

# The Living Church.

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

VOL. VIII. No. 12.

CHICAGO, SATURDAY, JUNE 20, 1885.

WHOLE No. 346.

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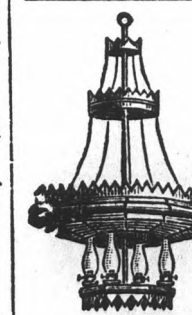
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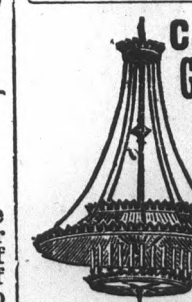
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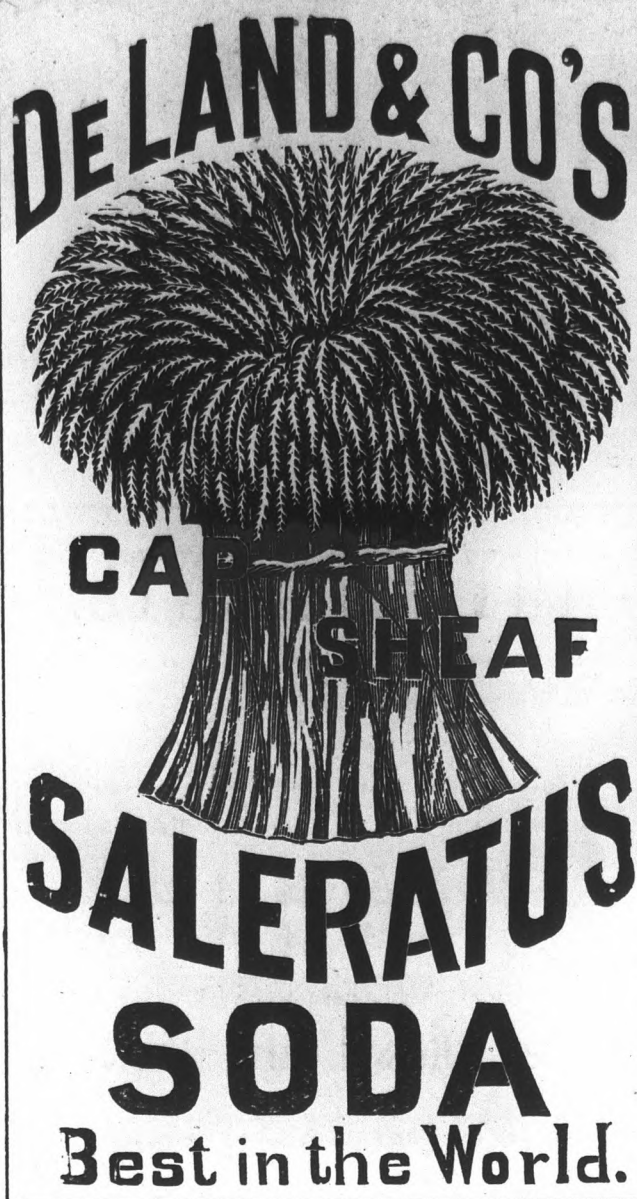


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# The Living Church.

SATURDAY, JUNE 20, 1885.

## SUNSHINE AND CLOUDS.

BY F. BURGE GRISWOLD.

What do the branches say,  
As they gently toss and sway  
In the summer breeze?  
As they fondly play together,  
In fair or rainy weather,  
Round the old trees.

"O sun of warmth and light,  
So beautiful and bright,  
O dews and showers!  
To each of you we owe  
Our radiance and glow,  
Our leaves, and flowers.

Shine on, blest orb of day,  
We welcome every ray  
That is God-given.  
And when the mist enshrouds,  
Send us your drops, ye clouds,  
Both come from heaven."  
Washington, D. C., 1885.

## NEWS AND NOTES.

THE downfall of Mr. Gladstone will have but little effect on the Church. Dis-establishment may be put off for a season, not, to my mind, an altogether unmixed good, but Lord Salisbury, an admirable Churchman, will be just as anxious as was his predecessor to put the right men on the Episcopal Bench, and to give the Church what justly belongs to her.

At his enthronement, which took place amid great enthusiasm, the new Bishop of Lincoln wore a superb cope and richly jeweled episcopal gloves. He was presented with an address of welcome signed by nearly 500 of the clergy of the diocese. Dr. King has not renewed the "commission" of Dr. Trollope, Bishop Suffragan of Nottingham, the diocese having been divided, and so the latter becomes a mere Archdeacon, retaining however his title.

Two little children have sent me 223 pennies for THE LIVING CHURCH COT in St. Luke's Hospital, the result of their self-denial during a brief period. I hope to be inundated with pennies now that this fact is known. If only every reader should make some little offering, how soon the whole sum would be raised. How much suffering would be alleviated by this cot, how many prayers of thanks would ascend like incense to Him Who while on earth suffering for us, "went about doing good." Please, please!

THE much-advertised difficulties between Bishop Potter and the Rev. Arthur Ritchie, rector of St. Ignatius' church, New York, have been got rid of. The latter last week sent his diocesan the following letter which elicited a charming reply and a promise of a visitation.

NEW YORK, June 11.—*My Dear Bishop:* It is a matter of much unhappiness to me that I should seem in my course at St. Ignatius' to be in any defiance of your paternal authority. I sincerely desire to be loyal to you and to bow to your godly judgment. I therefore propose to discontinue the benediction service, and not to resume it without first obtaining your consent to my doing so, in the hope that you will then feel at liberty to visit St. Ignatius' church and to recognize me as a loyal and dutiful priest of your diocese. Believe me, my dear Bishop, with great respect, sincerely yours.

A CORRESPONDENT kindly sends me the following, cut from the Buffalo *Express* of which the editor is a Churchman:

OSWEGO, June 9.—The seventeenth annual convention of the Episcopal Diocese of the Central New York Methodist Episcopal Christian Church, began here this evening. The Rt. Rev. Bishop F. D. Huntington presided.

He adds: "In the church that bears such a name I am sure the thurifers will be 'suspended from the ceiling,' and the 'congregation will read the lessons' while the parson will sit in a pew, and shout 'Amen' at irregularly recurrent intervals."

ANOTHER correspondent writes: "I have lately seen the joke about 'Rather Reverend Rural Dean' (which is a very good one) attributed to Bishop Samuel Wilberforce, you now give it to 'Sidney Smith.' As a former curate in the diocese of London allow me to say that I have always heard that a certain conceited and not very old rural dean in that diocese—once said to Bishop Blomfield 'My Lord, Archbishops are most Reverend, Bishops Right Reverend, Deans Very Reverend. I think we Rural Deans should have some such distinction.' Whereupon the Bishop with a queer tone in his voice asked 'How would *Rather* Reverend suit you?'"

It seems that I was mistaken in saying that the Presbyterian Assembly had decided that Roman Catholic Baptism was valid. A priest of the diocese of Southern Ohio is good enough to point out to me that the learned body in question only left the matter to the decision of individual churches. I willingly admit the correction, but I fail to see the difference. Undoubtedly some churches will pronounce in favor of the Roman Sacrament, surely, such a decision would bind the whole body, and thus settle the whole question.

A MOST extraordinary case of "conversion" is recorded in the English papers. The dean of the Anglican cathedral in Shanghai went off to a meeting of the Salvation Army, and suddenly shouted out that he had just then found Him Who came to save the lost. This makes one think of the dear little boy, well bred in the truths of Holy Church, who on being asked by some rabid revivalist, "Have you found Jesus?" replied innocently and truthfully, "Why, I have never lost him." Christ's Sacraments can do more than man's ministrations.

THE Bishop of Durham, Dr. Lightfoot, was recently on a visit to Rome, staying, at least for some portion of his time, at the Hotel d'Angleterre. One morning, as two English ladies were standing in the hall, to their horror they saw a gentleman quietly sitting deep in thought just under the space where the hoist was slowly but surely descending. This portion is not railed off, as is usually the case in hotels. Not knowing to what country this gentleman belonged, one of the ladies warned him in French; but no notice being taken, again she repeated the warning. Still ignorant of his imminent danger, the Bishop took no notice of what was said, when, with a promptitude worthy of an English lady, she rushed forward and dragged his lordship away, just as the hoist grazed his head."

CARDINAL GUIBERT, Archbishop of Paris, after a long illness is restored to health, and has just resumed his duties to the great delight of all who know him, whether as prelate or as a man of the world. A great many anecdotes have consequently been revived touching on his wit as well as on his liberality of thought and conduct. It may be remembered that during the Franco-Prussian war the Archbishop, who then resided at Tours, offered a home in his palace to M. Cremieux, the eminent Hebrew lawyer, and his wife, and they gratefully accepted it. When the aspect of things was so far altered that M. Cremieux could return to Paris, he took a most affectionate leave of his host, expressing the thanks of the "Jew" to the "good Christian," and saying: "Ah Monseigneur, ours is the reconciliation of the Old and the New Testament. Henceforth they are one." "Pardon, M. Cremieux," replied the Archbishop, "a clever lawyer like you should not forget that the last testament annuls all previous ones. Ours alone holds good." S.

## REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

AN APPENDIX TO ARTICLE XXIV OF THIS SERIES.

I have received so many inquiries in regard to my assertion in Article XXIV that the Bishop of Rome, Pius IV. "agreed to recognize all the reforms under Elizabeth, if only she would recognize his supremacy," that it seems best to turn aside from the general argument in order to give a few authorities for the statement.

It is asserted in almost every history of the Anglican Church that Pius IV. agreed to recognize the English reformation, provided that his own supremacy should be acknowledged. This concession on his part is valuable as showing that our Church had lost nothing which even in the estimation of Rome, is essential to a true Church.

Hore in his "Eighteen Centuries of the Church in England" (p. 348) says: "Pope Paul IV. having died on August 18, 1559, was succeeded by Pius IV. The new Pope sent his nuncio with a letter to the Queen, announcing his approval and willingness to accept the new Prayer Book, as well as the Communion in both kinds, if only the queen would acknowledge his supremacy."

Jennings in his excellent "*Ecclesia Anglicana*" (p. 319) says: "Convinced that nothing was to be gained in England by hostility to the throne, Pius made friendly overtures to Elizabeth. We have it on good authority that he offered to sanction the Prayer Book of 1559, provided the English Church recognized the supremacy of Rome."

Cutts in his "Turning Points of English Church History" (p. 237) says: "A new Pope, Pius IV. in 1560 addressed to her (Elizabeth) a letter of very different tenor, making overtures for a reconciliation. He offered that, on condition of her adhesion to the see of Rome, the Pope would approve of the

Book of Common Prayer, including the Liturgy or Communion Service, and the Ordinal. Although his Holiness complained that many things were omitted from the Prayer Book which ought to be there, he admitted that the book nevertheless contained nothing contrary to truth while it certainly comprehended all that is necessary for salvation. He was therefore prepared to authorize [the book if the queen would receive it from him and on his authority."

