Then my good man died; but that is the way we all go, and he was not young any more, and full of pain. But my boy! my fine, strong, precious boy! They coaxed you away from me with stories of their silver and gold, dug out of the earth. And you are gone and will never come back to me again. And they took the place where you used to run about when you were a baby, and the house where you were born. No,—straightening herself up and speaking in a hard, bitter tone—"God is not good to me. It is not true what the old pastor taught us so many times. There is no good Spirit moving men's hearts, or they would bring me back my boy."

Then there was a sound as of a log of wood falling against the door, and she rose to see what was the matter.

At first she could scarcely make out. Great feathery snow-flakes had been falling since sundown, and the figures before her were so covered with them, it was hard to recognize them as men and women. But she opened the door wide and in there stumbled, rather than walked, the short figure of an old man, with long hair as white as the snow, his great tall son, bending under the weight of a little girl about five years old, and the child's fair young mother, more dead than alive, for they were all as nearly perished as they could be and still have power to move and speak.

Greta asked no questions, for she saw that they had lost their way in the storm and were probably as nearly famished for lack of food as they were chilled by the cold, so she closed the door tight and with a dexterous hand piled great sticks of wood where they would catch the blaze and soon throw out a tremendous heat.

For an instant the wanderers stood as if stunned; then the old man bared his head, and, gazing upward with an expression of rapturous thankfulness, exclaimed, "Ah! Gott in Himmel! Gott in Himmel!" But the next instant he sank to the floor, and Greta opened for the first time her secret closet, placing a flask of strong spirits in the hand of the son. Next she swung a large kettle of water on the crane over the fire, and taking from the singing tea-kettle water which she mixed with milk, she offered it to the mother who was so benumbed she could scarcely stir, but who, by a slight motion of the head and piteous look, begged that her child might be first attended to. The little one drank with eagerness and then began tugging at her cold wet shoes; Greta saw that she was shivering and knew the mother saw it too, so, handing the milk to the young man, who could then leave his father, she left him to minister to his wife, while she placed a tub in a warm corner by the fire and soon gave the little one a hot bath and vigorous rubbing, wrapping her in a warm blanket and tucking her in her own bed. She turned again to the mother and thought how the young master would have loved to paint her, so sweet, so fair, so pitiful was she in her helplessness! But the frozen shoes and icy stockings were gotten off by degrees, the dripping clothing replaced by Greta's Sunday gown, and then came the supper. A supper fit for an Emperor; steaming sausages, brown bread, cakes baked over the fire and rich yellow honey in the comb. The shining plates were taken down from the dresser, the tall blue Flemish mug, with the wonderful picture of Charles-

magne on one side, came down from the mantel to hold milk, and while the fire crackled and the tea-kettle sung, little Tina put up her head and said she was hungry too.

The next day they were gone, all but Tina whom they had consented to leave with Greta for she had nobody and they had waiting for them with their friends, an older and a younger child, and they were very poor.

Tina was so happy at all times and in all weathers, that Greta said to herself, she must be a fairy child, and that some day she would wake up and find her gone. She learned to knit and make little cakes, and sew, and was perfectly fearless about running out long distances in the road, coming back with the rosiest cheeks but tingling toes. Her only playmate was a big shaggy brown dog that belonged to a neighbor, but who often joined Tina in romps and frolics. One day she romped out as usual and Greta had no special concern about her until a curious sudden whirlwind sprang up, sweeping down a hillside, scurrying the snow before it, and uprooting young trees in its course. Tina did not run home, as she sometimes did before a storm, and Greta was sure that the child was lost. 'Either' she said, 'she is a fairy child and has flown away on the mountain-blast, or she has been swept down by it and killed, for it is only unhappiness that comes to me.'

With a heavy heart she started out to look for the child, when Bounce—Tina's shaggy brown friend—came leaping toward her. He jumped, he pulled her dress with his teeth, and then bounded on in front of her until he reached a mass of rock, one side of which was hollowed out and hung over, forming quite a cavern. In this Tina was sheltered safe from the storm, but the wind in its wild freak had twisted a tree in front of the entrance, whirling the snow against it in such fashion that Tina could not get out, and Bounce could not force his way in.

By the dog's eager efforts and the strength of Greta's arms, an opening was soon made, and Tina was carried home, not so much with a feeling of thankfulness on Greta's part, as with fear that the child would yet be taken from her.

At last Spring came—such a bewitching Spring! and the bees were carried out again into the sunshine, causing endless interest and amusement to Tina, who learned their habits and helped to take care of them. She soon came to know the different kinds of honey—she knew that made from the beech blossom was the sweetest, and that made from the bass wood had a peculiar virtue in curing colds. She knew the queen bees, and loved the busy workers, while she felt sorry for the poor drones who were driven out without mercy. Very rarely was she stung. Once a bee was tangled in her hair and once one was up her sleeve; but Greta had cautioned her to keep always as quiet as possible when they did light on her and she grew perfectly fearless among them, often having her hands covered with the little creatures.

She watched them coming and going, often getting drowsy in the warm air, and even falling asleep on a bench under an old apple tree where there was a limb low enough to serve as a rest for her head. One afternoon Greta had gone to the village to buy some necessary things, and some that were solely for Tina's pleasure. The child gathered

flowers in the meadow until she was tired and then came to sit under her favorite apple tree and watch the bees. There was a large hollow in the trunk of the tree just above her head in which she laid a great nosegay of flowers until she should be ready to go into the house, and tossing her long fair braids over the branch which was her pillow she sat weaving fancies about the insects about her. The bees came to the sweet flowers she had gathered but their drowsy hum only lulled her to sleep, for she felt now quite too much their companion to be afraid of their stinging her.

Greta was late in returning and her absence was taken advantage of by an energetic family of bees who thought it a good time for swarming off to seek their fortunes, instead of waiting to be put into a new hive in humdrum fashion. Very airily they flew out of their old home with such humming and buzzing that Tina dreamed she was in a wood where the trees and the grass and everything were made of bees. Then she dreamed that she walked on them and over them, as they over her, but neither she nor the bees were harmed, which was most strange and unaccountable to her.

At last she awakened, slowly opening her eyes and trying to raise her head; but her braids seemed to be caught on the limb, and there was such a loud buzzing when she stirred she thought she must still be dreaming, so she kept quite still, looking up the road and wondering if she were awake, and if Greta would come. Presently she did come, came to see her fairy child, as she called her, with her head close to a swarm of bees partly resting on the heavy braids, so that she could not move without disturbing them so much as to perhaps endanger her life.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honor of the Blessed Trinity from a very early age of the Church. In the Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England; and the Collect is from the Sacramentary of St. Gregory. But the name "Trinity Sunday" was not general until a later period, though it has been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier offices of the Church. In the Eastern Church this day is the festival of all holy martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an oration upon it. It appears to have been regarded as a separate festival in the western world only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Wilfred. Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British bishops to some connection with St. John. In this case it is, at least, significant that it was St. John through whom the doc-

trine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to have been infested by the heresies on this subject which troubled other portions of the Christian world. The general observance of the day as a separate festival in honor of the Blessed Trinity was first enjoined by a Synod of Arles, in A. D. 1260. In *Micrologus* it is stated [cap. lx], that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent; but that the Roman Church had no such custom, for it honored the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect. It seems to have become generally observed by the Roman as well as other Churches at the end of the fourteenth century; but the Sundays after it are still named from Pentecost in all the Catholic Churches of the West except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the day of Pentecost, when to the work expressed by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsun Day, therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person has been commemorated in the separate festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsun Day. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come . . . Thou art worthy, O Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

BRIEF MENTION.

—SIDNEY SMITH seldom preached over twenty minutes. Abbe Mullois, a great authority in France, argues that sermons of seven minutes might suffice in many cases. Dean Stanley's sermons before the Prince of Wales can be read in three minutes, and heard in five. Archdeacon Denison says that his sermon never exceeds ten minutes. Charles Kingsley's are only a shade longer. All these facts remind us of that story where a preacher took the wisecracking in the Proverbs about giving to the poor, and lending to the Lord, and then only said: "My brethren, you have heard the terms of the loan, if you

like the security come down with your money." Dr. South said he wrote long sermons because he had not time to write short ones.

—A COLPORTEUR once called on an old lady and inquired if she owned a Bible. "I hope you don't take me for a heathen" she said, "I have a Bible and know how to read it too." He kindly asked if she would show it to him, whereupon she went up stairs, returned with it and handed it to him. Upon opening it, out slid a pair of spectacles, "Sakes alive," she explained, "if there ain't my spectacles I lost seven years ago!"

—THE timber work of the domes of the church of St. Mark, at Venice, is more than 840 years old and is still in a good state.

—ROBERT BUCHANAN in *The North American Review*, (April) says, "For my part, I should prefer even to accept hell with John Calvin rather than to eat cakes, drink ale, and munch hot ginger with Colonel Ingersoll. He is the boy in the gallery, cracking nuts and making precocious comments during the performance of the tragedy of life, blind to the splendor of the scenery and deaf to the beauty of the dialogue."

—IN the Persian dialect, a generous man is called "the rose of liberality," fame is "the sweet savor of renown," and to write verses is "to string pearls."

—IT is reported that in the Harvard Divinity School, there are eleven students and seven professors.

—A CHRISTIAN clergyman has become a Buddhist; we are consoled by the fact that if a few do this in the east, in the west far more Buddhists become Christians. In the city of New York 700 out of 5,000 prefer Christ to the metaphysics of Buddha.

—NEWMAN HALL says in *The Independent*, "Christians who absent themselves from public worship on the plea that the music is bad, the preaching poor, and that they can read better sermons at home, should remember that public worship is an open testimony to the world. Deserted churches encourage skepticism."

—LORD HOUGHTON said he "never knew, except once, Sidney Smith to make a jest on any religious subject, and then he immediately withdrew his words, and seemed ashamed that he had uttered them."

—HERE is a story about the late Bishop Short, who was a great humorist in his way: One day a gentleman went to him on the subject of deacon's or priest's orders. After some greeting the visitor was left in the library. Presently the Bishop entered and going up to his guest said; "What is your name?" The caller thought his name had been forgotten and said calmly; "John Jones, my lord!" "Oh, dear! dear!" said the Bishop; "I am very sorry," and made a precipitate retreat. Presently the Bishop came in again and going to his guest said, "What is your name?" The man replied with some emphasis and heat, "John Jones." "I am afraid I shall be quite unable to pass you," said the Bishop. It suddenly dawned upon the candidate's mind that the worthy Bishop was examining him in the Church Catechism. He accordingly tried the monosyllable "John." The Bishop's face beamed with satisfaction, and there was no further difficulty about the examination.

—ON the Isle of Patmos there are more churches than houses. The

churches stand together in couples and triplets, and in groups almost like hamlets. All of them are small. The larger have domes, but the great majority are merely small, oblong vaulted apartments, with a small apse at the end and incapable of accommodating more than twenty or thirty persons with comfort.

—DR. PARKER of the City Temple, London, has this way of announcing the collection. When he concludes his sermon he says, "The offering will now be taken from those who care for these things and from no others."

—"MAY never looks," said Hosea Bigelow, "exactly as it does in books." "And May's so awfully like May n't, 'Twould rile a Shaker or an average saint."

—A LONDON book-seller advertises the following book for five shillings, bearing the date of 1624: "A pill to purge out Popery or a Catechisme for Romish Catholics, shewing that Popery is contrary to the Catholike Religion and that therefore Papists cannot be good Catholics."

—"I NEVER," said Voltaire, "was ruined but twice, once when I gained a lawsuit and once when I lost one."

—IN encaustic tile at the entrance to Tennyson's home in the Isle of Wight are the words: "Truth against the world."

—GEORGE ELIOT in one of her letters says: "The less an author hears about himself the better. It is my rule, very strictly observed, not to read the criticisms on my writings."