Blunt in his historical introduction to the Prayer Book (p. xxxv.) says: "It is worth notice, however, that the Book of Common Prayer as thus revised in 1559 was quietly accepted by the great body of Romanist laity; and also that the Pope himself saw so little to object to in it that he offered to give the book his full sanction if his authority were recognized by the Queen and the kingdom." And he quotes Sir Edward Coke as saying that the Pope, Pius IV. "before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto her Majesty, in which he did allow the Bible and Book of Divine Service, as it is now used among us, to be authentic and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us without changing any part, so as her Majesty would acknowledge to receive it from the Pope, and by his allowance, which her Majesty denying to do, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quartus, as I have faith to God and men. I have oftentimes heard avowed by the late Queen her own words, and I have conferred with some Lords that were of greatest reckoning in the State, who had seen and read the Letter, which the Pope sent to that effect, as have been by me specified. And this upon my credit, as I am an honest man is most true." Blunt moreover gives a list of authorities, viz: "The Lord Coke, his speech and charge, London, 1607. See also Camden, Ann, Eliz., p. 59, ed. 1615. Twysden's Historical Vindication of the Church of England, p. 175. Validity of the Orders of the Church of England, by Humphrey Prideaux, D. D., 1688. Bramhall's works, ii: 85, ed. 1845. Bishop Babington's notes on the Pentateuch; on Numbers vii. Courayer's Defence of the Dissertation on the Validity of English Ordinations, ii: 360, 378. Harrington's Pius IV and the Book of Common Prayer, 1856."

Our own Van Antwerp in his very readable and comprehensive "Church History," (vol. iii: p. 144-5) gives the same story. The reader will also find it in Hardwicke's Reformation, and in scores of other reliable works. I have never seen the story controverted or even questioned.

P. S. Since writing the above my attention has been called to an additional authority for the fact that Pius IV. made the above-mentioned overtures for the reconciliation of the English Church, viz.: Butler in his memoirs of the Catholics, vol. 1, pp. 152-3. The testimony is especially valuable as coming from a learned Roman Catholic.



## THE BOOK ANNEXED.

From the report presented to the recent convention of the diocese of Northern New Jersey the following extracts are made: In 1883, says the report, the committee appointed by the General Convention of 1880 reported a series of thirty resolutions, embodying changed and alternative services, new offices and additional prayers, for which there has been comparatively little demand, and which make the Book of Common Prayer largely a new and changed book. In some of these changes there is a lack of congruity, the new with the old, and a failure to preserve the unity of the book, which will not commend the alterations as a whole to those who have become familiar with the book by long and reverent use. The impression left by careful reading of the Book Annexed will be that the old is better, and that the unity, not to say uniformity, of our worship will be disturbed.

The report expresses disapproval of the proviso appended to the first paragraph, "Concerning the service of the Church" (Book Annexed, page 9), in which the Morning Prayer, the Litany and the Holy Communion are declared to be separate and independent services, and may be used separately or together. The proviso is "that no one of these services shall be habitually disused." This proviso appears to be restrictive of the liberty just accorded to the officiating minister. In reality, however, it opens the door to a deplorable liberty. In the absence of this proviso, these three offices, though separate and independent, would be left under conditions which require or imply daily Morning and Evening Prayer, weekly Communion and the Litany three times a week. The responsibility for the omission of any of them on the required days is thus at present left with the officiating minister, whereas this proviso allows any one of these services to be omitted on any given day or number of days, and even weeks together, only so that no one of them is "disused habitually." It would fully answer the requirements of this proviso were the Holy Communion to be celebrated quarterly, the Morning Prayer said monthly, and the Litany once in two months. No one of them in such a case could be said to be "habitually disused." We deprecate the laxity and uncertainty that are sure to attend the services of the Church under this proviso. We deem it of the greatest moment that every shadow of such a liberty as this be kept out of the Book of Common Prayer, and especially out of the directory that stands at the head of it, "Concerning the service of the Church."

In the new order for Morning and Evening Prayer, the report continues, there are changes which as a committee we approve, and changes that we disapprove. The new opening sentences adapted to the several seasons seem to us to be a legitimate enrichment of the Prayer Book. We approve also of the restoration of the entire powers of the Venite and Benedictus, as in the English book, though we differ upon the propriety of the option given to omit the restored portions—the majority of the committee, however, favoring these alterations as they stand in the Book Annexed. Upon the introduction of the *De profundis* as an alternative canticle to the Benedictus and *Deus Misereatur* in the Morning Prayer, the committee are also divided, the majority being in favor of it as a

Lenten canticle, while we would agree in approving its introduction into the evening service. The *Benedictus es*, the short canticle proposed as an alternative to the *Te Deum*, is approved by the majority of the committee as being in the interest of shortened week-day services, though none of us would like to see it introduced into the Sunday or any festival services. It stands in the book, unfortunately we think, as an allowable alternative at all times. The committee cannot approve the sweeping alternatives allowed here and to the general confession and absolution, nor in the case of the Beatitudes. This latter office is open to the more serious objection that it is out of harmony with the worship of the Prayer Book. It is a mere and a poor substitute for what is prescribed in the present book for the Evening Prayer. The report fails to see any gain in it to our ordinary worship. But it approves of the restoration of the Magnificat and *Nunc Dimittis*, as in the English book. The committee find proposed a large addition to the number of occasional prayers and thanksgivings in the daily service. We find, also, bracketed in the prayer for all conditions of men, the words "especially those for whom our prayers are desired," and in the general thanksgiving the words, "particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them." This provision in the Book Annexed for avoiding the necessity of constantly individualizing prayers and thanksgivings in a Book of Common Prayer is eminently proper, and is approved by your committee. It covers the ground of five of the present special prayers, and two of the special thanksgivings. If these are allowed to stand there is no good reason for keeping out the one new prayer and thanksgiving, for which there is as frequent occasion as for those we have.

Among the occasional prayers proposed, is one for "Missions," and another for the "Increase of the ministry." They are fitting prayers for a missionary service, but as additions to the daily service of the Church no pressing necessity for them is perceived, especially in view of the new petition and suffrage in the Litany, which we hope and believe will be finally approved, "that it would please God to send forth laborers into his harvest," a petition that covers the ground of both these new occasional prayers, with the advantage of the response "We beseech thee to hear us, good Lord." The prayers for the Rogation days introduced among the occasional prayers stand on the same ground as those for the Ember days, and are recommended for approval.

Approving of the shortening of the daily Morning and Evening Prayer for ordinary occasions, as proposed in the first rubric of the Book Annexed, the committee would have that rubric read as follows, as allowing all that is demanded: "On days other than the Lord's day it shall suffice to begin with the Lord's Prayer and end with the third Collect."

The report closes with the expression of the conviction that the changes proposed are too many and of too much consequence to be properly considered and voted into the Prayer Book by any one or two General Conventions. That body is too numerous, and its sessions on that account are necessarily too short, for the proper disposal of all or half the changes now all at once proposed to a book which touches the life

of the Church and the highest interests of every worshipper in it.

These several pages in their familiar and cherished words and thoughts and order have been "the green pastures beside the quiet waters" that have fed the spiritual life of three generations of American Churchmen, the fathers and the children, and now the children's children. They are our heritage of one hundred years from a Church in which they were the growth of centuries.

The preface to her Book of Common Prayer was incorporated into that of our own, as touching the question of liturgical changes. It declares that these changes should be made "upon weighty and important considerations, and according to the exigencies of times and occasions." Such were those that followed the American Revolution. The great civil change emphasizes the case now before us as one for going slowly and step by step—whatever these cautious words of our mother Church, solemnly adopted for our own, may be supposed to allow, they seem strongly to forbid the trial, at any one time, or on any one occasion, of such a wholesale experiment as the "Book Annexed."—*Church Press*.

## THE LITTLE CHAMBERS.—A BIBLE STUDY.

BY SISTER BERTHA.

When the prophet Ezekiel was brought in the visions of God to a very high mountain (Ezk xl: 1.), he saw the future kingdom of God under the symbol of the temple, and he minutely describes all the details, which correspond wonderfully with the apocalyptic vision of St. John. It seems to me that we may take "the little chambers" that were built around the temple, (from what we know of their use) as symbolical of the character and life of heaven denoting service, adoration, gladness of song, Christlike holiness, happiness, victory and security. As we read of them we find they are very numerous. "In my Father's House are many mansions," to which the High Priest is to "bring many sons to glory," with gladness and rejoicing shall they be brought, they shall enter the King's Palace, and secure indeed shall they be, for "they shall go no more out." These chambers were planned by God, for "David gave to Solomon his son the pattern of the porch, of treasures thereof and of the upper chambers thereof and the pattern he had by the Spirit of all the chambers round about." "I go to prepare a place for you." (I Chron. xxviii: 11, 12, St. Jno. xiv: 2). And if we look into their use and detail, we shall find how perfect the symbols are. In Neh. xii: 44, xiii: 5, we find some of them contained the treasures of frankincense to be used in the temple service, as "the vials of odors which are the prayers of saints," in St. John's heavenly vision—some the wine and oil to be given to the singers, types of the praise and joy of that life which is so filled with treasure that the heart of man cannot conceive what God hath prepared for them that love him. Some of the chambers were set apart for the use of the singers themselves, (Ezk. xl: 44; I Chron. xv: 16; vi: 31), those who before the throne sing the new song—the harpers harping with their harps. (Rev. v: 9-13; xiv: 2, 3; xv: 2). Others were for the priests to live while serving in their course, (I Chron. ix: 27-32. Jer. xxxv: 4. Ezk. xl: 45, 46). Those who enter the heavenly courts as "priests and kings to God," shall inhabit some

of those many mansions, and clothed in the priestly white robes, "serve Him day and night in His temple" in a joyous service of praise and adoration forever (Rev. i: 6; iii: 4; vii: 15). In Solomon's Temple the chambers were overlaid with gold, symbol of the pure nature in Christ, as are the streets of the Holy City that are paved with pure gold. (2 Chron. iii: 9; Rev. 21-21.)

On their door posts were carved palm trees, (Ezk. xl: 16, 22, 26; xli: 26), like those borne by that great multitude before the throne, who have gotten the victory through our Lord Jesus Christ, (Rev. vii: 9; xv: 2; I Cor. xv: 57.)

Arches are everywhere conspicuous, (Ezk. xl: 22, 26), which seem to speak to us of strength and uplifting, as of ennobled character that is to abide, (I Jno. ii: 17), a symbol of life uplifted!

Repeated five times is the expression, "And the going up to it had eight steps." Do we not find a counterpart to this in St. Peter's II Epistle. "And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherliness, charity—for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Are not these steps up to the little chambers of our Father's House? "And there was an enlarging and a winding about still upward to the side chambers; for the winding about of the house went *still upward* round about the house; therefore the breadth of the house was still upward, and so *increased* from the lowest chamber to the highest," (Ezk. xli: 7). "They go from strength to strength, every one of them in Zion appeareth before God." (Psa. lxxxiv: 7). "We are all changed from glory to glory as by the Spirit of the Lord." (2 Cor. iii: 18.)

I said they denoted also a life of Christlike holiness. That seems to me to be brought out in the phrase often repeated, "their arches and their palm-trees were after the measure of the gate that looketh toward the east." (Ezk. xl: 6, 22, 32, 33.) In chapter xlii: 12 he saw "a door in the head of the way toward the east," and in chapter xlii: 5 was told to "mark well the entering in of the house." Christ himself said, "I am the door," (St. Jno. x: 9) and many symbols of Him relate to the east. "The Morning Star," "the Sun of Righteousness rising," "The glory of the Lord coming from the way of the east," (Rev. ii: 28, Mal. iv: 2, Ezk. xliii: 2) so that I think we may take this "gate that looketh toward the east," as a type of Christ Himself, and we find that every measure pertaining to that gate, taken by the man with the line of flax in his hand (ch. xl: 3) was perfectly symmetrical, like His perfect life, and every little chamber was likewise to be symmetrical, "one reed long and one reed broad," (ch. xl: 7) and the arches, the permanent character, and the palms, the victory over sin, were to be "after the measure of the gate that looketh toward the east," (xl: 22) telling us in symbol that we are to follow in His steps here, and at last in the heavenly life partake of his holiness. All the discipline of life is to this end. (Heb. xii: 10, I Pet. v: 10, II Pet. i: 4. Jude 24.) "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Rev. iii: 12) Ezekiel saw in his vision "the frame of a city," as though his thought went forward and rested on



that "building fitly framed together, which groweth unto an holy temple in the Lord, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone," (Eph. ii: 20, 21) and after the Spirit had revealed to him all its glories, this message was given him, "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house and the fashion thereof and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof. This is the law of the house. Upon the top of the mountain the whole limit thereof shall be most holy." (Ezk. xlv: 11, 12.) Can not we, too, see by the Spirit its wondrous beauties, and being ashamed of our iniquities, cannot we aspire to a higher life, and strive here to follow the pattern showed us, that having overcome, we may enter the chambers of our Father's House to join with the white-robed singers in "the new song" of "blessing and glory, and wisdom, and thanksgiving and honor, and power, and might unto our God forever and ever," even now daily "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

LETTERS TO THE EDITOR.

OUR OPPORTUNITY IN CUBA.

To the Editor of the Living Church:

Bishop Young, of Florida, has just put forth another most urgent appeal in behalf of the inhabitants of the Island of Cuba, in their present pecuniary distress. I need not repeat the contents of the document. They are already before the clergy and people of our Church. During the year the Bishop has confirmed over three hundred persons, formerly members of the Roman Communion. Several congregations of our Church have been organized. Cuban young men of intelligence and education are offering themselves for our ministry. There is a general movement of the population towards the doctrines and worship of our primitive and scriptural Church.

By these most remarkable manifestations God is beginning a great spiritual work in this adjacent island. The extent of the new movement no human sagacity can foresee and predict. It is plainly our duty to respond generously and speedily to Bishop's Young strong and Christian call, and to help and sustain him in his difficult task.

Will not our bishops at once bring the Episcopal and pressing petition before their dioceses? Will not every priest and deacon without delay read the appeal to a Sunday congregation, and take a collection to meet the expenses of this most promising mission? Will not individuals give to it according to its demands? Will not all our periodicals spread Bishop Young's imperative words upon their pages? As a people, the inhabitants of Cuba are themselves re-echoing his loud appeal. Our answer should be national, most liberal and most prompt. The Holy Spirit of God inspires us to return this full fraternal response.

SAMUEL FULLER.

Middletown, Conn., June 6, 1885.

NEAT.

To the Editor of the Living Church:

That modern institution, compromise, has found its way into the "Book Annexed" in a rather amusing, but decid-

edly neat way. In the printing of the Apostles' Creed publishers of late years have succeeded in giving expression to a certain under-current of divided opinion as to whether "The Holy Catholic Church" is "the Communion of Saints" or not, by separating those two clauses by comma or semi-colon. All of the older editors of the Prayer Book used the comma; many later ones the semi-colon, for an obvious purpose.

The Enrichment committee have found a new way to cover the whole ground. The clauses throughout the Creed are now to be separated by the colon, with the single exception of the two here spoken of. And hereafter the Churchman may paraphrase this part of his Creed thus: I believe in the Holy Catholic Church which may perhaps, possibly, if none of the brethren here present have any objections, be also the Communion of Saints, or may not be, according to the individual preferences and views of the brethren.

Would it not, Mr. Editor, be just as well for the Church, if it authorize the use of the Book Annexed, to step on this rather offensive party badge. If the "view" business is to be deliberately gone into, where shall we stop? What shall we come to?

Speaking of the Creed, a Baptist brother who has lately been admitted to Holy Orders in "this Church," has announced to the congregation over which he has been placed that hereafter he will be silent at the words "He descended into hell," so as to give opportunity to those who desire to repeat that formula aloud. This is certainly very obliging on his part, but singularly his parishioners do not appreciate it.

It will be a sorry day, indeed, for the Church, when it shall endorse, by so much as a semi-colon, the prevalence of egotism over the Church's own great united voice in the use of the ancient symbol of the faith. It is a very little wedge, this, but mighty rifts may come from it. This Church has hitherto held fast to the belief that in this symbol we have the mind of the Universal Church. Is it to be made apparent, at this late day, that we have believed in vain?

CON.

HOBART COLLEGE.

To the Editor of the Living Church:

Will you permit me to call the attention of those of your readers who are interested in the educational work of the Church to the need of a certain class of scholarships in Hobart College.

The college is quite well equipped as to scholarships for postulants for orders, but is almost wholly without scholarships for students who are not candidates for the ministry.

The applications for admission to the incoming Freshman class in numbers and importance are wholly unprecedented in the history of the college, but among them are those contingent upon the applicants receiving some such assistance in the shape of scholarship aid, as is now given largely by the leading institutions of learning. The ability to provide for young men of this class is, in fact, often the very reason of the large attendance at many colleges, while among the best influences in college and in after life is the educated Christian influence of many thus aided.

The long-needed Library building is being erected and many other advantages added. But growth carries with it increased needs. Hobart, one of the most distinctive of our Church institutions, is now permanently established. Together with fine faculties for educational work, it has secured an able and

devoted president, who commands affectionate respect and cordial co-operation.

Must the college lose its present great opportunity to secure numbers and corresponding progress in other regards from lack of prompt financial help?

While full scholarship should yield from two hundred to three hundred dollars a year each, the gift of any sum supplementing what the applicant may be able to provide will enable President Potter to welcome to the advantages of Hobart College some, at least, of these worthy and needy applicants among the many candidates now seeking admission.

On behalf of the Faculty,  
WM. M. HUGHES, Chaplain.

CLERICAL HEAD GEAR.

To the Editor of the Living Church:

Speaking of "Head-Gear" recalls a memory of twenty years ago. The students of the Berkeley Divinity School, at Middletown, Conn., (of whom I was one), were called to Hartford to pay their last tribute of respect to the dead primate, the Rt. Rev. Dr. Brownell. In the long procession which wended its way from Christ church to the cemetery, were six bishops, each robed in his episcopal garb of beauty from feet upward as far as neck, but for "head gear," six different examples were exhibited. Two of them struck me as peculiarly impressive (?) The present venerable Bishop of New York, and the late Dr. Eastburn of Massachusetts walked together, the one tall and slim, rendered still taller and slimmer by a tall and straight crowned silk hat; the other short and stout, as compared with Bishop Potter, made shorter and stouter by a drab, soft felt hat, which, for protection as a light snow was falling, he had pulled down about his ears. I think my experience is unique even amongst the many absurdities we are compelled to see.

It seems to be the general impression that the "biretta," is an ecclesiastical hat. So far as I can learn this is a mistake, except in so far as the Roman Church has made it such in its present form, that is, the square cap with three horns on top. Personally I have no special objection to it, but hosts of the clergy would not wear it, and what we want is something the clergy will generally wear. I cannot agree with your correspondent "Eusebius" as to the skull cap, except as to convenience. It appears to me far from being "dignified and decent." And Rome has also something very near it in the "zucchetto." Some years ago one of our bishops spending a Sunday with me, had with him a square purple cap, it was in fact a biretta without the horns. I asked him where he got it, and he replied, "In England, where it is called the Canterbury cap." I ordered one, through Cox & Son, (black) and have found it very convenient and useful. It folds up flat, about five inches long, three and a half wide, and three quarters of an inch thick, thus easily going in the pocket; open, it makes a square cap with the top slightly flaring. I think it combines three desirable characteristics; convenience, dignity and an English origin. The cap is now made by the Messrs. Lamb in New York, in silk and cheaper stuffs. It is not expensive, and I feel quite sure that if the clergy would only try one, the result would be as the razor strop man said of his strops, "once tried, always used."

CANTERBURY CAP.

June 9, 1885.

OPINIONS OF THE PRESS.

The Church Times.

THE JEWS AND LITERATURE.—It is usual to say that the continued existence of the Jewish race is a standing miracle in proof of the Gospel; but the publication of this Revised Version brings out with much emphasis one aspect of that miracle which might not perhaps strike the careless observer. The Israelites had a literary history which goes back at the very least to the Exodus, and which was at its best when disaster was impending, or when it had fallen upon the nation. This was the rule till the rejection of Christ, but from that moment the curse of literary sterility fell upon the race, and it has lasted for eighteen centuries and a half. If, as Lord Beaconsfield would have us believe, pretty nearly every eminent man in modern times is a Jew, he has only attained greatness by becoming a Gentile; and we have the strange phenomenon that a new translation of the Hebrew Bible commands a sale which is counted by the million—not amongst Jews, but amongst those by whom the Jews are held in abhorrence or contempt. The necessary inference is that whereas the former distresses of the Israelitish people were temporary, the present rejection is final, and that the real heirs of Abraham are not his degenerate descendants after the flesh, but the whole company of the faithful who have accepted the promised Messiah.

The London Times.

THE REVISION.—It is impossible to forecast the ultimate destiny of the Revised Version. Will it eventually become the household Bible of the English-speaking peoples? Will it be used merely as a book of reference, or will it sink into comparative obscurity? Of this at least we may be sure, that the older version will not be superseded in the affections and memories of the generation which has been familiar with it from childhood. The Authorized Version was at once "appointed to be read in churches," and so took the place of its official predecessor, the Bishops' Bible, almost immediately. But the Genevan Version continued to be the Bible of the home and the closet for many years, and was not finally displaced till about the middle of the seventeenth century; and the Revised Version will find it infinitely harder to make its way than did the Authorized Version. The Genevan Version had been in use no more than half a century; it had exercised no influence on literature, and but little on theological language. The Authorized Version has the prescription of use for two centuries and three-quarters; it has exercised an unparalleled influence on our language, our literature, our theology. It has permeated our national life and become part of it. Millions of copies of it have been circulated for tens of the Bibles of the sixteenth century. There is no doubt that the chances of acceptance of the Revised Bible as a whole in place of the Authorized Version have been greatly imperilled by the very numerous and trivial alterations which the New Testament Company thought it their duty to make. The much more cautious procedure of the Old Testament Company should go some way to redress the balance. It may be, however, that a further revision will be required before a Bible is produced which can be substituted with general acceptance for the Authorized Version. But whatever may be its ultimate fate, the Revised Version ought to give, and surely will give, a strong stimulus to the study of the Old Testament in this country. The endeavours of the Revisers will, to use the words of their own preface, "with the blessing of Almighty God, tend to a clearer knowledge of the Old Testament Scriptures," and if this be so their labours will not have been spent in vain.