—THE following incident took place in a prominent church, in one of our southern cities, which has been suspected for many years of not being truly Protestant in its tendencies: On Ash Wednesday the priest had been dwelling on the duty of self-denial and abstaining from delicacies and mentioned cake as an illustration; the words were scarcely spoken when the door opened and a man entered with solemn tread and slow, bearing aloft on a glass stand a huge cake covered with coconut which he carried up the centre aisle and deposited at the foot of the pulpit. The effect was startling. Here was unmistakable popery. One good woman leaned forward, and touching a member of the congregation asked sharply; "What is the meaning of that? We don't do so at St.—, on Ash Wednesday." After a time the man who had retired after depositing the cake, was sent back and with equal solemnity removed it, which was considered by indignant Protestants to be further and conclusive evidence of a Romanizing tendency on the part of the rector.

Explanation.—There was to be a fair at the Jewish synagogue close by, and the waiter had mistaken the place.

HINTS FOR HOUSEWIVES.

TABLE-CLOTHS and napkins are much ornamented with fringes.

A PAPER weight may be made of ten large nails dipped in gold varnish and bound together by a crimson ribbon.

PRETTY baby blankets are made of thin white silk, stuffed with pink cotton wool and tufted with white satin bows.

THE wooden grape-baskets are made into work-baskets and lined with pin-cushions and pockets. Bright ribbon bows are placed on the handles.

A PRETTY mantel lambrequin is made of yellow linen, which is ravelled out around the edge to form the fringe, and growing tulips are painted all around it.

WIDE, flat, plush frames on pictures have a large bunch of fruit—peaches, apples, or oranges—fastened on the upper left-hand corner with a broad ribbon bow.

A VERY odd and pretty hanging basket can be made out of an old clay pipe. Fill with rich earth, and plant a few vines of Creeping Charlie and Wandering Jew. Suspend from a bracket by a gold or silver braid.

FOR removing paint from iron a mixture of one pound of lime to four pounds of potash and six quarts of water has been recommended as most efficient; other proportions of the same materials do not do so well.

LADIES scarcely realize the possibilities of chamois leather. It is an excellent material for decorative purposes. It takes color well, and is besides so soft and pliable that it can be very readily embroidered; in addition to this, it answers well for designs in dry color.

CHOCOLATE ROLL PUDDINGS.—Three eggs beaten, yolks and whites separately, one cup sugar, one cup flour, half a cup of cold water, half saltspoon soda; bake in a sheet; spread with whites three eggs, beaten stiff, one teaspoonful powdered sugar, three grated chocolate. Roll up, spread more frosting on tops and sides.

Sauce.—One egg, one cup powdered sugar, one teaspoonful vanilla, five tablespoonfuls boiling milk.

The use of the soda alone in this case is to make a tough cake that will roll up easily. Put these together as for any cake. Bake for about fifteen minutes. The chocolate for this should be grated fine, and not scraped. If not very fine it will be lumpy in the frosting. The frosting is made like any meringue, adding the chocolate last. If you are using the common unflavored chocolate you can add a few drops of vanilla if you like.

When the cake is done, trim away the browned and crusty edges. Cut the sugar and chocolate into the meringue and spread upon the cake. Set into the oven for a moment to cook the meringue. Roll, add more to top and sides, cook again, and eat hot with sauce.

CHOCOLATE ICE-CREAM.—Grate fine one cake or half a pound of Baker's chocolate. Boil for five minutes in a quart of new milk, stirring all the time. Add a pound and a quarter of sugar, and set aside until perfectly cold; then pour to it three quarts of rich cream, and freeze. This quantity will suffice for a small party of sixteen.

MOST of the preparations sold for cleaning silver leave the surface more or less deadened. The great beauty of a fine silver service is thus lost. The recipe which follows is that which is used in one of the New York palaces, and is far less troublesome than that usually employed, while it leaves the silver with a shine on it quite as bright as that with which it comes from the store: Rub the silver first with a mixture of equal parts of powdered rouge and silicon. Then wash thoroughly, each piece separately. For the brilliant polish rub on a piece of chamois skin some of the rouge that comes in blocks, and apply this to the silverware.

A VANDYKE BORDER.—This is suitable for counterpanes or any article that requires a heavy rich border.

Cast on twelve stitches and knit across plain.

First row—Knit two, over, narrow, knit one, over two, narrow, knit five; thirteen stitches.

Second row—Knit seven, purl one, knit two, over, narrow, knit one; thirteen stitches.

Third row—Knit two, over, narrow, knit nine; thirteen stitches.

Fourth row—Knit ten, over, narrow, knit one; thirteen stitches.

Fifth row—Knit two, over, narrow, knit one, over two, narrow, over two, narrow, knit four; fifteen stitches.

Sixth row—Knit six, purl one, knit two, purl one, knit two, over, narrow, knit one; fifteen stitches.

Seventh row—Knit two, over, narrow, knit eleven; fifteen stitches.

Eighth row—Knit twelve, over, narrow, knit one; fifteen stitches.

Ninth row—Knit two, over, narrow, knit one, over two, narrow, over two, narrow, over two, narrow, knit four; eighteen stitches.

Tenth row—Knit six, purl one, knit two, purl one, knit two, purl one, knit two, over, narrow, knit one; eighteen stitches.

Eleventh row—Knit two, over, narrow, knit fourteen; eighteen stitches.

Twelfth row—Cast off six, knit eight, over, narrow, knit one; twelve stitches. Begin again at the first row.

The Living Church.

Saturday, May 30, A. D., 1885.

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ARTHUR P. SEYMOUR.

"THE Young Men's Christian Associations," says Joseph Cook, "are to the Church as a set of fingers thrown out in advance of the palm to gather into its bosom whatever may be reached." This is a badly-chosen comparison; it cannot but remind one of pick-pockets.

WE frequently read and hear of "taking the offertory," "the offertory was a large one," etc. It would be a pity if this misuse of the word "offertory" should become established. The word is a Church term and belongs not to the speech of Ashdod, though it may become so by perversion. Let Churchmen always use it to designate that part of the Holy Office which consists of taking the alms of the congregation and placing them on the altar. The collection so made is the "offering," not the "offertory."

OUR respected Virginia contemporary who mourns over the chronic grievance of having to pray for the President of the United States, ought to take courage now; a correspondent has come forward with a substitute for the offensive phrase. This is the way he thinks he would like to say it: "most heartily we beseech Thee with Thy favor to behold and bless all Thy servants holding positions of honor and trust."

If the prayer for the President is objectionable on the ground that forms of government and names of offices are likely to change, then the prayer for Congress is objection-

able for the same reason. How would it do to amend it in this way? "We humbly beseech Thee, as for people in general, so especially for the distinguished gentlemen who have the honor of occupying elevated positions of legislative trust." That would probably be suited to every exigency of politics that may arise for several thousand years.

A WRITER in *The Standard of the Cross* thus closes a very interesting article on the Church and the Friends:

My purpose in this paper has been to show that Quakerism furnishes a better preparation for sound Churchmanship than might at first be supposed. Underlying the outward differences which are so marked and pronounced, Friends have the tolerant spirit, the principles of worship, the views of spiritual education and training, the strong conviction of the spiritual realities appertaining to the Sacraments,—all which we rejoice in as glorious parts of our Catholic heritage. But I do not for a moment suppose, that any of the reasons given are adequate to account for the singular and powerful attraction which this Church has for members of the Society of Friends. The reason of all reasons remains, true for all who flock to this Household of Faith, that the Holy Spirit is the faithful Witness of the Church, and that, by His manifold and blessed operations, He leads, some in one way and some in another, back into the City of God, which is also the City of the nations and the joy of the whole earth.

OF all the schemes for the replenishing of our missionary treasury and for giving a lasting and powerful impulse to our missionary work, none seems so practical and promising as the five dollar enrollment plan. It is proposed to raise a million dollars on this plan, and the work is well begun. Each parish is to have a book, and each diocese a treasurer for the fund, to whom every parish may report when at least two-thirds of the number of its active members are enrolled. The collecting of these subscriptions is to be made on or before September, 1886. The enrollment books supplied to parishes fully explain the plan, and furnish some working rules. Ask your rector for the book, or send for it if your parish is vacant, to Isaac Welsh, chairman of Central Committee, box 941, P. O. Philadelphia. We have more than a year remaining in which to make this plan a success. We can easily do it, we ought to do it, and nothing but inattention or indifference will prevent us from doing it.

A LUTHERAN contemporary complains that the Congregationalists are making special efforts to proselyte the Scandinavians of the northwest, who are, as a rule, members of the Lutheran body. *The Cynosure* says there is "serious doubt whether the sect into which they are to be

introduced is any more pious and God-fearing than the one they are urged to leave," and thinks the Lutherans cannot gain anything by changing sects. This discussion serves to illustrate a point or two. It shows that sectism, in the estimate of the writer, is based on individual preferences, and that the principal ground of claiming superiority for one sect above another is the "I-am-more-holy-than-thou" argument. On the sectarian theory there is no excuse for the existence of a denomination except its claim to be more pious than other denominations. This is not a rash or uncharitable statement. It is a simple fact, as shown by history. Puritanism is almost as old as the Church. Sects have been started in nearly every century of the Christian era for the one purpose of making a pure church, of finding a field without tares. In this respect, it is needless to say, sectarianism has been a failure.

A WRITER in *Unity* charges that "a large portion of the worship of the Christian Church is Christolatry." He says Unitarians cannot join in it. Of course not. To worship as God One whom they believe to be only human, would be a great sin. "See thou do it not, worship God." The ascription of the *Gloria Patri*, etc., says the same writer, "is an incongruity when heard, as it sometimes is, in Unitarian churches." The above is the only consistent ground for a Unitarian, but one cannot help wondering how any one holding such views of Christ our Lord can claim to have any respect for Him, or can consent to hold any fellowship with those who are called by His Name. If Christ is not God He was guilty of blasphemous assumptions, by which he should forfeit all title to the confidence of mankind. Upon the supposition that He was "a mere man," one must again wonder how the Christian Church was founded at all, and how it was extended and continued, its ascription of praise to the Holy Trinity being the key-note of its praise, and its offering of the Holy Eucharist being a perpetual memorial of the death and passion of Christ who by His one oblation of Himself wrought a perfect and sufficient sacrifice for the sins of the whole world. Again one is amazed that for several centuries, while there were many heresies arising in the Church, not one of them denied the essential Divinity of our Lord Jesus Christ. The tendency of speculation, during the first three centuries, was directly the contrary—to deny His human nature as to some essential quality, or to confuse the distinctions between the Son and the Father with reference to the Incarnation. Questions like this are not, indeed, to be

decided by majorities. Athanasius was once almost alone against the Unitarian Arians, and Athanasius was right. But the case we are considering is different. A few people professing to reverence Christ stand out against the Catholic Faith of the ages and reject the corner-stone of Christianity.

WE are glad to note in *The Eclectic* for June an able article by the editor on the use of the Nicene Creed at the Eucharistic Service. Ours is the only branch of the Catholic Church in the world that celebrates the Holy Eucharist without the Nicene symbol. It is true we are permitted to use it (with an interpolation), but we have no assurance that at any Celebration the priest will use it. All is left to his choice. The Church has not imposed this Catholic Creed in such a way as to make sure that a layman may ever have the privilege of saying it in public worship. The permissive disuse of it, the Athanasian Creed having been omitted altogether, is leaving an open door to semi-Arianism among clergy and people. There is no doubt that there are some already in the Church who will not accept the Nicene Creed, though it is as much the Creed of this Church as the Apostles' Creed is. The former guards the truths of the Incarnation so that no gloss or interpretation can obscure the Catholic teaching, while the latter is easily adapted by cunning perversions to the use of heretics.

In the Book Annexed, as presented by the Committee, this very serious defect in our rubrics was remedied by the requirement that the Nicene Creed must be used at least on the five great festivals. The convention, however, refused to sanction this rubric, and left the use or disuse of this Creed optional with the clergy as before. We carefully provide that no regular office of the Church shall be habitually disused, but we take the grand Creed of Christendom, label it "or this," and say, "Use it or not as you please."

We should be jealous of the revision of the Prayer Book lest it narrow our liberties and make more rigid instead of more flexible our use of the precious book. But the liberty to neglect and ignore the Creed which most honors our blessed Lord and sets him forth to the world as "God of God," is a liberty that invites license. The sooner it is revoked the better, and if for no other reason than this, the work of the last General Convention should not be accepted as a whole. We hope Dr. Gibson's article will have wide circulation and be accorded the respectful hearing that it deserves. It is reprinted for gratuitous circulation and can be had by addressing *The Church Eclectic*, Utica, N. Y.

THE REVISED BIBLE.

Some time will be required before a practical judgment can be reached as to the value of the Revised Old Testament. It must go into the hands of the people, and it must have their endorsement of the work of scholars. But there is much to be said while this broad and general decision is in process of being reached. It has been said that the Authorized Version was the work of the Church of England, and it is to be remembered that all earlier attempts to give the Bible to English-speaking Christians in the vernacular have been the work of individuals connected with the English Church. It was in harmony with this line of operations that the Convocation of Canterbury initiated the work of revision in 1870, and has just celebrated its completion before the work was given to the public. Other scholars than Churchmen have participated in the revision, but essentially it is the work of English scholars, and it is so far the work of the Anglican Church that it could not have been undertaken, had not the Church of England been the chief agent in urging it forward. In this light, it is seen that what English Christendom slowly accepted as the work of King James's translators in 1611, and made the centre of a certain element of unity, is to-day no less the book that holds and will continue to hold all English-speaking Christians together for a long time to come. It is the Anglican Church that in this movement has proved itself the keeper of the Bible for all Christians of the English race.

The great traditions of the Church are strongly emphasized in the revision. The changes are made in a conservative way. They are intended to be as few as possible. The American revisers have been far more radical in their ideas of what ought to be done, but the English scholars, partly by excess of numbers, have decided most of the important questions by the weight of the two-thirds vote that has prevailed in the final decisions; and the conservative influence, though it has not stood in the way of accurate scholarship and a right judgment, has withheld men from anything like change for the sake of change. The text reads almost like the old authorized version, and the amendments are mostly those that the ordinary student of Scripture is glad to see made, and would long ago have made himself had he been intelligent enough to do so. This fact will prevent any violent shock, and will not throw the Bible out of the fixed place which it holds in the realm of English letters, and yet it will make the sacred writings intelligible to those who have long desired to

have a better understanding of them. The printing of the translation in paragraphs with the old numbers of the verses in the margin, the arrangement of the poetry so as to conform to the Hebrew parallelism, the use of the marginal notes to elucidate the text by the more strict constructions of scholarship, are aids which all intelligent readers of the Scriptures will keenly appreciate.

There is one further point that can best be mentioned now, and that is that the new Bible is not lost in the old version nor the old Bible in the present revision. There is a happy medium which is wonderfully well preserved. Bishop Elliott predicted that the changes in the New Testament would be so few that one would be hardly aware that a revision had been made, but he was not then aware that changes in the Greek text would compel in some respects almost a new version, when he made this statement. The Hebrew text did not admit of an equal amount of change. It had been settled for all time more than three centuries ago. The present changes in the Old Testament are more literary than textual, more general than theological, and offend the old familiar sense in comparatively few places. In a word, the changes in the Old Testament are not likely to shock that honest reverence for the Scriptures which is a part of a wholesome Christian education. It is not likely that the revised text will be used in either the English or the American Church for some time. It may be that it will creep in gradually, as did the so-called "authorized" version two centuries and a half ago, so gradually that no one can tell how it wins its way except that it is so good that the people cannot help using it. The reason why the revision is likely to win its way to speedy popular favor is because its changes as a whole are made according to the dictates of what may be called the highest religious common-sense.

RECTORSHIPS.

The frequent change of rectors in our parishes is doubtless one chief cause of their weakness. It unsettles things generally, so that before well-conceived plans and methods have had time to win confidence and become effective through force of habit or association, they are abandoned to give place to something else. It is like transplanting trees, which is attended with risk and a *set-back* under the best circumstances, and which, if done at unseasonable times or too frequently, is fatal to the life of the tree.

We shall, perhaps, be told that it is useless to argue this matter in the face of the fact that in most of the weaker parishes perfect unanimity in respect to the rector is essential

to raising his support. The problem which he is called to solve is to *please everybody* and yet be an effective, outspoken and earnest man.

Whenever, from any cause, a small majority are dissatisfied, or when some without cause, from a freak of fancy, desire a change, there are vestries who will say, "Our rector is doing good work, he is faithful, and we are satisfied with him. But then some others are not, and we must keep united." So they part with one whom they know and have tried and approved, for one whose chief recommendation is that he is not known.

It is not a recommendation to any rector to say that he has been in a parish one or more years and found no enemies. Religion would have no enemies if it were not an enemy to vice and antagonistic to ungodliness; but as it is both these, the faithful minister of religion cannot hope to be more free from enemies than was his Master.

The subservience of vestries to the caprice of an uneasy few in a parish, works a great wrong every way. It is a wrong to rectors, keeping them ever in an unsettled condition. It is a greater wrong to the parish, keeping it fluctuating and weak.

But what shall be done with this uneasy and fickle few that are ever clamorous for change, and that having, as they imagine, the balance of power, are most arbitrary and unreasonable?

Would it not be well, once for all, to let them understand that they are not to rule the parish? that, however desirable it may be to have their co-operation, it cannot be purchased at the sacrifice of every other interest?

There are not a few parishes in the larger country towns where there is ample material for growth, and where the Church interest might be expected to have become strong and influential, but where in fact it has barely held its own, and where the history of the last twenty years presents the dreary spectacle of an intermittent life—at one time galvanized into activity—at another ready to decay. This is incidental to an ever-changing rectorship, coming in with a flourish and going out with a discouraging failure. More than one vestry has had the frankness to admit that these frequent changes have, as a rule, been for the worse—that they are in the condition of a man who frequently swapped horses and every time got cheated.

Is it not time to have done with this vacillating and humiliating policy? We know of one parish that has determined to be independent of the tyranny of an uneasy and capricious minority, and that has had the independence to say, "We shall be glad of your co-operation; we

will use all reasonable means to come to harmony of action; but we owe a duty to the parish as well as to you. It must be settled on a more permanent basis and move with a more fixed policy."

Such a brave but kind meeting of the difficulty will in most cases silence the malcontents, for their strength is not real. Their only power is in their ability to make others uneasy, and when this fails they are generally harmless. If in their chagrin they withdraw their support from the parish, its more vigorous policy and improved tone will make it stronger than before, and will at once put it in a condition where it will take deeper root and attain to a more vigorous growth.

It is understood, of course, that great caution must be used in calling a rector—that one be sought who will bring those qualities that entitle him to confidence [and kindly support—and then that he be made to feel that support as well after the novelty has worn off as before.

And in respect to that semi-Churchly and wholly time-serving and disorganizing element in our parishes, that will go to church so long as they fancy the minister, and that will withdraw their subscriptions the moment he says or does something that they can fault—they may as well be given up first as last. Of course there is hope that they may in time come wholly on to the true ground and support the Church for its own sake; but so long as they be where they are, they contribute an element of weakness, and the Church is actually stronger without them.

GIRLS' FRIENDLY SOCIETY.

The annual meeting of the Girls' Friendly Society for America, was held in Boston, on April 29. At 10:30 A. M., there was a Celebration of the Holy Communion in St. Paul's church, the Bishop of the diocese officiating, assisted by the Rev. W. F. Cheney of Dedham, Mass. The sermon to associates was preached by the Rev. Mr. Hartley Carmichael of Hamilton, Canada. At 3 P. M. there was a business meeting in the chapel of St. Paul's church. The following officers were elected: President of the Massachusetts Diocesan Council, (acting at present as Central) Miss Edson of Lowell; diocesan secretary and treasurer, Miss Edith Lombard of Boston; general secretary, Mrs. Alfred Evan Johnson, of Salmon Falls, N. H. Resolutions were adopted to the following effect: That the general secretary be instructed to communicate with the diocesan organizations and branches throughout the country, asking whether it is the general opinion that it is expedient at an early date, to form a permanent Central Council for the G. F. S. A., as distinct from any one diocesan organization. That the president and diocesan secretary of the Massachusetts Diocesan Organization (at present acting as Central) and the general secretary be appointed a committee with authority to

fix time and place, for a meeting to organize a Central Council.

A committee was also appointed to take such steps as they might find practicable, for the issuing of publications in the interests of the G. F. S. A.

Service was held in St. Paul's church, at 7:45 P. M., the Rev. James De Wolf Perry of Germantown, Penn., preaching the sermon to associates and members.

OUR NEW YORK LETTER.

The seventeenth annual convention of the diocese of Long Island was held in Holy Trinity church, Brooklyn, on Tuesday and Wednesday of last week. The Rev. Dr. Drowne and Mr. William H. Male were re-elected to their respective offices of secretary and treasurer. The Bishop referred in his address to the necessity of extending the work of the Church in Brooklyn, where, he said, the increase in the number of churches had not kept pace with the increase in population. On the second day of the session there was an extended and earnest debate on this subject, in which a number of the clergy and laity joined. The convention, by a rising vote, adopted resolutions of respect in memory of the late Rev. Dr. Noah Hunt Schenk.

The deed by which Mrs. A. T. Stewart conveys the property at Garden City in trust to the corporation of the cathedral of the Incarnation, was recorded last Thursday at the County Clerk's office in Jamaica, L. I. The deed of conveyance will be placed on the altar on June 2, and on that day the cathedral will be solemnly consecrated. Extensive preparations are being made for the occasion. Admission on that day will be by ticket, lunch will be served and special trains run for the convenience of those invited. The procession of bishops, clergy and laity will be formed in the crypt, and will then make a circuit of the cathedral, preceded by a surpliced choir. The Consecration Service will be of a most impressive character and the music will be elaborate and appropriate to the occasion. The dean of the cathedral has not yet been chosen. The papers state, however, that the Rev. George R. Van De Water, rector of St. Luke's church, Brooklyn, has been asked to take charge of affairs for the present.

I have before made mention of the work that is being done among the Chinese in this city both by ourselves and also by the denominations. Though we are now actively engaged in this important department of mission work, we were not first in the field. The second anniversary of the Chinese Sunday School Union, held last Monday night in the Madison Avenue Congregational church, shows what has been done, and also how much remains to be done, among these heathen people, who have been providentially placed for a time in our midst. Several hundred Chinamen were present, and there was singing and reciting both in English and Chinese. The singing was hearty, and the Chinese translation of hymns, such as "From Greenland's Icy Mountains," sounded very strange when sung to the old familiar tunes. The report showed that seven hundred are being taught by the schools of the Union, while over three thousand Chinese are still without instruction. Without in any way disparaging the importance of the work in China, it is evident, at the first glance, that the value of the work done among these people here cannot be overestimated. The facilities for in-

structing them here, where they are surrounded by Christian teachers, are of course much greater than they are in that far off land, where a small band of workers must contend with vast millions. Those who really become Christians will of course be able to aid in the conversion of their fellow countrymen on their return to China; while even those who are not entirely won over, will do much good in breaking down the prejudices which prevail against Christian and civilized institutions.

St. Augustine's chapel of Trinity parish does a very practical work among the working classes in the neighborhood of Houston street. Since Easter there has been a course of six lectures on plain cooking. All the members of the congregation have had the privilege of attending free of expense, and there has been an average attendance of one hundred and fifty women and girls at each lecture. The bills of fare prepared with the running comments of the teacher are of the simplest kind, and include only those articles that are commonly used by tenement house families. Any one who has done much visiting among such people knows full well how great a want there is for just such instruction. Not only is there great ignorance of economical methods; even the dishes which are prepared are always badly cooked because the housewives have no knowledge of the many simple little arts that go to make things palatable. There are many other free cooking schools maintained by our churches in the city, and they have all been found to be exceedingly useful.

Christ church, Brooklyn, the Rev. Dr. Bancroft, rector, celebrated its semi-centennial on Sunday of last week. The Rev. Dr. Canfield, a former rector, delivered an historical address. In the afternoon the Sunday school of the church and of the Red Book mission chapel held a special service. On Monday evening there was a reunion of the past and present members of the congregation.