## The Household.

CALENDAR—JUNE, 1885.

21. Third Sunday after Trinity. Green.  
24. Nativ. of St. JOHN BAPTIST. White.  
28. Fourth Sunday after Trinity. Green.  
29. St. PETER (Apostle). Red.

### SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XVIII.—CONCLUDED.

They were willing now to learn from Hugh and talk with Donald's mother, so there was hope for the future.

"Father's so pleased," said Hugh, "that he says if I want to raise chickens altogether, he'll get a man to help on the farm when he needs one, and since Lon's moved down near us, he says he'll take him because he's so big and strong. Do you know how Walter's getting on?" he asked.

"Oh!" said Donald, "his melons are growing finely; you know he is raising a new kind, the orange melon, finer than anything ever heard of before."

"They are perfectly delicious," said Stanley; "we had them for the first time last year, they are orange colored inside and so sweet and spicy. Miss Grahame told Walter she hoped he would have some of them when the Bishop came back; you know he is coming again?"

"Yes," said Donald, "and I'll warrant Walter will count on that more than selling them all. If Walter only has glory he don't care much for cash."

CHAPTER XIX.

"Nine! And our curfew! Bending low, Praise God from whom all blessings flow, And thou, whose love the long day gave, Still pardon, succour, guide and save!

*Bishop Burgess.*

"There he is, I see him turning that corner," eagerly exclaimed Jack.

"Who? where?" responded Donald and Stanley in a breath.

"Why, Mr. Holmes; he took me fishing with him in the summer, and now he's come back with a bicycle. Isn't it a fine one?"

Wheeling gracefully up to the little brown inn Mr. Holmes dismounted, leaving his glittering steed on the piazza while he went inside in search of refreshment. The boys took occasion to walk that way, Jack hoping for a word of recognition; but cold water and a hearty supper were just then the two important things in life to Victor Holmes, and he did not see who was passing the door.

Jack hoped he might meet him the next day and, failing to do so, went home quite disappointed, when to his surprise and great pleasure, he saw the young gentleman seated in apparently earnest conversation with his father, whom Jack supposed had been spinning a yarn.

"Yes," said Mr. Holmes as the boy entered, "there was a doctor of our name, and I believe he was surgeon on a ship. Did you know anything about him?"

"I knew that he was a good man and a brave man, and his boy—"

"Did he have a son?" interrupted the visitor.

"Yes, and a likely boy he was too. I'll tell you about him, and I'd like to know how he's turned out."

"Poorly enough, I dare say. Heigho, Jack! Why you've grown stouter and browner, more of a man every way. Yes" turning again to the sailor, "I dare say he turned out poorly enough—many sons of good fathers do; but we'll

try to make this youngster do better than some of the rest. Do you remember anything about that boy, did he do any thing worth speaking of?"

Jack's father took up his story where he had dropped the thread of it, telling all he could recall of the surgeon and his son; when he spoke of the father's emotion after the ship-wreck and the rescue, Mr. Holmes rose and, walking to the window, stood a moment or two without word or sign.

William Cleland began to be afraid he had grown tiresome, or had said something he ought not to say; when the young man turned and asked:

"Would you know that youth again, do you think? Was there any little thing about him you could tell him by?"

"Well, he had a way o' jerkin himself up after he'd been thinking, just as you did now, and a little toss of the head as if—why, can it be—are you—" exclaimed the sailor, starting up and eagerly scanning the face before him.

"I guess I am; but I might be an impostor, you know. Better not make any fuss over me till you're sure," said the gentleman in a bantering tone, while he gently urged the sailor back again into his chair, quite overcome by all the memories which had suddenly been called up.

"And your father?" asked William Cleland when he could command himself.

"In port," was the answer, with a look that conveyed all the words were intended to express.

"Well, I reckon he always steered a pretty straight course for it. And that little girl that was along once, some relation o' yourn, war'nt she?"

"No," said Mr. Holmes, a smile stealing over his face, "no relation."

"Some connection then. I've got it in my head she ought to be some kin to you."

"You're right there; she ought, and, although she never was, she's going to be."

Long and hearty were the good wishes that followed this announcement, interrupted by Mr. Holmes saying, "but what about Jack here? I have a notion we can do something with the boy. What has he turned to since he stopped going to sea?"

"Not much of anything" was the answer. "Raised a few chickens; but that h'aint amounted to much; just been hanging round."

"I had an idea" said Mr. Holmes, "after I left here last summer, that Jack might like to learn to be a ship carpenter. He's rather handy with tools, and he'd like it next best to being a sailor."

"Better, I think, sir," said the boy, all eagerness at the prospect before him.

"Then," said Mr. Holmes, "if you'll turn him over to me for awhile, I'll see that he gets some schooling and a good trade that will carry him through all right."

Thanks he would not listen to. It was true that, having learned who William Cleland was, he had come on purpose to look after the boy; but where would he, Victor Holmes, have been had it not been for this same William Cleland?

While Mr. Holmes was arranging matters pleasantly for Jack, the Bishop, whom the boys had liked so much, and who was an old friend of Mrs. Hastings, was sitting in her parlor talking about Stanley.

The question of school had been settled, but not of which school, and Mrs. Hastings was asking advice, which she knew from experience would be wise,

and which she felt would be a great help in making the final decision.

"Has Stanley been confirmed?" was a natural question from the Bishop.

"No, we thought him too young last time, although at first he wished it."

"And when will be the next opportunity?"

"Not until February."

"And that does not correspond with his vacation. Why should he not be confirmed before he goes? I am certain no child of yours has reached his age without being prepared for such a step."

"I had not thought of the possibility of such a thing."

"You know the L—'s who were old parishioners of mine?"

"Yes, very well."

"The father and mother, their son and his wife, are about starting to seek their fortunes in the west, and as they are very anxious about it, I have—with your bishop's permission—consented to confirm them before I leave. They make four, and, if Stanley desires, and you are willing, there is no reason why he should not be added to the number."

Stanley did wish it, and at once thought, when spoken to on the subject, of his fellow member in the guild, who was also going away, and of whose prospects he had been informed the very day they were held out to him.

"Mamma," he said quietly, leaning over her chair in the twilight, "Jack is going away with Mr. Holmes to learn to be a ship carpenter—Mr. Holmes is very good; but I think he doesn't believe in going to church, and I wish Jack—"

He stopped abruptly, but his mother, reading the thought answered, "Yes, I wish Jack could be confirmed at the same time with you. Why don't you go over and tell Miss Grahame so that she may have time to speak to him about it?"

Miss Grahame had hoped that all the members of the class, in which she had grown so deeply interested, would be confirmed together; but she was far too sensible to express any regret that it could not be so, and more than thankful that both Stanley and Jack were to be admitted to the privileges and have the safeguard of the Holy Communion as they entered upon a new era in life.

The days between these talks and the actual leave-takings—although in any when counted singly—were few and short to those who were letting their boys go, for the first time, except for a short visit, from the home nest. In the midst of all the preparations of departure, the Confirmation came with its holy calm.

It was an evening service and the last bits of orange cloud had turned purple and grey as the people were entering the church. Bright stars peeped out here and there, and a soft breeze rustled the leaves of the old oaks as one group after another passed along the quiet path. Archie had persuaded Abbie to brave the night air for once, and Hugh and Lon had so far interested their fathers and mothers as to make them glad to come. Some were there out of pure curiosity, but most from real interest, and the church was filled, every seat and the benches that had been brought in from the Sunday school room, so that some were standing; but they did not think of going away.

Among the latter was Victor Holmes. Leaning against a window near the organ no word or act of the service escaped him, and as it proceeded, he dwelt upon it all with grave thoughts,

Since he had been a mere boy he had followed the promptings of his own will. He had studied at home or travelled abroad; he had inherited wealth and position, and had gained distinction in more than one direction by his own merits. And—best of all—he had won the love of the maiden who was to him more than all the world besides. He had worked out for himself a positive faith in good, and a belief in the powers of evil which up to this time, had been quite sufficient for all his needs; but, with all his acquisitions, here was something that he did not possess.

He watched the simple people kneeling in humble faith before the altar rail, he saw the two boys—the refined and carefully taught Stanley Hastings, and his own protegee, the sailor's son—awaiting with equal earnestness the imposition of the Bishop's hands. When they rested on Jack's head and the words, "Defend, O Lord, this thy child—" came to him in full deep tones he wondered, in spite of himself, whether the boy were not gaining more at this moment than all he would find it possible to bestow in return for the life which had been saved by Jack's father.

The first part of the Bishop's address to the newly confirmed was lost upon him; when he began to listen the Bishop was saying:

"Know ye not that your bodies are the temples of the Holy Ghost? And you are their keepers. Whatever defiles the walls, whatever beautiful picture is displaced, or shapely image broken, you are responsible for the spoiling of God's house.

And there is but one safeguard and defence against what is hateful and impure. Our Saviour's words are 'watch and pray, what I say unto you, I say unto all, watch.' Blessed is he whom when the Master cometh He shall find so doing."

These were the words, or some of them; and the tenderness of the Bishop's voice, the fatherly look which made each one his special listener, the manner which showed him to be worthy to be one of the chief shepherds of Christ's flock, so won the hearts of those who listened that, after the service, many crowded about him for still another word, while others waited in respectful silence hoping that he would speak to them as he passed out.

Among the latter, near the door, were the members of the Guild and Miss Grahame. While speaking to the boys the Bishop caught sight of fisherman Bob, who had been the most attentive of listeners, and, much to Bob's surprise, took his hand in a strong hearty clasp.

"Well," said the fisherman to Donald a moment after, "I've always steered pretty clear of the parsons, and to think I should have been shaking hands with a bishop."

"Guess it won't do you much harm to shake hands with him," responded Donald, who had of late grown so fast in Bob's favor that he bade fair to cheer the fisherman in the absence of his little mate.

And now it was over.—They stood once more in the cool October air outside of the church, and, as the village bells struck nine, Miss Grahame bade her boys good night, with bright hopes for their future; but knowing this—that were they pure and brave, or were their lives stained by sin, there would never come a time when she would not long to help them toward what was highest and best.

THE END.



**THE WATERED LILIES.**

The Master stood in His Garden  
Among His lilies fair,  
Which His own right hand had planted  
And trained with tenderest care.

He looked at their snowy blossoms,  
And marked with observant eye,  
That his flowers were sadly drooping,  
For their leaves were parched and dry.