On Sunday of last week, the mission to be held here next autumn was made the subject of the morning's sermon in many of our churches. The Assistant-Bishop has written a letter to the committee which has had charge of the preliminary arrangements. He thanks those who have been considering the matter for the past two years, and who have met often for devotional services and for conference. While he expresses satisfaction at the goodly number of churches that propose to join in this undertaking, Bishop Potter does not speak disparagingly of those who have not thought it best to enter into it. He acknowledges that it is in some sense an experiment, and he asks all to offer up their prayers at least for its success. He wisely points out at the same time, that any lasting success will depend on the hearty co-operation and willing assistance of the lay workers of each parish; and he finally suggests the formation, after the close of the mission, of a band of Diocesan Lay Helpers, for work under the Bishop, composed of those who have already had experience in their respective parishes.

It is probable that, in this first mission, the principal beneficial result will be in the direction pointed out by the Bishop in the last sentence. Any very extensive effect on the masses of the people could hardly be looked for now; but at least it is reasonable to hope that those who are already partly interested in Church work will have a new impetus given to their endeavors; so

that in a second mission, if such should be held, more general and systematic efforts will be possible for reaching all classes. The committee has published twenty special reasons for holding a mission in this city, any one of which would seem sufficient. I should not forget to add that Bishop Potter hopes to arrange a series of Quiet Days, or something of the nature of a Retreat, as a preparation immediately before the mission.

The Rev. A. A. Butler, (formerly of the diocese of Michigan), kept the first anniversary of his rectorship of the free church of the Epiphany on the fourth Sunday after Easter. He reported an encouraging year in spite of hard times, church improvements in Sunday school and lecture room, gifts of an Oxford Bible, a chancel carpet and a brass lectern; an Easter offering of over \$500, a gain of twenty per cent in communicants, thirty per cent in families and over forty per cent in Sunday school scholars. The event of the day was the introduction of a well drilled choir of twenty voices; it gave general satisfaction.

New York, May 25, 1885.

It is narrated that John K. Porter, now famous throughout the state for his brilliant attainments, when a young man was assigned by the court the defence of a man charged with assault in the second degree, to give the accused the best advice he could under the circumstances, and to bring the case to a trial with all convenient speed. Porter immediately retired to an adjacent room to consult with his client, and returned shortly without him. "Where is your client?" demanded the astonished judge. "He has left the place, I guess," replied Porter, with the most refreshing *sang-froid*. "Left the place! Why, what do you mean, Mr. Porter?" "Why, your honor directed me to give him the best advice I could under the circumstances. He told me he was guilty; so I advised him to cut and run for it. He took my advice, as a client ought, opened the window and skedaddled. He is about a mile away now." The very audacity of the young barrister deprived the court of the power of speech, and nothing came of the matter.

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PERSONAL MENTION.

Rev. Theophilus J. Brookes has resigned the rectorship of Ascension church, Stillwater, Minn., and accepted a call to Grace church, Lyons, Iowa. Please address accordingly.

The post office address of the Rev. John Barrett has been changed from Farmers to Carsonville, Sanilac Co., Mich.

The Rev. J. M. D. Davidson has taken charge of St. Barnabas' church, Havana, (diocese of Springfield) instead of St. Thomas, Bushnell, in connection with St. James's, Lewiston. P. O. address, Lewiston, Ill.

TO CORRESPONDENTS.

MERCER.—This subject has been already sufficiently treated in these columns.

OBITUARY.

LADD.—Entered into rest and life eternal, on the 15th inst., Marcia Paulina Cony, wife of Hon. G. W. Ladd, of Bangor, Maine, and grand-daughter of the late Judge Daniel Cony of Augusta, Me.

DAVES.—Entered into rest on Saturday, May 9, at 2 P. M., Elizabeth Batchelor Daves, daughter of the late Edward Graham, and widow of John Pugh Daves of Newbern, N. C.

ELY.—Entered into rest, May 11, 1885, Eliza Adams, widow of Charles Ely, and daughter of the late Col. Timothy Upham. U. S. A.

MISCELLANEOUS.

WANTED.—Situation as kindergartner, or to know of good opening for a Froebel Kindergarten. Correspondence solicited. Best references. Address A. care of Lord & Thomas, Advertising Managers LIVING CHURCH.

JAMES H. ROGERS Organist and Choirmaster, 25 East 14th St., New York, is open to a temporary engagement, June 1st to Oct. 1st—out of town church preferred. Can supply an excellent Quartet.

WANTED.—Summer boarders by a widow lady in a pleasant country home. Quiet and retired, ten minutes walk from post office and depot. Terms moderate. Best of reference given and required. Address Mrs. Emma Williams, Merrimac, Wis.

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 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 Percival Lowell, General Passenger Agent, Chicago.

IMPORTANT NOTICE.

In view of the appearance of the revised version of the Old Testament, we feel that a special interest will arise with reference to the history of the Bible. We have therefore secured Messrs. A. D. F. Randolph & Co.'s edition of Dr. Mombert's "Hand-Book of the English Versions of the Bible," published at \$2.50, and offer it, with THE LIVING CHURCH, at \$2.75, or to subscribers now fully in advance at \$1.75.

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A COMMUNION HYMN.

BY THE REV. F. W. BARTLETT

Saviour, Who didst come to give
Living Bread, that all might live;
Grant me grace on Thee to feed,
For Thy Flesh is Meat indeed.

Hungry, thirsty, faint, I stray
Off-times from the heavenward way;
Vine of Strength, supply my need,
For Thy Blood is Drink indeed.
Seneca Falls, N. Y., May, 1885.

THE CONGRESS OF CHURCHES.

SPECIAL CORRESPONDENCE.

The discussions opened with a powerful paper by Dr. Howard Crosby, a noted Presbyterian divine. He said that a Church split up into separate and often hostile camps, presses upon the world the Gospel of unity and brotherly love. A Church, in which the drum-beat of civil war never ceases, urges the cause of the Prince of Peace. It is true that Christ is preached and we are glad. It is true that the Gospel in its power surmounts these disadvantages and paradoxes and spreads over the earth. But is this spread of the Gospel the result of these divisions? Some dare to say so, right in the face of all the Gospel's teaching. Is not the spread of the Gospel *in spite* of these unseemly divisions? Do not explain away the mutual hostilities of these divisions into generous rivalries. History with its facts gives the lie to such tender treatment of the matter. The pulpit polemics, the missionary friction, the recorded anathemas, are witnesses by the thousand of the hostility in the divisions of Christendom. In the nature of the case there cannot be division without hostility. Division implies a distinct apparatus of doctrinal basis for work. Such an apparatus must oppose that of another division, or else there would be no division. This opposition becomes intense according to proximity and therefore danger of conversion. The moment you relax your hostility you are taking away the argument for division—you are weakening your doctrinal basis. "But (say some) we can carry on this hostility in a Christian way." The outside world will not understand this delicate logic. When they hear "you must" and "you must not," "you shall," and "you shall not," as the discordant and emphatic tones of the two sides, they will call it quarrel or war, whatever you may do in treating it with euphemisms. In a passive Christianity we may hide the opposition, but in an aggressive Christianity the strife must appear, and it is the un-Christian element in the Christian aggression. It is the hindrance to conviction in the pagan mind. It is an argument (whether sincerely held or not) for the resistance of the carnal mind in Christian lands. Who can visit a village of a thousand inhabitants and see three Christian church buildings in the place, each representing a denomination, each endeavoring to get away the adherents of the others, each marking the community into social sets that look askance on each other, and not confess that the divisions of Christendom are un-Christian? No, the hostility cannot be carried on in any Christian way. It will be hostility—it will be a declaration that Christianity has failed in its primeval result of brotherly love. No ingenuity of explanation from the different regiments in an army or the different tribes in Israel will remove the influence of facts. Different regi-

ments of an army do not usually fire into one another and the different tribes of Israel had but one temple and one service. It is a desperate effort at defence that grasps such weak and unsatisfactory analogies. The Christian Church is divided. Paul, Apollos and Cephas are set up as heads, instead of Christ, and the curse of the Corinthian Church rests upon Christendom to-day. Apostolic utterance, and that is the utterance of the Holy Spirit, is against us and we are bound to take heed on every reason of reverence and safety. There can be no millennium for a divided Church. It matters little that the names that divide us are expressive of important ideas. I presume the Corinthian Church could have said the same, and certainly the names of Paul and Cephas and Apollos were as good as those of Luther and Calvin and Wesley. The fact remains, and the trouble lies in the fact, that we are divided, when no ideas, important or otherwise, ought to divide us. It is the oneness of believers that our Lord declares to be the mighty argument to the world, that the world may believe that the Father hath sent him. (John 17:23).

The Rev. John Henry Hopkins, D.D., told of a village in the Adirondacks where Presbyterians, Methodists and Baptists one after another put up meeting houses, and one after another ran down leaving at last three empty meeting houses standing in a row, with no one to preach or gather the people on the Lord's day. In thousands of villages the same sort of thing is seen. With population enough to support one church they split up into four or five rival societies and each has only the satisfaction of helping the rest to fail. Many sensible people decline to join any one of the rivals.

Aggressive work is thus paralyzed at home by divisions, and how is it abroad? Nineteen disagreeing varieties of Christians are trying to convert Japan. Now, if Christians cannot with eighteen centuries of tradition agree, how can the heathen solve the riddle?

The Evangelical Alliance is a confession on the part of every one who joins it, that he is weary of the isolation and weakness of sectarianism, and longs for unity and strength in Christ Jesus. Yet what do the meetings of such bodies amount to? It is like the fishes after hearing the famous sermon of St. Anthony:

Much edified were they,
But preferred the old way.

So "the carps went on carping, the eels went on eeling," and all the rest of it.

Some claim that sectarian rivalries are beneficial, in stirring Christians to greater activities, but this is like advocating a new civil war because of the benefits which have come from the last. As if Job being restored to health and receiving back his family and twice as much property as he had before, should take Satan for his patron saint as having brought him these benefits.

On the day of Pentecost, in contradiction to the sect idea, they were all with *one accord* in one place.

During the age of persecution, when the aggressive work of the Church was the most purely and wondrously successful, there was no question about the ministry or about the Sacraments. Everywhere the worship was the same, richly liturgical in its character and with the Holy Eucharist as the living heart and climax of the whole. With a unity like this the "little flock" in three centuries conquered the empire of the Cæsars. With a unity like this once

more restored it would not take us as much as three centuries to conquer all the rest of the world.

The highest proof of the need of unity is our Lord's great prayer, "That they all may be one, that the world may believe that Thou hast sent Me."

The Rev. Frederick D. Power of the Church of the Disciples', Washington, said: Unity must be secured by restoration. The Apostolic Church is the imperishable basis for such unity, and Baptism must be administered as the Apostles administered it (that is, as he meant, by immersion).

The Rev. Dr. Peck of New Haven (Methodist) addressed the meeting in a voice of thunder and with vehement gesticulation. He said that unity could not be established until the parity of sects was recognized. He did not expect all to come into the Methodist fold, and the Methodists did not wish to be swallowed by the much smaller Episcopal body. This was the only speech at any of the meetings which sowed out of harmony with the spirit of the Congress.

The Rev. Dr. George F. Pentecost of Brooklyn said he was a hopeful pessimist. Pessimism is essential to every discussion. For a divided Christianity we are doing pretty well. Japan is being converted even if the teachers don't agree. I do not expect to get into any of these churches. That is a grand little old church that Dr. Hopkins represents, and that is a grand old church that Dr. Crosby represents, but who expects to see Dr. Crosby anything but a Presbyterian? Why, you couldn't lift him out of the Presbyterian Church with a derrick! The Methodist church that Dr. Peck represents is very fine too, but I can't be a Methodist, I'm not strong enough. (In his opinion unity is sectarianism.)

On Tuesday morning eight or nine hundred persons assembled to hear the discussion on "The Function of Worship in Promoting the Growth of the Church." The opening paper was a very remarkable and Churchly one. The clergyman who presented it was the Rev. N. J. Burton, D. D., pastor of the Park Congregational Church in Hartford. He said that the subject was a large one, a plural one, one that the brethren could move around in. The Church can grow in doctrine, in spirituality, in worship, in morality, in activities, in numbers. When the Church expanded a single doctrinal sentence current in the days of the Apostles into the Apostles' Creed, then into the Nicene Creed, and later into the Athanasian symbol it was a growth not of the Creed only but of the Church itself which else would not have been able to make her Creed grow.