"My lilies need to be watered,"  
The Heavenly Master said:  
"Wherein shall I draw it for them,  
And raise each drooping head?"

Close to His feet in the pathway,  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed of no use at all.

But the Master saw and raised it  
From the dust in which it lay,  
And smiled as He gently whispered,  
"This shall do My work to-day."

"It is but an earthen vessel,  
But it lay so close to Me;  
It is small, but it is empty;  
That is all it needs to be."

So to the fountain He took it,  
And filled it full to the brim;  
How glad was the earthen vessel  
To be of some use to Him!

He poured forth the living water  
Over His lilies fair,  
Until the vessel was empty,  
And again He filled it there.

He watered the drooping lilies  
Until they revived again,  
And the Master saw with pleasure  
That His labor had not been in vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers,  
But He used the earthen vessel  
To convey the living showers.

And to itself it whispered,  
As He laid it aside once more,  
"Still will I lie in His pathway  
Just where I did before."

"Close would I keep to the Master,  
Empty would I remain,  
And perhaps some day He may use me  
To water His flowers again."

*Selected.*

**SOME PRINCIPLES OF THE CHURCH.**

BY THE REV. G. C. BETTS.

1. "That from the Apostles' times there hath been these orders of Ministers in Christ's church—Bishops, Priests and Deacons." (See Preface to the Ordinal.)

Consequently, we are bound to believe that any religious society that has not these orders cannot be "Christ's Church." Ignatius says that "Without Bishops, Priests and Deacons there is no Church." Ep. Trall. Sec. 3.

2. "That no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form (set forth in the Ordinal) or hath had Episcopal Consecration or Ordination." (See Preface to the Ordinal.)

This is self-explanatory and consistent with the first.

3. That one of the functions of a priest is to preach the Word of God.

"Take thou authority to preach the Word of God." (See Ordering of Priests.)

Authority to preach is therefore considered necessary, and the only source and method of conferring authority, which can be recognized by us, is set forth above.

4. "That it is not lawful for any man to take upon him the office of public preaching, unless he hath been lawfully called and sent to execute the same." (See XXIII Article of Religion.)

He must not only be called of God,

but he must be sent by the bishop in the manner prescribed.

5. That the Church is the Body of Christ. (See Ephesians i.)  
And there can be but One Body.

6. That separation from the Church is separation from the Body of Christ. (See I Cor. xii.)  
And separation from the Body of Christ is schism.

7. That schism is sin from which we are to pray to be delivered. (See Litany.)

These are plain words and hard to be received, but they are the words of Christ and the Church, and we should be careful not to be wise above that which is written. Child of the Church, can you countenance, under the name of charity, disloyalty to your Faith and your Saviour. What is your duty?

O Lord Jesu Christ, Who saidst unto Thine Apostles, "Peace I leave with you, My peace I give unto you," regard not our sins but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will: Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

**BRIEF MENTION.**

MANY years ago the only inn at Keswick, (England), was called the "Cock" and was much frequented by the visitors to the Lake district. But the late excellent Bishop of Llandaff, Dr. Richard Watson, happening to reside in the neighborhood, and being universally esteemed and loved, the landlord out of compliment to his lordship, changed his sign to "Bishop's Head." Another inn was shortly after opened in the village, and the proprietor selected the "Cock" as his sign. The landlord of the old inn finding that the rival establishment, owing to its name, threatened to deprive him of many of his customers, in consequence of the guide books recommending the "Cock" as the best inn, wrote under the Bishop's head at his door, "This is the original old cock" to the great amusement of the Bishop.

ARCHDEACON BLUNT, the newly appointed Chaplain-in-ordinary to the Queen, is the greatest pluralist in the Church, for he not only holds the Archdeaconry of East Riding and a residentiary stall in York Minster (\$4500 a year) but he is also vicar of Scarborough.

GEORGE A. SALA, who has been lecturing in this country lately, wonders why American reporters should speak of him "as a stalwart-looking man with a red face and nose, a genial countenance, a head between the shoulders, hair tinged with gray, and a scrubby gray mustache."

CARLYLE spoke of F. D. Maurice as one of the "indubitablest duds" and the late Canon Mozley in one of his charming letters recently collected, passes him off in this style. "It is a pity to see a man losing himself and becoming a ruin from the radical mistake of thinking himself a philosopher. Maurice has been petted and told he is a philosopher, till he naturally thinks he is one, and he has not a clear idea in his head. It is a reputation that, the instant it is touched, must go like a card-house. His general line is to resolve everything into vagueness."

BISHOP WORDSWORTH opposed the nomination of Dean Stanley to Westminster. He was a good friend of the dean in private, but detested his theology, and whenever the dean preached anything remarkable in the Abbey, the Bishop was always on the alert to secure the pulpit for the next Sunday to counteract his teaching.

JOHN WESLEY had a good sense of humor. His servant Michael Fenwick complained that his name was never mentioned in his published journal. Wesley in the next number said, "Left Epworth with great satisfaction, and about one o'clock preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell asleep under an adjoining hay-rick."

A WRITER on Church music in the May number of the *Unitarian Review*, makes these two suggestions; that choirs should be out of sight, and wherever they are should be made to feel as far as possible that their function is as sacred and, so to speak, as sacerdotal as that of the minister. Equally with him they are the representatives and spokesmen of the congregation in its worship. They sing, as he prays, for the people in the pews. They should therefore sing as he should pray, with as free a sense as possible of the meaning of what they are doing."

THE Bishop of Ely announces that he will consecrate no more cemeteries.

THE Bishop of Lichfield supports the action of the Rev. G. B. Vaux, the clergyman who withheld from certain Sunday school children prizes which they had rightfully won, because they were not baptized. "Strictly speaking" says the Bishop, "no unbaptized child should be admitted to a Church Sunday school, except in the immediate prospect of baptism. It would be therefore perfectly legitimate to exclude such children from a Church school until such times as they were baptized."

A MAHRATHI work has lately been published with the curious title: "Shrimanmadhawawirpainthanawarnanatmakapadyuratriamala," which means, "verses describing the death of Peshwa Mahaw Rao I."

THE Bishop of Lincoln (Dr. King) in a published letter, says: "The Church of Rome, as has been well said, compels her children to make confession; the Church of England compels her priests to hear them."

THE women engaged in the manufacture of cheap Bibles in London, are worse paid than any other laborers.

A RICH miser was offered the plate on the occasion of a charity collection. "I have nothing" said he. "Then take something, sir" said the lady collector. "You know I am begging for the poor."

FOUR post offices in the United States, have only two letters in their names. They are O. K., O. Z., Ai., and T. B. The lightest town is Pound, in Wise County, Va. The town that holds the least is Gill, Franklin County, Mass.

PROF. ROBERTSON SMITH of Edinburgh, is not a favorite of the old women who cling steadfastly to the teaching of the Kirk. One of these women waylaid an Edinburgh student some time ago with questions about the views of the heterodox professor. He tried to tell her as best he could; but she soon interrupted him. Laying her bony hand on his knee and looking up into his face she asked, "Do you know what I does night and day when I pray?" Of course he did not; would she enlighten him? "I pray," she resumed in a solemn tone, "that God may smite Prof. Smith and all his friends with palsy."

**HINTS FOR HOUSEWIVES.**

A PATIENT's bed should always be in the lightest spot in the room, and he should be able to see out of a window.

A MEDICAL journal says that if a few drops of carbolic acid be added to the tincture of iodine, the iodine will not stain the human skin.

VERY pretty lamp shades may be made of crimson satin covered with white lace and caught here and there with tiny bows. Pink or blue silk ones in panels covered with black lace and fastened together with plaited ribbon are another style much liked.

A HANDSOME afghan for a baby carriage is made of cream-colored wool canvas, in three stripes, each about five inches wide, and embroidered with a pretty vine in crewels. These are fastened together with long crochet stitches of wool, through which are run cream-colored satin ribbons. A border of crocheted lace is around the edge, headed by a border of the ribbon, fastened on with fancy stitches. Bows of ribbon finish the corners.

LONG LAMP WICKS.—Cram all the wick you can (that is, make your wick as long as you can) in your lamp, fill up the spaces with sponge, and then pour in the kerosene until the wick and sponge are filled, and the lamp will hold no more. As long as any oil remain in the wick or sponge, the lamp will burn. This makes a fire-proof or safety lamp. If your lamp is broken or tipped over, no accident can happen, nor will it soil the carpet or table cover. As the wick dies away, add more sponge, and keep the lamp full of it.

AMMONIA CHEAPER THAN SOAP.—Ammonia is cheaper than soap, and cleans everything it touches. A few drops in a kettle that is hard to clean makes grease and stickiness fade away, and robs the work of all its terrors. Let it stand ten minutes before attempting to scrape off, and every corner will be clean. It cleans the sink and penetrates into the drain-pipe. Spots, finger marks on paint disappear under its magical influence, and it is equally effective on floor and oil cloth, though it must be used with care on the latter or it will injure the polish.

APPLE TAPIOCA PUDDING.—Put a teacupful of tapioca in a quart of cold water; let it stand from three to five hours; put it into a stew-pan on a hot stove, and let it boil thoroughly for fifteen minutes, or until it looks perfectly clear; stir constantly, thinning it from time to time with boiling water, so that when done it will run from a spoon; then season well with salt, and add four tablespoonfuls of white sugar. Half fill a glass dish in which the pudding is to be served with coddled apples, sprinkling good cinnamon over the top; then pour over it the tapioca while still hot. When cold, serve with cream.

AN ODD PINCUSHION.—Any lady who is able to paint "just a little" may make herself an exceedingly pretty pin-cushion with very little trouble.

For ten cents buy an ordinary wooden plaque about the size of a coffee saucer. Make four tiny bags of different colored satin—one black, one orange, one red and one blue is a pretty combination, but they may be made of anything one happens to have. They should measure about five inches in length and six in width, that is three when sewed together. Fringe out the top, fill with bran and tie with narrow ribbons, leaving short ends to the bows. Tie the orange and black bags with dark red ribbon; the blue with pale pink, and the red with olive; the more colors the brighter and prettier the cushion.

On one bag paint with fancy letters, "Oats;" on another, "Wheat;" on the third, "Corn;" and on the fourth "Rye." Pile them carelessly together, and fasten them to the plaque with strathena, leaving a space on one side to paint;

This is the malt,  
That lay in the house  
That Jack built.

Buy at the Japanese store two little white silk mice (about ten cents each), and put one among the bags and the other on the edge of the plaque, and your cushion is finished. If one has a pink or blue room the bags may be made all of one color, but when the variety is judiciously selected the cushion may be used with any color of toilet articles.—*Dorcas Magazine.*



## The Living Church.

Saturday, June 20, A. D., 1885.

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

THE little anecdote about John K. Porter's first case in law, it seems, belongs to some one else. A friend of the Judge writes that he never had any such experience. It is a good story, nevertheless.