So with the progress in worship. In the expansiveness and circumstantiality of the Mosaic ritual we see a true growth from the unelaborate worship of the Patriarchs, and in the Communion services of the later Christian liturgies a similar growth from the acts and words of Jesus at his last passover. And if further progress in ritual has coherence, the coherence of life, with what has gone before, who shall gain-say it?

Jesus came to be a quickening spirit. And He was a quickening spirit, in that He deposited in them His own life, His life as it was after and by His resurrection; by it the Church became a living organism, not an aggregation of human units nor of godly human units. And the religion of Jesus Christ stands apart from all religions in this fact that His disciples no longer live a natural

life, but a supernatural, a derivative life. How far is worship promotive of that original life and so of the growth of the Church in the several directions? And here I am constrained to say and confess that worship cannot do its whole good work as the vehicle of truth to the mind, except as it is formulated and prescribed by general authority, and is not left to the genius and piety of the officiating minister, according as he may happen to have the use of his genius and his piety at the moment. As a minister in a non-liturgical communion I can say this more easily in this presence, perhaps, than some other ministers could—and I do say it. There are extemporising ministers whose study of worship has been so complete and whose good sense is so good, that they accomplish a pretty complete liturgical sweep in their services; and where ministers do not accomplish much of a sweep ever as leaders of worship but bear down habitually and only on a few facts and doctrines lying nearer to the heart of Christianity, God forbid I should deny their access to God and their use as preachers of truth through the worship they conduct. But taking all things into account it seems to me very clear that in the one respect of divine truth conveyed in its entirety and conveyed proportionately, a worship prescribed or substantially prescribed, is not only valuable but indispensable. I contribute that item towards the reunion of Christendom, on the point of worship.

Worship sets forth those truths most essential to Christian life, while the abstract, the philosophical, truths are turned over to the scholars, theologians and speculators. This is one great advantage. When we listen to sermons we are often stirred up to be more debaters than worshippers, but when I am permitted to hear in the worship the testimony and hallelujah of the whole militant church then I believe the truths the more energetically because such untold millions of other people believe them, and my thorough indoctrination by worship proceeds apace.

Another superiority of worship as enforcing truth is that multitudes of persons who dissent from some feature of the Catholic creed are still willing to take part in the worship for the sake of its general movement to which they do assent, and if a man finds assent enough in his mind to make him want to join the service he has surrendered himself to a process immensely educational doctrinally. If you should attempt to bring him to agreement by discussion or by preaching to him on his defective points he would square off and strike back. But there is nothing discussive in worship; it has the sound of just the truth itself speaking, and it is therefore not irritating to dissenters.

So worship is the most efficient of all instruments for indoctrinating the young, whose limited interest in the average sermon is notorious. In worship they do take an interest and so receive some impression, of course at first mainly derived from the external and mechanical effect of the service without much sense in it, but ultimately the truths conveyed in the worship will by the spirit of God be brought home to their minds and hearts.

It is the glory of worship that it does its great work for and in the young without their conscious observance of it, and that when it gets them on to some faculty for taking hold of truth it feeds them with those great four-square concretes of truth that souls live on rather than with that brain-wrought, at-

tenuated, and purely propositional, nutriment with which we are all familiar. In dealing with children and with those whose minds are not definitely settled and fixed on doctrinal statements, I therefore think there is nothing so good as worship.

The bell rang the second time before Dr. Burton had finished his admirable paper, and he was obliged to give way.

Prof. Samuel M. Hopkins, D.D., of Auburn, N. Y., said that in the Presbyterian church, worship occupies the least important place. The invocation, hymns, chapter, prayer and notices are a portico only, which must be passed through before reaching the great object for which the people are assembled, namely, the sermon. The sermon has survived its usefulness as a means of drawing people together; and the time has come for substituting for this outworn power an habitual principle which shall lead men to attend church, not to hear preaching but to worship God.

The objections to Presbyterian usage are two-fold, as they relate to the minister and as they relate to the people. The public prayer for the minister is not a devotional exercise but a rhetorical exercise, and he is as glad to be done with it, as are the people to have him. As to the people, they have no vocal part in the service, the pulpit at one end of the church does their praying for them and the quartette at the other end does the praising.

The question as between free and liturgical prayer is an open one in the Presbyterian church, and as the congregation praise by means of a hymn book, they might equally pray by means of a prayer book.

The Rev. Chas. C. Grafton, of Boston, began by saying that he appeared before this Congress as a very objectionable man. "I am a High Church Episcopalian, and high among High Churchmen; worse than that, I am a downright Puseyite! The subject before us has two parts—an outward part and an inward part; two sides—an outside and an inside. The Church of Christ is an organism and a spiritual kingdom. There is a difference between unity and union. The Church is one by the indwelling of the Spirit, though there is lack of union among Christians. Miserable Puseyite as I am, I acknowledge all present here as members of Christ and of His Church, being baptized into Him. We must distinguish between externals, which our Lord established, and those of human growth. But how can we know what our Lord intended? The result of His teaching is the proof of what He meant to teach. We believe that the Apostles established a three-fold ministry, but I do not wish to stand here to deny any man's ministry. I do believe, brethren, that the ministry which you exercise is a valid one. But, for fifteen centuries, the Church was governed and ministered to by the three-fold ministry of apostolical succession, and I believe that peculiar gifts belong to that ministry.

Man approaches God in worship, on two great lines: by word and by act. Sacrifice belongs to unfallen, as to fallen, man; it is a law of being. Nothing exists for itself, as we see all about us in nature. Man offers himself to God, and God gives Himself back to man.

Though the great sacrifice on Calvary did do away with the animal sacrifices of the old dispensation, it did not do away with sacrifice which belongs to man unfallen, to man in a condition of guilt, and to man in a state of grace. Worship of God by word and act will

bring us into that resurrection life for which we were destined by our Creator." Mr. Grafton's address was most warmly received.

The next speaker, the Rev. G. D. Boardman, D. D., of Philadelphia, said that some philosopher has remarked that "every man was born an Aristotelian or a Platonist." He thought every man was born either a High, or a Low, Churchman. His brother who had just spoken had announced himself with pride, a High Church Episcopalian; he now announced himself, with equal pride, a Low Church Baptist. "In worship," he said, "we need the help of outward observances. Body and spirit act and react on each other. Worship is more important than preaching. It is the means of awakening the careless, restoring the penitent, voicing the thankful, comforting the sorrowing, guiding the perplexed, inspiring the faint, reconciling the discordant, fusing the scattered, upbuilding the shattered; in a word, making men God-like. Worship is the inlet of the Father's approach, the outlet of the Church's greeting. Accordingly, the more the Church truly worships, the more the Church will grow in numbers, in character, in sway."

Several informal addresses followed, of which the one most enthusiastically received, and most telling, was by Bishop Coxe, of Western New York.

A crowded house greeted the Congress, on Tuesday evening, to listen to the discussion on "The Attitude of the Secular Press towards Religion." Lack of space forbids an account of the speeches at this session.

The last session was held on Wednesday morning, the topic discussed being "The Historical Christ considered as the True Centre of Theology." Dr. James Freeman Clarke, Unitarian, opened the discussion. Jesus of Nazareth may be considered as either the historical, the ideal, or the metaphysical Christ. The Apostles at first preached the historical Christ. They taught that Jesus is the true Christ, the Son of God. But the Apostle Paul laid the most stress on the ideal Christ. He thought less of the earthly life of His Master than of the risen and spiritual Christ within his soul. After the third and fourth centuries the interest of the Church was absorbed in the metaphysical Christ.

Metaphysical Christianity says "You must believe this formula about Christ, you must accept this proposition as to what He was and what he did." Historical Christianity says "It is enough if you take Christ Himself for your master and leader."

As long as we define beforehand for each other what we ought to believe about Christ there is little prospect of Church union.

President E. G. Robinson of Brown University said that by the historical Christ he understood the Christ of the New Testament, a veritable living person. The ethics of Jesus Christ stand out to-day as the standard of every ethical theory. All religions are about to meet in deadly struggle. Which like Moses' rod will devour all the others? Let eighteen centuries tell! I stake all on the personal Christ, and say to the skeptics, "Explain away this Jesus if you can, whose words hold us to-day with the grip of omnipotence."

President Noah Porter of Yale College, in a clear, incisive speech set forth the necessity of systematic theology, but that this theology must be free and progressive. He concluded his speech with an account of the marvel-

lous influence of the personal historic Christ on a Japanese pupil of his own. Happy the man who comes under that influence! And in closing he said of theology in the poet's words:

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Good feeling and intense interest prevailed throughout all the discussions; and whatever may be said concerning the impression made by this gathering, there can be no doubt of its value as an expression of the attitude of representative men of the various Christian bodies towards each other, and of the general desire for union.

Let it be noted that whereas in the meetings of the Evangelical Alliance disagreements were for the time buried, only to be dug up again afterwards; in the Congress of Churches, each man fearlessly avowed his convictions, and could go home with a deeper consciousness of sympathy and brotherhood.

LETTERS TO THE EDITOR.

COMFORT AT CONVENTION.

To the Editor of The Living Church:

We are now passing through that season of the year when conventions are ripe, and it is a harvest much dreaded by all good Churchwomen who may chance to dwell in the unhappy city selected for the invasion.

There is, first of all, the visit of the "Committee" who catechize the lady of the house as to "how many guests she is prepared to entertain," as if a dozen or two, more or less, were a trifling matter. Then there is the preparation, a busy one, for each good housewife likes to do her best, and when the time arrives there is a stray clergyman in every bed; there are "meals at all hours;" there are services at various times of the day which she would like to attend, but cannot through press of household duties, and then, if she be a worker of any ability, her rector heaps Pelion on Ossa by his reproachful glance, at their next meeting.

We mildly submit, therefore, that the system of entertaining the clergy (and laity), in vogue in some dioceses, is an imposition; and it is not all on one side either, for if we ask what lady is there who likes to entertain a perfect stranger for two or three days, we may with equal propriety ask what clergyman admires being billeted upon some unwilling stranger? Who admires the invitation from the aforesaid "Committee" to proclaim his need of board and lodging? Who likes to be summoned to the vestry, and be there sorted out, and labeled and ticketed?

All this, if the system works smoothly. If there is any confusion, the evil is still more apparent. I well remember that at one meeting of the clergy, the rector of this place had an unpleasant experience. After reporting according to rule, and being duly sorted, he was conducted to a residence at the other end of the town, weary enough with his day's travel, but was informed that the lady was unable to entertain him, but that if he would go to the hotel (at the other end of town, of course,) her husband would come up in the morning and settle the bill! Could anything be much more humiliating? It is idle to speak of an evil without proposing a remedy. The remedy is this: Let every clergyman, not invited by a personal friend, go to a hotel, and pay his bill like any other human being. Or if he be anybody's guest, let him be the guest of his own parishioners, who are

the only people having any interest or responsibility in the matter. In this case, as before, he goes to the hotel and enjoys "mine ease at mine inn," and can come and go at his own pleasure, without being hampered by the little laws of strange hospitality, and without trespassing on the good nature of people who would like at that particular time to have their hands free.

I take the liberty therefore of urging upon all laymen who may read this letter, to see to it that their representatives at convention are furnished with sufficient means to enable them to decline, if they will, the proffered hospitality of the See-city, and thus secure the double advantage of (1) relieving the overburdened housekeepers, and (2) securing for their rector and delegate immunity from many unpleasant contingencies, only a part of which have been mentioned. A. DELEGATE.

THE UNIFORM PSALTER.

To the Editor of The Living Church:

I note with great pleasure the letter from the Rev. J. D. Herron, on the pointing of the psalter, as it is a subject needing much careful attention and the almost universal reading of the psalms is one of the weakest points in our service. As the Church of England, however, has found no necessity for the adoption of a uniform pointing, and I think it would prove impracticable, I would suggest that it is more beside the question to first have the singing of the psalter universally introduced. I have made the music of the Church a study for many years, and must say, that I find more difficulty with rectors, than with choir or congregation, in having it sung. I fear the musical education of our ministry is much neglected in our branch of the Catholic Church, as all Roman priests manage somehow to learn to intone and chant their parts of the service. With regard to the Trinity Psalter, though it is used more generally in our Church than any other, it is more owing to the fact that it was set forth by a wealthy parish, than to its excellence, though it is about as good as most Anglican Psalters. To all those having the music of the Church at heart, I recommend Gregorian music as I think no one thoroughly acquainted with the beauty, depth of power and devotional worship contained in the plain song of the Church, would doubt one instant in their choice. Anglican chants are more quartette like and harmonious; the plain chant the more grand and solemnly effective.