How often in some of our lake-hore towns do people complain of the disagreeable noise of the fog-horn, as though it were blowing its signals abroad on the blending mist and darkness merely for their discomfort, instead of flinging its warning notes seaward for the safe guidance of the imperilled mariner! Like this is the course of those in the Church who fault the preacher for his spiritual warnings, as though these were not expressly designed to apprise perishing sinners of their folly and danger, instead of being a means of needlessly, if not maliciously, disturbing the self-satisfied ease and comfort of those who wish to hear only smooth prophesying.

WOULD it not largely conduce to that measureless charity needed in human society, were we to regard man not so much as a rational being, as an intelligent animal capable of rationality? The reason is of slow growth in the child; dreadfully late in developing in multitudes of men; and in entire races so miserably wanting, that the good of it is like Gratiano's reasons. If instead of judging men by the standard of a speculative rationality, we were to take that of a *sometime possible* rationality, what a happy excuse it would afford us for many short-comings and misdoings! "Poor fellow! How slowly his reason develops! Will he ever come to have much, anyway? He is to be pitied rather than punished."

A WRITER in *Unity* complains that the Unitarian body is fast losing its character as a Christian sect, and if his description is true we do not see how that society can lay claim to represent religion of any kind or name. He says that most of their State Conferences in the West have

organized themselves with constitutions that give no distinct recognition of either Christianity or theism, no recognition of either, even by inference, except as it is implied in their name, Unitarian. The same is also true of the General Western Conference. This conference was organized thirty-three years ago upon a distinctly Christian basis. After awhile it adopted a platform which was simply theistic. Then, when it came to incorporate itself and adopt its new constitution at Cleveland, three years ago, it dropped as too dogmatic, even its theistic platform—declining after long discussion and repeated votings, to put itself on permanent record as any longer existing to promote "the kingdom of God." It was urged strongly in that discussion, as it has been in that conference before and since, that an ethical basis, or a basis of simply "freedom, fellowship and character in religion" is all that is wanted.

THE absurdity of the violent partisanship of the English Church Association was never more strikingly manifested than in the recent meeting. The champions of the ultra-Protestant cause evidently feel that the ground is sinking under their feet, and their frantic appeals and ridiculous arguments are evidences of despair. Canon Liddon is execrated for his grand sermon on the Episcopate, which is pronounced "destructive of all Protestant liberties;" the elevation of Dr. King to the Bishopric of Lincoln is denounced as "a sign of the times;" the crozier presented to the Archbishop of Canterbury is called a "bauble," a "badge of the dark ages;" and the disunion which prevails in the so-called Evangelical lines is bewailed. As a specimen of the senseless and insane ravings of bigotry which this effete relic of the Georgian era can evoke, read the following:

Not only have the bishops promoted men that are altogether disloyal, but we have bishops themselves taking part in ceremonies which are quite unknown to this Protestant country in connection with our Church. You have only to read the Oxford paper of last week, and what will you see? There was a nun to be buried, and the Bishop of Lincoln goes there—this very Dr. King who has been mentioned—in order that he may conduct the service. Preceding him there was a big cross borne; and following him there were girls dressed up in white, I think it was, with bouquets of flowers; and all sorts of things quite alien to the ordinary funeral service of our Church of England. If bishops will patronize such things; if they countenance and promote them; if they say that that is the sort of thing which they wish their young men, they are bringing up, to espouse and adopt, what wonder can there be that ritualism spreads? What

use is it to say the fault is in the clergy, when what takes place is under the very fountain of authority; and the responsibility lies at the Episcopal door? What shall we say to all these things?

Our opinion is, the less said the better. The "nun" was a worthy sister who had given up all for Christ and his poor. What harm was there in having a cross borne at her funeral? Why should not girls dressed in white bear flowers to her grave? All honor to the bishops who "patronize such things," and shame to the contemptible spirit that scoffs at such things. We are not afraid or ashamed of the bench of English bishops.

### GIVING.

In some sense it may be true that "charity begins at home." Generally, however, giving "at home" is no charity at all. It is very rarely that such giving is entirely free from expectation of return, in some form, or from consideration of benefits already received.

Contributions to the building of one's parish church, to the support of the minister, to the diocesan fund, are not charities. They are all for value received. The money is paid for an equivalent, and the investment returns its dividend. It is so much expended for the improvement and culture of the family, as plainly as in the case of building school houses and paying teachers.

That a man enjoys Church privileges more than physical luxuries, that he is willing to pay more for the religious training of himself and family, than for fashionable display, is creditable to his manhood; but it argues nothing for the breadth of his charity.

The case may be stated even more broadly. Even munificent donations may be prompted by considerations of profit or position, for which a man may afford to pay a handsome price, out of his abundance. He does not seek to buy his promotion, but it comes; and he naturally expects it. There is no wrong in it, if he does not delude himself by calling it charity. If he uses his wealth for good works, he earns his title to be recognized as a leader in good works. But he has his reward, and is not freed from the obligation to the charity that has no earthly reward.

It is not intended, in this view of the subject, to discourage the direction of wealth to noble uses, where there is promise of recompense in ways that ennoble the giver while they promote the happiness of mankind. It is only a plea for the sweet charity that seeketh not even "her own." It is only to remind those who devise liberal things, making thereby to themselves friends of the mammon of unrighteousness, that, while these should be done, the others should not be left undone.

Besides the occasions where generous benefactions afford the prospect of increased confidence and respect, of recognition and return, or of promotion and advantage, there are multitudes of cases that appeal to charity, unmixed with any other motive. The love of God and our neighbor must be the most powerful prompting to our distribution, or it must not be dignified by the grand name of Christian Charity.

That we have need of such reminding, is painfully apparent. Giving, downright giving, giving without regard to local motives and personal advantage, is extremely rare. When even the paying of tithes into the Lord's treasury must be stimulated by appeals to appetite; when even the building of churches and the support of the services must be done by fairs, and feeding of the multitude; it is surely a time when the divine excellence of unqualified giving needs to be magnified.

### THE NEW YORK MISSION.

The proposal to hold an Advent mission in New York City in the autumn, and the reasons assigned why it should be held, bring the Church squarely to the front in matters which are of the gravest importance to modern society. The difficulty with our Church in times past has been that the leading authorities have been slow to come into close contact with the people, but to-day and in this proposed mission the purpose is announced to do for the most compact population in the whole country what Maurice, and Kingsley and Lowder, and Mackonochie undertook to do for the working people of London, and by doing which they did much to turn the rising tide toward atheism in favor of the Christian religion and of the national Church as its exponent. Then, as now, the Church and the people had drifted apart, but in England the Church had a special duty to win the working men back to the fold, while here our own Church has almost never been in a position where it could make its influence effective among the common people, and has now hardly reached that point.

Among the many good things which this New York Mission proposes, the chief is to put our Church in the very forefront of an effort to go to the people with a sympathetic and helpful treatment of the evils by which they are surrounded, and with the purpose of inaugurating a better state of society as well as changing the attitude of the mind and heart of persons toward God. This is a new and radical departure, though it has abundant precedent in the work of the primitive Christians. The reasons for the proposed New York Mission deal with what is wrong in society quite as much as



with what is wrong in the individual; they cover the sins of the rich as truly as the sins of the poor; they go to the bottom of the evils of the day; they penetrate even to the wrongs inflicted by employers upon their employees; they enter into the evils of class churches as much as into the decay of public spirit in Church and State. Nothing is spared that concerns the welfare of the community, and the intention seems to be not so much to change the individual as to change the atmosphere of the community in which the mission is to be held. It is to be a mission to all the classes and conditions of New York society. It will be an attempt to apply to the life of to-day the principles and precepts which Christ laid down in the beginning as the laws of good society not less than the laws of good breeding. This view of the scope of the mission is not new, but it is new in its application to American society, and inaugurates a revolution in the practical treatment of the religious life, a revolution which will draw all our Christian societies within its scope and greatly change their working character.

The usual idea of a revival is the spiritual change of the individual, and this idea is no doubt the serious underlying motive of those who are arranging for the New York mission, but nothing is more ridiculous than to seek to change the life of the individual when you do nothing to change the environment within which he lives. The one is the complement of the other, and the American revival has been a standing failure, because it has regarded a work half done as if it were completed, and has never attempted to complete it. This is a most serious matter, and little as our Church has done to reach the spiritual life of the people at large, it has done the work within its reach upon a basis of breadth and sound Christian philosophy, that has commanded the confidence of sensible people.

The enlisting of the pastors and missionaries and the lay people in our parishes in diminishing the evils which grow out of our metropolitan life, in bringing communicants into more spiritual relations, and in going to the workingman with a Christian solution of the profound moral issues involved in the labor problem, is sure to change the face of society, and when this point is reached, men's hearts are already half won toward the righteousness to which men are invited that the teachings of such a mission may bear fruit in their lives. One's heart kindles with enthusiasm over what has been proposed by the New York clergy, and warmly endorsed by the Assistant-Bishop. It is a work that comes none too soon. It begins when the mutterings of the

laboring classes are heard on every side, when the denominations are just opening their eyes to something nobler than sectarian zeal, and when the best minds are looking toward the historical Church for a solution of problems with which much that is included in the name of American Christianity confesses itself incompetent to deal. If the Church shall rise to the situation and teach men with the authority that belongs to a wise ministry how to maintain Christian principles amid the manifold difficulties of our modern life, the result will be hardly more valuable to the citizens of New York than to the people of the entire country. The day has come when Christianity must turn men's hearts toward Jesus Christ and His teachings with the invisible power of the Holy Spirit, making society pure and wholesome, giving men, where equality is the watchword, Christian idea of brotherhood, increasing human happiness by multiplying the activities of religion; or it must recede to the rank of one of the lost arts of the world. The proposal of the New York mission is to organize a wisely conceived plan to accomplish the regeneration of society, as well as the renewal of the individual man, and if it is developed as well as it seems to be planned, it will mark a decided departure from the popular ways in our methods of dealing with what is wrong in society and in the individual.

#### CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

We are once again in the thick of our diocesan synods. That of Niagara has just closed while Ontario and Toronto are at present in session. Huron meets next week. At the synod of Niagara holden last week much interest was manifested on account of Bishop Hamilton's first appearance. The proceedings were opened by a service at the cathedral, at which there was a processional hymn and a Celebration of the Holy Communion, the Bishop's pastoral staff being borne by his chaplain, the Rev. R. S. Radcliffe. There was no sermon. In the afternoon the synod assembled for business when the Bishop read his charge. His lordship commenced by a strong appeal for unity and brotherly love among the various schools of thought in his diocese, and a brief resumé of Episcopal work already done, including an ordination at Guelph. Thence he passed to the question of an increased supply of candidates for the ministry, commending the Divinity Students' Fund to the sympathies of the diocese. He spoke of the central Board of Missions and our work in Algoma and the North-west, and warmly commended the claims of Trinity College, for whose endowment as yet, nothing has been done by Canadian Churchmen. His lordship also strongly endorsed the newly formed society of the Treasury of God, to which I have already made reference. After the reading of the charge the synod proceeded to business. The committee on the increase of the Episcopal Endow-

ment Fund reported \$9,000 collected in response to special appeal. The general financial state of the diocese is good and shows gratifying progress. In the evening a largely attended missionary meeting was held. The second day's proceedings were mainly devoted to the appointment of committees. A vote of condolence to Mrs. Fuller was passed. Resolutions endorsing the movement for collecting a supplemental endowment for Trinity College, and commending the Society of the Treasury of God and the claims of the Divinity Students' Fund were passed. The proceedings closed with a short service in the cathedral.

The annual session of the diocesan synod of Toronto commenced on 9th ult. There was service in All Saints' church, at which the Bishop celebrated Holy Communion. The sermon was preached by Archdeacon Boddy. The Bishop's charge which was somewhat lengthy, treated of a number of very important subjects. The state of the diocese is not, I am sorry to say, as cheering as indicated last year by the Bishop. There has been a very serious falling off in the contributions to the Mission Fund, which is partly attributable to the sudden departure of the late missionary agent. The number of clergy (135) remain the same, there has been a decrease in all the offices of religion, but an increase in the number of teachers and scholars in the Sunday schools as also of contributions for purely parochial objects. The great falling off in contributions is also largely attributed by the Bishop to the very numerous cases of neglect to take up the collections ordered by the synod, and stringent measures are to be taken at once to remedy the present state of affairs. His lordship also referred to the diocesan branch of the Church of England Temperance Society which is steadily progressing as also to the projected See House and cathedral of St. Alban the Martyr. The business so far transacted by the synod has been comparatively unimportant, except a scheme for the periodical change or "transmutation" of missionaries which was referred to a committee.

Very Reverend Dean Boomer of London has resigned his position as Principal of Huron College. The venerable dean who has lately been in failing health has served about fifty years in the diocese. The Rev. Mr. Fowel of England succeeds him.

Bishop Anson has already received about \$5,000 from England toward his training farm to be situated near Qu' Appelle station, on the Canada Pacific Railway. Work has already commenced and a principal of the college has been appointed. It may interest your readers to know that this great national undertaking, the building of the Canada Pacific Railway, will be finished early in the autumn. The rebellion is now practically over, and our missionaries lately prisoners to Big Bear have been released.

The second annual meeting of the diocesan Synod of Qu' Appelle will take place this month. There are now ten clergymen in the diocese—many working without money—exclusive of the Bishop, and several additions will be made this year. Rev. Mr. Pelby has been appointed Examining Chaplain to the Bishop. The Bishop publishes a card in the *Church Times* of England, thanking the friends in England for the very generous way in which they have subscribed to make up his losses in the recent fire at Regina.

A branch of the Sisterhood of St. Margaret has been established in Montreal with the full sanction of the Bishop.

I omitted to say that Bishop Sweatman of Toronto warmly commended the Society of the Treasury of God in his charge to the Synod.

Ontario, June 15, 1885.

#### CHURCH WORK IN PHILADELPHIA.

Wednesday, June 3, was observed at the Burd Orphan Asylum as "Founder's Day," in remembrance of Mrs. Eliza H. Burd, by whom the institution was founded thirty years ago. The buildings are most delightfully located at Sixty-fifth and Market Streets, where they stand in the midst of large grounds. A special order of service was used in the chapel, which with the rest of the building was tastefully decorated. The clergy present were the Rev. S. D. McConnell, rector of St. Stephen's church, under whose care the asylum rests, the Rev. Gideon J. Burton, warden, the Rev. R. E. Dennison of St. Timothy's, Roxborough, the Rev. C. W. Duane of St. Andrew's, West Philadelphia, the Rev. G. A. Latimer and the Rev. Thomas L. Franklin, D.D. The service being ended, the meritorious pupils were commended. There are forty-two of the girls to whom the system of marking is applied the others being too young. Two of the older girls teach a kindergarten, in which there are thirteen little ones. Honorable commendation was awarded to Janet G. Hamilton, average 96; Mary Prince, 96; Anna Bertha James, 96; Cecilia C. Andrews, 95; Virginia Anthony, 95. This being the second time these girls were commended this year they received special prizes. Lillie Roberts, average 93; Bertha Jardilla, 92; Jessie B. Truax, 91; Laura Almond, 90; Grace Brandeth, 90; Bertha Stiles, 90; Eliza Johnston, 90; Charlotte Stewart, 90; Eliza Prince, 90; were especially commended and given prizes. Clara Howe, Sallie Doebler, Laura Bockius, Emma Clarke, Mary Copenhagen, and Lucy Kaye having gained averages between 85 and 90 were commended and given certificates. Honorable mention was made of Mary Emma Apple, Kate Johnston, Lizzie Prince, Ida Chew, Jennie Walton, Alice Bockius, Emma McIlvaine and Effie Howard, they having gained averages between 85 and 80. Eight girls have been honorably discharged during the year, and ten have been admitted. There are now sixty in the asylum, its full capacity.

The annual meeting of the Associate Alumni of the Philadelphia Divinity School, at which more than thirty of the members were present was held in the chapel in the buildings, Fiftieth and Woodland Avenue, the Rev. J. DeWolf Perry, rector of Calvary church, Germantown, presiding. The Rev. G. C. Foley was elected essayist for 1886, and the Rev. Arthur C. Powell, alternate. The officers elected for the ensuing year were President, the Rev. J. De Wolfe Perry; Vice-Presidents, the Rev. J. Houston Eccleston, D. D., R. C. Booth and C. C. Griffith; Secretary, the Rev. W. H. Graff; Treasurer, the Rev. Joseph R. Moore; Executive Committee, the Rev. Messrs. R. N. Thomas, S. C. Hill, G. Woolsey Hodge and W. M. Harrison. At 5 o'clock the Alumni adjourned to take part in the laying of the corner stone of the new memorial chapel, which is in building beside the Divinity school building with which it harmonizes. Bishop Stevens laid the stone, and was assisted in the service



by Dean Bartlett. The Bishop concluded with an address. Beside the Alumni there were present the members of the faculty, the trustees of the school, a number of the city clergy and many friends of the institution. The chapel is being erected entirely by Miss Catherine Wolfe, of New York, as a memorial to the founder of the Divinity school, the Rt. Rev. Alonzo Potter, D. D., sometime bishop of the diocese. It is hoped that it will be entirely completed for the opening exercises of the school in September. At 6 o'clock the annual re-union of the Faculty, overseers, Trustees and Alumni took place. At 7:30 the Alumni reassembled in the chapel and heard the Rev. G. Pomeroy Allen, rector of Trinity church, Bethlehem, Pa., read an essay on "The Inspiration [of the Scriptures, its Relation to Modern Thought." The discussion was participated in by the Rev. Messrs. Graff, Arthur Brooks, Steward and others, and addresses were made by Dean Bartlett and Drs. Garrison and Peters. The annual commencement was held in the chapel on Thursday morning, June 4, when diplomas were given to Mr. Frank S. Ballentine and Mr. H. B. Bryan. Addresses were made by the Very Rev. Dean Bartlett and Bishop Stevens, after which the Holy Communion was celebrated.

On Wednesday evening, June 3, Mr. Charles Powell, secretary of the Church of England Workingmen's Society delivered an address in the parish building of St. Clement's church before the Guild of the Iron Cross and members of the Workingmen's Clubs of this city. Mr. Powell is himself an English workingman who speaks with earnestness and force. His visit cannot fail to be beneficial to those workingmen with whom he may meet. Addresses were also made by Mr. J. J. Gilroy, president of the Philadelphia Association of Workingmen's Clubs; the Rev. C. N. Field, chaplain of the Iron Cross Workingmen's Society and the Rev. Frederick Palmer, rector of the church of Our Saviour, Jenkintown.

The annual ordination of the diocese to the diaconate and priesthood was held in St. James's church, the Rev. Henry J. Morton, D. D., rector, on Thursday morning, June 11, at 11 o'clock, Morning Prayer having been said at 9 o'clock by the Rev. W. H. Burr, assistant-minister of the parish. The sermon was preached by the Rev. J. De Wolfe Perry, his text being, "The Love of Christ constraineth us," ii: Corinthians v: 14. Charles A. Ricksecker, Frank S. Ballentine, H. B. Bryan, and A. K. McClure were presented to Bishop Stevens and by him made deacons. The Rev. Fletcher Clark, George R. Savage, and E. K. Tullidge were then presented and ordered priests. Those in the chancel and assisting in the service and the Holy Communion were the Rev. Drs. Morton, Childs and Peters, Dean Bartlett, the Rev. Messrs. Charles Logan, J. De Wolfe Perry, W. S. Heaton and W. H. Burr. There were also present in the congregation the Rev. E. Y. Buchanan, D. D., the Rev. G. A. Keller, the Rev. Robert C. Booth, the Rev. E. C. Belcher, the Rev. H. P. Chapman, the Rev. W. B. Erben and the Rev. T. William Davidson. The Gospeller was the Rev. Mr. Ricksecker.

THERE has been a personal combat over Mr. Pattison's assertion that Dr. Pusey repeated something that had been told him at confession, which story Canon Liddon has promptly denounced in strong terms in a Church paper,

### EPISCOPAL CONTROL OVER VESTRIES.

From the Church Standard.

The question that remains is: What is the remedy; will the Church do anything? I confidently believe she will, once she realizes the situation of her priesthood. To the honor of her clerical and lay delegates in General Convention, 1883, be it said, she uttered no uncertain sound on this subject, when was passed unanimously that resolution, recommending to the dioceses to require that none but communicants should be elected wardens; and that vestrymen should conform to the discipline of the Church. This was the result of a memorial to the General Convention of an aggravated case of vestry malfeasance etc. Now, if the suffering Priesthood would hasten the day of better things, let each one who is persecuted memorialize the General Convention, and illustrate forcibly by a record of personal experiences of it, the abnormal, congregationalizing and Erastian operation of the parish system. We owe it to the Church. Personal mortification has no place in this matter of Church polity. Speak out without fear.

Let the General Convention enact a Canon that the appointing power of rectors over parishes shall be vested solely in the bishop of the respective dioceses; let vestries be elected by the people, as now, but let them be restricted simply and solely to the financial affairs, and form a committee of information to the bishop—but not of dictation—by which he might acquaint himself of the wishes and tastes of each parish, and its preference for a particular rector. This sweeps away entirely at one blow the ignorance, ungodliness and sectarian amalgamation, too often associated with the filling of vacant rectorships.

But this would be giving our bishops too much power, say some! Would it be giving them any more than is now possessed and wielded with a vengeance by many an ignorant ungodly vestry; would the bishop be as apt to abuse it as a vestry made up (as I have known some) of seven seceders from the denominations, and of one person only brought up in the Church, and the majority of them ungodly? The comparison of a bishop of the Church with this composite body is odious. But in the name of common sense, have we not more reason to expect God's blessing and protection when the Church is being administered in a Churchly way than when it is being more and more Erastianized by the adoption of the tactics of this world.