H. W. DIAMOND.

Leavenworth, Kansas, May 9, 1885.

SALIDA, COLO.

To the Editor of The Living Church:

Will you kindly insert in the next number of THE LIVING CHURCH, the following card;

An appeal has been sent abroad from Salida, Chaffee county, Colorado, asking for aid in building the church of the Ascension, a small chapel much needed in that important and growing town. The appeal asks that any money that may be given for this object be sent to a treasurer at Salida, who is therein named. The said treasurer has now resigned and his resignation has been accepted, so that it is proper and best that all moneys for that object, as for any and every other, of Church work in Colorado, should be sent to the Bishop, who will be, personally and as Bishop, responsible for its use according to the intention of the donors. And I trust that the few thousand dollars needed for the church at Salida may be sent to me.

Very truly yours,

JOHN F. SPALDING,
Missionary Bishop of Colorado.
Denver, Colo., May 7, 1885.

COMMEMORATION DAY AT KEMPER HALL.

SPECIAL CORRESPONDENCE.

It was a delightful treat to run up from Chicago to the Commemoration festival held in Kemper Hall, Kenosha, on Monday last. Leaving home at 11:30 A. M., by 1:30 P. M. we had reached the lovely spot and at once were ushered into the dining hall where a large number of visitors were enjoying the hospitality of the good Sisters. After an ample luncheon and much pleasant conversation, all adjourned to the beautiful grounds for the keen enjoyment of the pure air, clear sky, placid lake, and general freshness of everything. The situation of Kemper Hall, with its ample and well-wooded grounds running down to the ocean-like beach is especially attractive. It was doubly so, as seen with its holiday groups of young ladies in gleaming draperies of white, set off by the more sombre tints of visiting associates and friends.

At 3 P. M. the Commemoration service was held in the chapel. This occurs yearly on the 24th of May, the anniversary of the death of Bishop Kemper; but this year was postponed from the Sunday of its occurrence to the day after.

The service opened with a procession of the students, some fifty in number, all wearing white flowing veils, followed by the clergy and bishops present, singing, as they entered the chapel, the beautiful hymn, "Hark! the sound of holy voices." The office of Evening Prayer was sung by the chaplain, the Rev. Arthur Livermore, assisted in the lessons by the Rev. Canon Knowles, of Chicago. The Commemoration sermon was given by the Rt. Rev. the Bishop of Fond du Lac. It was rich in historic memories, reviewing the history of the Church from Colonial days, touching also upon the recent Seabury Commemoration in Scotland, and eulogizing the apostolic labors of the sainted Kemper in the early days of the Church in the West.

At the close of the sermon the Rt. Rev. the Bishop of Wisconsin administered Confirmation to two young ladies, members of the Sisters' School. The holy rite was conferred with touching simplicity and dignity, the Bishop giving the benediction at the close with Apostolic fervor, holding in his hand his Pastoral Staff. The whole tone of the service was deeply spiritual, the habited sisters, the veiled students, the lady associates in sombre black, the clergy and bishops in their Whitsuntide stoles of fiery red, the glowing altar, the choral song, the earnest worshippers, the glimpse of green tree and clear sky outside seen through open doors, all made an impression of earnest reality not easily effaced. In solemn order all filed out of the beautiful chapel and the service was over. Besides the bishops and clergy already named, there were present the Rev. Canon Street and the Rev. Mr. Todd of Chicago, the Rev. Drs. Kemper, Ashley and Livermore, the Rev. Dean Malloy of Milwaukee, the Rev. Mr. Francis, and the Rev. Mr. French, rector of the parish church; a number of the associates of the Sisters of St. Mary were also present.

The music of the occasion was especially attractive, the bright fresh voices of the young ladies rendering the psalter and canticles in excellent style. The chief beauty of the service however was the sweet pathos of the *Magnificat* and *Nunc Dimittis*, sung with intelligent

appreciation of the deep mystery of the sacred words.

At 5 P. M., the relentless omnibus call was heard—"all aboard,"—and with a farewell to the good sisters, and Kemper Hall in its bower by the lake, we turned our faces to the railroad, and were soon back again to home and work, bearing with us pleasant memories of a happy day, and a delightful and flourishing Church Institution. *.*

DIOCESAN CONVENTIONS.

EAST CAROLINA.

The second annual convention of the diocese of East Carolina met in St. Mary's church, Kinston, on Wednesday, May 13, at 10 A. M. After the calling of the roll, Morning Prayer was read by the Rev. Messrs. Sweetland, I. Harding and N. Harding, Dr. Carmichael saying the Litany. The sermon was preached by the Rev. Thos. M. Ambler from Acts x: 44. The Holy Communion was celebrated by the Bishop, assisted by Drs. Hughes and Huske and the Rev. Thos. M. Ambler. After a second calling of the roll, the Rev. E. M. Forbes was elected president of the convention, the Rev. N. Harding, secretary and the Rev. N. C. Hughes, Jr., as assistant.

On motion of Col. W. L. Derosset, clergymen connected with the diocese, but not entitled to vote, were permitted to take part in the deliberations.

In the evening a sermon was delivered by the Rev. Wm. H. Lewis, and on Thursday morning there was an early Celebration of the Communion and later, Morning Prayer with a sermon by the Rev. Mr. Hillyar, of Goldsboro. The convention then met for business and the Bishop read his annual address. He stated that of the fourteen parishes vacant when he first took charge, eight are still vacant. The salaries of the clergymen are far too small. The number of Confirmations during the year was 214; four clergymen have been received into the diocese and one dismissed to another diocese. There has been an increase in the amount of the contributions to diocesan missions, but they still fall short of what they should be.

The Bishop made an earnest appeal for foreign and domestic missions, and for the University of the South, also for the Society for the Increase of the Ministry. He proposed to claim the diocese's share of the scholarship in the General Theological Seminary now owned by the diocese of North Carolina.

The ownership of the Episcopal residence has lapsed to the parishes in Wilmington. The parish of St. James has given her share to the diocese. A committee was appointed, after considerable discussion, to consider the question of the Episcopal residence and the scholarship.

Dr. Huske then read a lengthy report from the committee on Canons, to whom was committed last year the work of framing a constitution and revising the canons of the diocese of North Carolina.

After the reading of various other reports, the convention went into committee of the whole. The Bishop called the Rev. Mr. Hughes to the chair. Seven of the articles of the constitution were adopted and the convention then adjourned until the next morning.

On Friday morning after hearing a report from the committee on the subject, it was resolved to purchase Col. Atkinson's share of the Episcopal residence property if the offers of the par-

ishes of St. Mark and St. John as to their shares, were found satisfactory to the trustees.

After the reading of other reports, the convention again went into committee of the whole, and after an interesting discussion upon the manner of electing a bishop, the old method was adhered to, of nomination by the clergy and confirmation or rejection by the laity. The committee of the whole then arose and the Bishop resumed the chair. Upon report of the proceedings of the committee, it was unanimously resolved that the report of the Amended Constitution be read and adopted. The canons were referred back to the committee on canons.

The Rev. Dr. Huske, the Rev. Messrs. Colin Hughes, and T. M. Ambler, Dr. De Rosset and Major John Hughes were elected as the Standing Committee.

The next meeting of the convention will be held (D. V.) in St. Stephen's church, Goldsboro, May 26, 1886.

SOUTH CAROLINA.

The ninety-fifth annual convention was opened on Wednesday, May 13, with divine service in Trinity church, Columbia. The annual sermon was delivered by the Rev. B. B. Babbitt, on John xvi:14. The Holy Communion was celebrated, after which the Bishop called the convention to order.

The Rev. John D. McCullough was elected secretary with the Rev. Ellison Capers, D.D., as assistant. F. A. Mitchell was elected treasurer. The Bishop appointed the Rev. W. H. Campbell as preacher before the next convention with the Rev. W. H. Wilson as alternate.

The remainder of Wednesday and the whole of Thursday were occupied in the consideration of a motion by W. C. Benet, of Abbeville, to revise the report of the Bishop's list of clerical members by striking out the names of the Rev. Messrs. H. C. Bishop and T. G. Harper, colored. The motion was introduced for the purpose of debating whether any other than white delegates have a legal and constitutional right to membership in the diocesan convention of South Carolina. It was argued that before a colored clergyman could take his seat in this convention, the diocese should amend its Constitution by defining that the word "clergyman," therein contained, included the negro, just as had been done by Congress and the United States Supreme Court, in construing the word "citizen" as contained in the United States Constitution. In opposition to this argument it was said that the laying on of hands constituted a clergyman, and that while there was no mention of colored clerical delegates when the Constitution was re-adopted in 1875, still the colored clergymen were *prima facie* entitled to all the privileges of this convention. The Constitution could not be ignored and by it all clergymen were entitled to seats.

It was then urged that this convention was sitting for the government of the Church, and not for ministerial work and that it had been proven that the negro was not fitted for governmental work.

The Rev. Dr. Porter said that this whole question was a source of profound sadness to him. It grieved him that the Church should set around itself a great wall and deliberately make enemies of six hundred thousand human beings who are daily progressing in intelligence. He claimed to speak in advocacy of the extension of the Catholic and Apostolic Church of

God and pointed out that the ecclesiastical and social life of North Carolina had not been affected although colored clergymen and laymen sat in convention there.

The advocates of the motion desired to have it understood that no reference was intended, thereby, to the two colored clergymen present in the convention. The clergy, by a large majority, voted against the motion while the laity, with a majority almost as large, voted in favor of it. The motion was however lost.

During the morning session, Archdeacon Kirkby, of the Church of England, who is in this country under the auspices of the Board of Missions, was invited to a seat on the floor of the convention.

On Thursday at 7 A. M., the Holy Communion was celebrated and at 10 the convention met for divine service, the sermon being preached by Archdeacon Kirkby from Acts i: 8. The Bishop's address contained valuable historical information. Reports were made by the deans of the various convocations and by the secretary of the Board of Missions.

The Standing Committee were elected as follows: The Rev. Drs. C. C. Pinckney, Robt. Wilson, and A. T. Porter, the Rev. Messrs. John Johnson and Wm. H. Campbell, and Messrs. E. McCready, C. G. Memminger, Wm. McBurney, A. Pringle and A. C. Haskell.

In the evening a missionary meeting was held at which addresses were made by the Rev. Thos. Boone, son of the late Bishop Boone, of Shanghai, China, the Rev. Geo. F. Flichtner and Archdeacon Kirkby. At the close of this meeting, the annual supper of the Clergy Relief Society was given at the hall of Trinity church Guild. In addition to the usual toast "The Church" it was proposed that one be given in honor of the venerable presbyter of whose parish the convention and the society were guests, the Rev. P. J. Shand, D. D. It was promptly responded to by the members and guests rising to their feet in testimony of their affection and respect.

On Friday afternoon, Miss Emery, general secretary of the Woman's Auxiliary, held a meeting at the Guild hall. In the evening the second missionary meeting was held. An able address was made by the Rev. Dr. Eccleston of Baltimore, followed by the Rev. Mr. Kimber who called upon Dr. Pinckney to relate an incident relative to the devotion of the late Bishop Boone, to the Chinese Mission. The Bishop closed the conference with an eloquent and excellent address. The report of the committee on the state of the Church, given on Saturday, by the Rev. Dr. Porter, shows that "in 14 parishes and missions there were no Baptisms; in 44 parishes and missions there were 216—an average of less than 4 for the 58 parishes and missions. No Confirmations have been reported in 37 parishes and missions, and 111 in 13 parishes and missions, making an average of less than 9 for all the parishes and missions. The offerings of the present year are \$4,667.91 less than last year—18 parishes and missions reporting not one dollar of offerings of any kind; 20 gave for all church uses, salaries, parochial expenses, missions, etc., \$1,757.15—an average of \$87.85 for these 20, and adding the 18 non-contributing and the average is for the whole number of parishes and missions \$46.24. There are seven candidates for holy orders."

Several propositions were made in regard to the amendment of the Constitu-

tion and bearing on the subject of the warm discussions of the previous days but after an eloquent speech by the Rev. E. Capers, a motion to lay them on the table was carried almost unanimously. The Rev. B. B. Sams, presented the resolution of the convocation of Charleston, recommending the appointment of a diocesan missionary agent, and showed the great need of doing something to extend the Church in the many waste places of the diocese.

The next annual convention is appointed for the second Monday in May, 1886, at St. Luke's church, Charleston.

Before adjournment various protests were filed by both clerical and lay members against the action of the convention in regard to the admittance of colored delegates.

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."

NEW YORK

ANNANDALE.—*St. Stephen's College.*—The St. Peter's Brotherhood of the college celebrated its anniversary on Ascension Day. The services were held in the college chapel at 11 A. M. The Rev. Messrs. Shober, Washburn, and Macbeth, former students of the college, read Morning Prayer. Prof. Hopson, assisted by Prof. Olssen, administered the Blessed Eucharist. The Rev. Dr. Fairbairn, the warden of the college, preached an able discourse on the subject of Mediation.

At the conclusion of the services, a procession, composed of the clergy, in their surplices, the students, wearing their Oxford caps and gowns, and several members of the congregation, advanced, singing hymns, to the Brotherhood cross, where the ceremony of installation took place. Mr. George H. Young, who has ably filled the office of superior during the past year, handed over the insignia and the duties of the position to his successor, Mr. H. N. Tragitt, of the junior class. The report of the Brotherhood, which was read, showed a large amount of work accomplished in visiting the sick and needy, bringing children to Baptism, carrying on a mission service and Sunday School, and providing for temporal as well as spiritual necessities.

The warden returned his thanks to the Brotherhood for the efficient service which they had rendered him, and assured the young men that their work would prove of great benefit to themselves, as well as to the people among whom they labored.

MISSOURI

KANSAS CITY.—*Trinity Church.*—The Bishop made his second visitation to this young parish on Rogation Sunday. The foundations for a large and beautiful stone church have been laid, and the basement so far completed as to admit of services being held there. The first services of this parish were held by the present rector, the Rev. Robert Talbot, in January, 1884, in a little hall. Since that time fifty-two persons have been presented for Confirmation—forty-four since last convention.

At the Bishop's last visitation the altar was handsomely decorated with cut flowers, and the congregation was very large—many having to be turned away from the church doors. The Bishop preached an able and characteristic sermon on the "Laying on of Hands" which made a deep impression upon all present.

KANSAS CITY.—*St. Augustine Mission.*—On Monday night, the 4th inst, the Bishop of the diocese visited this mission, the Rev. Chas. E. Cummings, priest-in-charge, for the purpose of administering the solemn rite of Confirmation. The class presented was small, but it shows that the Church is getting a hold on the best elements of our colored population; this is the second class

presented during the current convention year. The Bishop preached an eminently practical sermon, able in thought, simple in illustrations from every-day life, and easy in language; and, withal spoken with such deep earnestness, that it could not fail to produce conviction and leave a lasting impression. The words chosen were: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Early in the spring stained glass was placed in four windows of the church: rose-window, transom, altar-window, and a small window in south side of chancel. The design shows elegant taste, and correct judgment not only in the outline, but also in assorting and blending of rich colors. They were manufactured by McCully & Miles, of Chicago.

This little mission has had to battle with poverty, unreasoning prejudice, and discouragement, but has no reason to be ashamed of the record made—spiritual and material—since holding public services not quite two years and six months in a community where the Church even among its white friends is not strong, and its ways wholly unknown to the colored people.

WESTERN NEW YORK

AVON.—The bishop made his annual visitation to Zion church on the evening of Monday, the 18th inst, and administered Confirmation to eight persons. Following the service a reception was held at the rectory, a pleasant feature of which was an account given by the Bishop, of the Congress of Churches, which he lately attended at Hartford, Conn.

MASSACHUSETTS

BOSTON.—*Church of the Advent.*—The additions to the parish during the year, make the present number of communicants 404, an increase from 307 reported last year. The very large number of adult Baptisms (19) is a ground of much thanksgiving; there were 36 infant Baptisms making a total of 55. Confirmations were 36, marriages 16 and funerals 13. The services at this church, of which the Rev. C. C. Grafton is rector, are maintained solely by contributions, made either by weekly pledges or weekly offerings.

During the past two years the offertories have covered all the current expenses (including the interest upon a mortgage of \$16,800) showing that the parish is well maintaining its position. All the sittings in this church are free and there are daily services and Celebrations.

UTAH

SALT LAKE CITY.—*St. Mark's Parish.*—The annual report from this parish, which includes St. Mark's cathedral and St. Paul's chapel, gives the following statistics: Baptisms, adults 19, infants 84; confirmations 34; marriages 37; burials 48; present number of communicants 326; Sunday school teachers 31, scholars 518; day school teachers 18, scholars 480. The offerings and contributions for the year amounted to \$7,349.20 inclusive of the rector's salary.

CONNECTICUT

HARTFORD.—*Choir Festival.*—The cause of good Church music in Connecticut received a decided impetus on Ascension Day, by reason of the success of a great choir festival service held in Christ church. The vested choirs of four prominent parishes in the diocese—Christ church and Trinity church, Hartford, Holy Trinity church, Middletown, and Trinity church, Bristol—united in the superb rendering of a service of sacred song appropriate to the feast of the Ascension. The church was filled to its utmost capacity, and numbers of people were unable to gain admission. At 8 P. M., the 114 men and boys of the choirs, followed by twenty clergy, entered the church by the eastern door, singing that grand Ascension hymn, "Crown Him with many crowns." Evening Prayer followed, the Rev. Mr. Parks, of Middletown, officiating, assisted by the Rev. Messrs. Seymour, of Hartford, and Johnson, of Bristol. The Rev. Mr. Nichols, rector of Christ church, made a five minutes' address, explaining that the object of the festival was to emphasize one of the greatest Feasts of the Church. There was no reason, he said, why our churches should not be as full on Ascension Day as they are at Easter. The combined

choirs then rendered, with a sweetness of tone and fullness of volume that made the effect often inspiring, anthems by Stainer, Calkin, Haydn, and other celebrated composers. The solos were well sung by Master Strang of the choir of the church of the Transfiguration, New York. After the offertory and Benediction, the choirs and clergy retired, singing the Recessional, "Behold the Glories of the Lamb."

All the choirs which participated are under the leadership of Geo. Edward Stubbs, M. A., who had the musical control of the festival.

A succession of services such as this was, will do much toward putting Connecticut in the line of true progress with regard to Church music.

CENTRAL NEW YORK

LOWVILLE.—*Convocation.*—The convocation of the first missionary district met in Trinity church, the Rev. George E. Gardner, rector, on Tuesday and Wednesday, May 12th and 13th. After Evening Prayer on Tuesday, a sermon was preached by the Rev. B. E. Whipple, from the words, "Man doth not live by bread alone." On Wednesday the sermon was preached by the Rev. R. A. Olin, president of the convocation, from the words, "To sit on My right hand is not Mine to give, but . . . to them for whom it is prepared of My Father." Mr. Olin also celebrated the Holy Communion, assisted by the Rev. E. Moyses. In the afternoon there was an interesting discussion on the observance and violation of Sunday, Prof. Northam, a lay delegate from Lowville, taking part. In the evening there was the usual missionary meeting, when addresses were made by the Rev. Mr. Moyses, on Parochialism; the Rev. Dr. Danker, on True Parish Work; and by the Rev. Mr. Dean, on Diocesan Missions.

The Rev. Mr. Winne having left the district, the Rev. E. Moyses was elected secretary. Aside from regret at parting with the late secretary, and disappointment in not meeting the new rector, who was ill at his brother's in Utica, the convocation was delightful.

Resolutions of regret at Mr. Winne's departure were unanimously adopted.

MINNESOTA

CANNON FALLS.—*Church of the Redeemer.*—The Bishop of the diocese visited this parish on Tuesday, May 12th and confirmed a class of six persons, presented by the rector, the Rev. W. C. Sherman.

MOORHEAD.—*St. John's Church.*—On Sunday, May 3, a ten days' mission was commenced in this parish, the Rev. E. T. Hamel of Dakota, missionary-in-charge. The Holy Eucharist was celebrated daily at 7:30 A. M., followed at 3 P. M. by Bible instruction, at 4:30 by young people's service, and at 7:30 by Evangelistic service.

The missionary-in-charge has had large experience in this work in England and the Great East London Mission and is especially fitted for this kind of labor. His methods are thoroughly Churchly and his preaching most earnest and Catholic.

The singing was congregational, the hymns being all from the Church Hymnal, and the music was led by the regular surpliced choir, accompanied by the pipe organ.

Good congregations were the rule, especially at the young people's services. Much interest was manifested and much good accomplished. Many of the careless were awakened and turned to God and the zeal of many of the regular congregation manifestly increased. God was felt to be indeed present most evidently, and to be shedding abroad His love. Missions have thus found their way almost to our frontier in this great North West. May they multiply everywhere until the whole Church of America be infused with new life and zeal by their most powerful agency.

NORTHERN TEXAS

DALLAS.—*St. Matthew's Parish.*—The Rev. Wm. Munford is the rector of this parish with the Rev. Reginald Collisson as missionary and assistant. The annual report for the year ending Easter, 1885 shows that the total receipts for current expenses, from all sources, amounted to \$3,447.38 and the total disbursements for same, to \$3,443.99. In addition to this there were special offerings of \$207.87. Forty-

three communicants have been received during the year and twenty-seven persons confirmed. In the three Sunday schools connected with the parish there are now 215 scholars and 18 teachers. There is a large and constantly growing work to be done in this field with an earnest demand for faithful laborers.

VERMONT

GENERAL CHURCH NOTES.—Bishop Bissell, who was in feeble health during the greater part of the past winter, has, under the good Providence of God, so recovered his strength that he is able to make his usual Spring visitations to the parishes of the diocese.

The leaven which has been working quietly and unseen for several years past in the parishes of St. James, Arlington and Zion, Factory Point, and Manchester, is bringing forth good to the cause of Christ and His Church. For a year and more past the Rev. Francis Gilliat has had charge of the two parishes and under his ministrations the people—who have had a mind to work—have been faithful in season and out. At the recent visitation of the Bishop of the diocese to Bennington county nine persons were presented for Confirmation in Ailington and seven at Factory Point. A most encouraging feature in these classes was the fact that a large proportion were young people, a fact which in itself gives evidence of a healthy growth.

ARKANSAS

LITTLE ROCK.—*Christ Church.*—On Ascension Day the Knights Templar attended service in this church. A most eloquent and appropriate sermon was delivered by the Rev. Dr. T. C. Tupper, which has since been printed by request of the Knights.

MISSISSIPPI

NATCHEZ.—*Ordination.*—On the Sunday succeeding the council, being the fifth after Easter, Bishop Thompson ordained Mr. Jas. L. Lancaster to deacon's orders, in Trinity church. A very large congregation was present, and the services were most solemn and interesting. The Bishop was assisted by seven or eight of the clergy. He himself preached on the Apostolic Succession. Mr. Lancaster preached to a full church at the night service. Bishop Thompson has sent him to St. Paul's church, Columbus.

IOWA

CHARITON.—The festival of the Ascension was very pleasantly celebrated in St. Andrew's church. The first Evensong was sung on Wednesday. On Thursday the Holy Communion was celebrated at 7 A. M., when an unusually large number were present. After breakfast a large wagon was provided and the choir boys, with the rector and organist, drove off for an all-day excursion, lunching *al fresco* in the woods. At 8 P. M. the second Evensong was sung. There was a large attendance at all the services and the new surpliced choir have never sung so well. The feast was heartily enjoyed by all.

OHIO

TOLEDO.—*Episcopal Visitation.*—An esteemed friend writes: "The Bishop's visitation refreshed the churches as it always does. The fatherly, impressive and devout manner in which our Rt. Rev. Father administers the rite is always remarked upon with affectionate appreciation. Thirty-four were confirmed for Trinity, twenty-seven for Grace, twenty-four for St. John's, five for Calvary; although all were not presented in their own churches. The classes of Trinity and Calvary united in Trinity, and those of the other two in Grace.

"All regret that the Bishop was unable to preach, and the expression from clergymen and laymen alike, so far as heard, seems unanimous that our beloved Diocesan in justice to himself as well as the diocese, ought to ask at the next convention for an assistant.

"Many say too, that we need not look beyond the diocese for our man, but that he can be selected from among our larger parishes. What with the long period spent by Bishop Mellvaine in Europe, and the feeble health of our present Bishop, the diocese has had less Episcopal supervision than many others. While our Bishop is not behind the chiefest of the Apostles in ability and in spending his strength and his private means, he cannot be expected with poor health, to do what in so vast a

field cannot be sufficiently done even by the ablest man in full strength. What we need is a new diocese of Toledo besides an Assistant for that of Cleveland, and even then all three bishops could be overworked, without doing more than a part of what ought to be done by this Catholic and Apostolic Church. When will our wealthy laymen rise up to the height of the grand argument and offer a few thousands to endow both the diocese of Cleveland and Toledo?"

MARYLAND.

WASHINGTON—Woman's Auxiliary.—The closing services of the District of Columbia Branch of the Woman's Auxiliary were held in St. John's church, on May 12. The congregation represented the various parishes connected with the Auxiliary. It was an impressive and beautiful service, deeply interesting to those present—all being active workers in the Auxiliary—so that, although the congregation was not large, the occasion was memorable. The order was a Celebration of the Holy Communion, with a report of the year's work, followed by an address from the Bishop of Louisiana, whom all felt glad to welcome. The musical portion of the service was well rendered by a choir of young girls, members of the guilds of the Ascension and St. John's. The Rev. Drs. Elliott, Giesy, Steele, Lewin, and the rector of the church (Rev. W. A. Leonard) were present in the chancel, and others of the district clergy in the body of the church, thus testifying their interest in, and approval of, the Auxiliary work. The total contributions for the past year in boxes and money, as shown by the report, amounted to \$1917.48. Nine parishes have been associated in the District Auxiliary during that time, namely—Ascension, Grace (Georgetown), Holy Cross, Incarnation, St. John's (Washington), St. Mark's, St. Paul's, (Rock Creek), St. Paul's (Washington), and Trinity. The Incarnation parish has just withdrawn. Reference was made in the report to the young people's work in "St. Mark's League," which has been fostered by, though not originating in, the District Auxiliary. This organization now numbers six branches in this city, and held a beautiful and spirited service on St. Mark's Day in the Church of the Ascension, when its report was read.

Bishop Gallaher spoke earnest and hopeful words of advice and encouragement, dwelling upon the meaning of the name "Auxiliary"—*help*—and showing that the life of *helpfulness* is the true Christian life. He alluded to the great work being done quietly and unnoticed by brave, devoted men in his portion of the South-West, and closed with a reference to the usefulness of associations and gatherings of this kind, in overcoming the spirit of *congregationalism*, so opposed to all true Churchly growth, and in effacing in a manner parish boundaries which after all are only imaginary—the Church being one and her work one.

A Great Sufferer from Debility, Nervousness, Loss of Sleep and Appetite, Restored to Health by Compound Oxygen.

The following, written for publication by W. G. P. Brinckloe, of Hulmeville, Pa., editor and publisher of the *Odd Fellows' Journal*, gives that gentleman's happy experience with Compound Oxygen:—

"In the Spring of 1881 my health began to fail, so that I became a great sufferer from debility, nervousness, and loss of sleep and appetite. After trying several remedies and continuing to grow weaker, I almost in despair gave up the hope of living. To add to my sufferings, in October of the same year, I was afflicted with a severe cold, which seemed to induce congestion of the liver and kidneys, threatened paralysis of the right side. The prescribed remedies aggravated, rather than allayed, the suffering.

"About the 1st of November I heard of Compound Oxygen, and was induced to try it. At this time I was losing about half a gill of blood a day. I could not sleep soundly, very little appetite, and a very flighty memory.

"In less than two weeks after taking the Compound Oxygen I was like a new person. The bleeding had stopped entirely, my appetite became healthy, my sleep improved, and my memory became good and steady. I have continued its use until the present time, September 1st, 1883, enjoying good health, excellent spirits, and improved powers of endurance, both mentally and physically.

"There have also been a number of wonderful results that have come within my observation from the use of Compound Oxygen."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, sent free. Address DRs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia.

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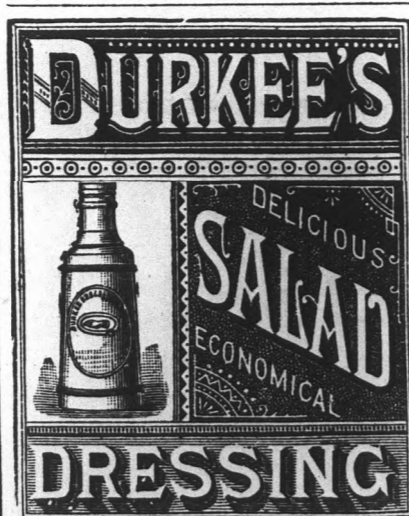
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

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

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and 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.

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No Waste, No Trouble, Always Ready. A Good Salad Assured. Rich, Wholesome, Nutritious.
The most delicious and the most popular. May on-aise for all kinds of Salads, Raw Tomatoes, Cabbage, Cold Meats, Fish, etc., ever sold.
E. R. DURKEE & CO., New York.

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SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.
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ONLY SIX GIRLS.

It was some ten, or more, years ago that a class was in preparation for Confirmation, and the time drew near when the Bishop was to visit the parish for the purpose of administering the Apostolic rite.

It was generally known throughout the parish that a class of only six girls were expected to be confirmed. They were of mediocre standing in society, and not by any means connected with families of wealth. Some of them had no parents or relatives in the Church, and, as far as appearances might indicate, they would exert but little influence. It was somewhat of an unimportant class, judging from a business stand-point.

But the class stood firm; no more, no less, six young girls, each one of whom possessed a soul given to her to cultivate, to cherish, to polish, to make purer and holier, to present to God, after a time, spotless and unblameable.

The class was confirmed. Time went on and the girls advanced into womanhood, increasing in grace and spiritual strength, and, to-day five of them are married. These girls have been the means of bringing five families, or as many as fifteen persons, into the Church. Thus it is that the parish priest may labor, and but small fruits seem to come from his work; and, possibly, no cheering results may be seen by human eye; but his toil has not been in vain, for grand effects may lie unseen for a time, and, after a while, the seed sown will bear fruit. Man may not discern immediate success; certainly, the purely business man would not be likely to observe progress, increase and success in a Confirmation of a few girls. God may not reveal to our sight the immediate harvest; and while man may be almost despondent over his labor, God is still strong, and, hidden from our eyes He has reserved in Israel seven thousand. W.

ON a visit to St. Mary's Isle, Burns was requested by the noble owner to say grace at dinner. He obeyed in these lines, now known in Galloway by the name of "The Selkirk Grace:"

"Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat and we can eat,
And sae the Lord be thankit."

EVERY household is liable to be visited by sudden sickness. Often it occurs in the night, distant from the doctor, nothing in the house to give relief, the patient is sure to get worse. A box of Ayer's Pills, in such an emergency, would arrest disorders which, if not taken in season, may become deadly.

THOMAS CARLYLE, the great Scotch author, suffered all his life with dyspepsia which made his own life miserable and caused his best and truest friends not a little pain because of his fretfulness. Dyspepsia generally arises from disease of the liver, and as Dr. Pierce's "Golden Medical Discovery" cures all diseases of this great gland, it follows that while all cannot be Carlyles, even with dyspepsia, all can be free from the malady, while emulating his virtues.

UNEQUALLED—Dr. Sage's Catarrh Remedy.

THE warmer weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all anguish and lassitude.

DID YOU DO IT? Ask your Grocer for MAGNETIC SOAP. It will be a happy day in the life of every house keeper when they make a trial of Magnetic Soap. Think of it, no boiling of clothes, a common sense way of washing clothes. If your Grocer does not keep it, tell him he must get it for you or you will trade with some one who will. It is the best soap made, pure white, saves time, saves clothes and a great amount of hard work.

DR. W. B. TOWLES, Member Medical Society of Va., Resident Physician Hot Springs, Va.:

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to Buffalo Lithia Water, Spring No. 2. In a single case of Bright's Disease of the Kidneys I witnessed very marked beneficial results from its use, and from its action in this particular case, I should have great confidence in it in this disease."

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

THREE REASONS why every one needs, and should take Hood's Sarsaparilla in the spring:
1st. Because the system is now in greatest need. Hood's Sarsaparilla gives strength.
2d. Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.
3d. Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

Ayer's Cherry Pectoral

Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 123 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

Ayer's Cherry Pectoral, and the inconvenience is soon forgotten."

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OPINIONS OF THE PRESS.

The Churchman.

THE NEW YORK MISSION.—What the coming mission will actually accomplish in the work of evangelization we cannot say, though we hope for the best results. That it will quicken the spiritual life of the Church we may feel certain; while the movement, if properly conducted, may reach and reclaim some portion of those who are now practically outside the pale. At the same time, however, the mission is not for a day nor even for two weeks, but for years; and, therefore, if the immediate result of special efforts in connection with the Advent Mission should simply convince the laboring population at large of the important truth that the Church is ready to take an active interest in all that pertains to their material well-being, a noble work, one imperatively needed, will be done, and the ground will be prepared for the successful presentation of the Gospel message in times to come.

New York Times.

BISHOP PERRY'S HISTORY.—The strength of Bishop Perry's work is in the delineation of these early struggles for a foothold in a comparatively hostile community and in the statement of the obstacles that stood in the way of the organization and progress of the Church at the end of the last century and in the first half of the nineteenth. The story has never been told before with the same fullness or with so large an access to the original documents, or with so many powerful sidelights thrown upon it, and much that may be open to criticism in a work to which many minds have contributed may well be overlooked when its signal and exceptional importance is properly estimated. It explains why the history must be told with great detail, and why it is worth the telling, but the deeper reason, the reason which the increasing weight of the Episcopal Church in present religious affairs emphasizes, is that the planting of this organization in America continued the historical order of English Christianity in the New World. It transmitted Christianity as an institution, while the other religious parties, who planted themselves along the Atlantic coast, transmitted Christianity as an idea that was to be embodied in new forms under new circumstances of development. This was but little understood in the colonial days, and is not to any large extent understood to-day, but it explains the importance that attaches to this Episcopal history in the minds of thoughtful persons, and assigns a sufficient reason for the pains that were taken in 1784 to obtain the episcopate from England, and that have been taken since to maintain the historical order and the traditional methods of worship and development that go with it. Studied in this light, this elaborate historical work assumes an interest that is not easily exhausted. It is far more than attaches to the authentic records of an American sect. It is the story of the organization and development of institutional Christianity in America and must be carefully studied by all who go to the bottom of the questions concerning Christian unity and the maintenance of our Christian institutions in the future. It unfolds step by step the processes by which this institutional Christianity has been preserved and by which a religious body has gradually put down its roots into American soil in a way to organize society upon a conservative and constructive basis and control its general direction in a large way. It is one of the few instances in modern times where Episcopacy has worked untrammelled by State connections, and where it has furthered ends which are larger than the scope of a single denomination.

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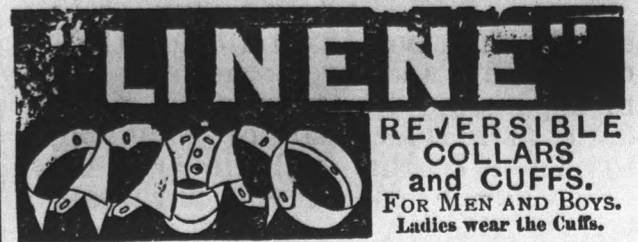
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