If this remedy be too sweeping and too obnoxious to be imposed on parishes in our larger cities; let it be tried first in cities and towns of less than 10,000 inhabitants. It would do untold good in towns, where the Church is so weak, that the congregation pick up anybody to make a vestryman of and form a parish.

But the bishops, say some, the bishops would abuse the power, what would be the remedy in that case?

A remedy could be provided that would reduce to a minimum any such probability; it is the creation by the General Convention of a balance-wheel, that would regulate the working of the whole parish system in the most harmonious Churchly manner.

Let a court of appeals be established, to which would be committed the power of reviewing cases of difference between parishes and the bishop; also between the rector and the bishop. This

court might be composed of the bishops of the three or four or more dioceses in the neighborhood. Thus our Church would be thoroughly Episcopal in its administration, instead of being congregationalized and tainted with one of the most lamentable forms of Erastianism. It is now weakening the savor of the "salt," which is to season the whole world, eventually. I have learned on good authority that a convert from Unitarianism, an eminent scholar who had come into the priesthood of the Church, has been disappointed—not to say scandalized—by the working of the parish system, as being "of the earth, earthy." If we believe the bishops to be legitimate successors of the Apostles, let us act it out, and allow them to govern the Church in deed—it is their prerogative. Of the eight or nine with whom I have been associated more or less closely in a ministry of nearly 29 years, I have met but one I could not trust with more power, heard of but one other. H. L. P.

### SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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### PERSONAL MENTION.

The Rev. Dr. Wm. J. Harris, dean of Calvary Cathedral, Sioux Falls, Dak., will have charge for several months of St. Paul's Church, Boston, Mass. Address Nashua, N. H.

The Rev. Alfred J. Derbyshire has entered upon his duties as minister in charge of Grace church, West Farms, New York. Address accordingly.

The Rev. Edward Ransford has resigned all connection with the Church Press, and has been appointed to the parish of St. Peter's, Stone Ridge, Ulster Co., N. Y., with the charge of the mission of All Saints', Rosendale and St. Paul's, High Falls.

The Rev. James Foster, Cincinnati, resigned the parish of Emmanuel, and has accepted a unanimous call to the rectorship of St. Peter's, Shakopee, Minn., and will enter on his charge the beginning of July.

The Rev. W. A. Masker has resigned charge of St. Paul's church, East Saginaw, Mich., and accepted a call to Ishpeming, in the same diocese. Address accordingly.

The address of the Rev. J. A. Matthews is changed from Warren, O. to Mount Vernon, Ill.

The Rev. W. W. Patrick has accepted a call to St. Peter's church, Brenham, Washington County, Texas.

The Rev. James C. Kerr, formerly of the diocese of Albany, has accepted a unanimous call from the vestry of St. Paul's parish, Georgetown, Delaware, and entered upon his duties as rector on the first Sunday of June.

### OFFICIAL.

The annual Retreat for Associates and Ladies will be conducted by the Rev. B. W. Maturin S.S.J.E. at Kemper Hall, Kenosha, Wis., beginning on Monday evening, June 22nd, and closing on Friday morning, June 26th. Ladies wishing to be present will please send word before June 19 to the Sister in charge.

### APPEALS.

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

### MARRIED.

LEWIS-LEWIS.—On Wednesday, June 10, at St. Michael's church, Germantown, Philadelphia, Penn., by the Rev. John K. Murphy, the Rev. Louis K. Lewis, of the diocese of New Jersey, to Amy, daughter of F. Mortimer Lewis, Esq., of Germantown, Pa.

### OBITUARY.

PENDLETON.—Entered into the rest and joys of Paradise, on Trinity Sunday, May 31, in the year of our Lord, 1885, in his sixty-second year, Robert S. Pendleton, of Brooklyn, N. Y., formerly of Virginia,

JOHNSTON.—In Muncie, Indiana, June 10, 1885, John R. Johnston, a member of the vestry of Grace Parish, Muncie.

MILLER.—Entered into rest, at Philadelphia, on Monday, June 8, 1885, Ella Huddell, beloved wife of the Rev. Alexander J. Miller.

### MISCELLANEOUS.

WANTED.—A position as teacher of painting in a seminary or college. The best of references given. Address Miss M. C. Box 736, Joliet, Ill.

### 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.

### TRINITY COLLEGE, HARTFORD, CONN.

An examination for admission to the Freshman Class will be held in Chicago at the office of Francis B. Peabody, 107 Dearborn St. as follows: Monday, June 22, 2 P. M., Greek—Tuesday, June 23, 8 ½ A. M., Latin—Tuesday, June 23, 2 P. M., Algebra—Wednesday, June 24, 8 ½ A. M., English—Wednesday, June 24, 2 P. M., Arithmetic and Geometry. George Williamson Smith, President.

### 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.

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## SERMON NOTES.

BY THE BISHOP OF BEDFORD.

## VII.—THE TWO VISIONS.

Text: Is. vi: 5.

Two visions passed before me as I prayed;  
I saw the King, the Lord of hosts, un-  
veiled,  
In robes of awful purity arrayed;  
And in the blinding light my spirit  
quailed.  
And then mine eyes fell downward; and  
within,  
Lit with the searching fires that pierced  
me through,  
I saw a soul all stained with hateful sin;  
And bowed in shame I shrank back from  
the view.  
Then, as once more I sought with tremb-  
ling awe  
To scan the glories of the heavenly height  
A Face of tenderest love methought I saw  
Shape itself out from that deep home of  
light.  
And then I knew this double look could  
win  
The twofold grace that lifts the soul  
above;  
For penitence beholds the guilt within,  
While Faith looks out upon a Saviour's  
love.

—Church Bells.

## BOOK NOTICES.

DOWN THE RAVINE. A Story for Young People.  
By Chas. Egbert Craddock. Illustrated. Boston  
and New York: Houghton, Mifflin & Co. Pp. 198.  
16 mo. Price \$1.25.

A simple story of native home life in  
the Tennessee wilderness. The descrip-  
tions of mountaineer ways of living  
and modes of thought are unique and  
interesting. The power of a little  
child's love to restrain from sin is well  
depicted, but the touching story of  
mother-love and pride is yet more forc-  
ibly told.

AT THE RED GLOVE. A Novel. Illustrated by C. S.  
Reinhart. New York: Harper Brothers. Pp. 246.  
Price \$1.50.

A French love story in which the  
characters are portrayed with much  
evident fidelity to nature. The in-  
trigues of the mean, miserly old aunt  
and the beautiful French widow to pre-  
vent a love-match between the fair  
young niece of the former and a certain  
young man upon whom the widow has  
set her heart, are graphically described,  
especially in the resulting events which  
involve an elderly little French captain  
whom the intriguers design for a hus-  
band for the niece. The book offers  
fairly good light reading for summer  
days, and although thoroughly French  
in tone, is nevertheless pure and unob-  
jectionable.

AN INGLORIOUS COLUMBUS, or Evidences that  
Hwui Shan and a party of Buddhist monks from  
Afghanistan discovered America in the fifth cen-  
tury, A. D. By Edward P. Vining. New York: D.  
Appleton & Co.; Chicago: S. A. Maxwell & Co.  
Pp. 788. Price, \$5.

It would be hard to find a work that  
exhibited more painstaking and labor-  
ious effort than this book of Mr.  
Vining's. The work certainly merits  
the careful attention of all who are in-  
terested in historical researches and  
that it will be found unusually reliable  
is proven by the exhaustive method  
pursued by the author in giving the  
proof of every assertion and sustaining  
each by liberal references to other and,  
in many cases, standard works. The  
appendix for reference is in itself a  
marvel of painstaking ingenuity. The  
argument in support of his theory cer-  
tainly appears to be a strong one. It is  
based chiefly on the fact that the  
disciples of Buddha travelled far and  
wide and that the journey to America  
via China, Corea, Japan, Saghalien and  
the Kurile and Aleutian Islands to  
Alaska and thence down the American  
coast was not more impracticable or  
hazardous than many undertaken by  
them; and further, on the agreement  
between the descriptions given in

Chinese official records of the land visit-  
ed by one of these Buddhist travellers  
and the accounts of these islands and  
Mexico given by well-known authors,  
and also in the traditions of Mexico  
itself. On these grounds Mr. Vining  
seeks to glorify one whom he considers  
an hitherto unknown Columbus.

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ume, July, 1885, the Magazine of Amer-  
ican History will publish a series of  
papers on the Civil War from all points  
of view, prepared by active participants  
in the stirring scenes described, and by  
the best of living writers. These papers  
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pen-and-ink sketches made at the time,  
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of outside recreation. Beautifully prin-  
ted and handsomely illustrated, it carries  
with it a flavor of wood, stream, ocean  
and lake, which in itself gives rest to  
the wearied worker. (Boston: 175 Tre-  
mont St. Price, \$3.00 a year, 25 cents  
a number.)

## DIOCESAN CONVENTIONS.

## WESTERN MICHIGAN.

On Tuesday evening, June 2nd, at St.  
Mark's church, Grand Rapids, the pre-  
liminary organization of the convention  
was effected; the clergy generally re-  
sponded to their names and a few of  
the laity.

After service, in which the prayers  
set forth in the pamphlet of the Church  
Temperance Society were used, the  
Rev. J. A. McGlone delivered an ad-  
dress, partly explanatory of the aims  
and work of that society. The Rev. J.  
F. Conover, D. D., delivered the ser-  
mon, abounding in telling statistics and  
arguing for the high license system as  
a means of arresting the evil.

After the services the members of the  
convention were very handsomely en-  
tertained by the rector of St. Mark's  
and his wife.

Wednesday morning, 9 A. M., after  
Morning Prayer and the Holy Com-  
munion, part of the Bishop's address  
was read. At 2 P. M. the convention  
met for business, consisting mainly of  
reading reports and delivery of the  
diary of the Bishop's address. In the  
evening the missionary service was  
held with addresses by the Rev. J. A.  
McGlone, Mr. E. F. Sweet and the  
Rev. J. N. Rippey. The pledges were  
then taken by circulating papers for  
parishes and individuals. While the  
amount in some cases fell short of  
what the apportionment committee  
had asked, no effort was made to  
increase the sum. The wearying  
and painful process of past conventions  
was thus avoided. We regard this as a  
very happy change. After the service,  
the Bishop's family received the con-  
vention at the Episcopal residence.

On Thursday reports of the stand-  
ing committees were presented, and  
sundry changes were made in the can-  
ons. The chief debate was on allowing  
women to vote in parish elections. The

change in the canon to effect this was  
negated in a vote by orders.

At 7:30 P. M. the Bishop made an ad-  
dress, briefly reviewing the convention,  
and suggesting means for interesting  
men in diocesan affairs, so as to in-  
crease the lay delegation. After pray-  
ers and the blessing, the convention  
adjourned *sine die*.

Interest was added to the afternoon  
session, by an address from the Rev.  
Mr. Loughborough, of the Church of  
England, who has been spending a year  
with his sons in Kalamazoo, and who  
had taken much interest in our work.

The ladies of St. Mark's furnished a  
liberal lunch daily in the Guild Rooms,  
saving time for business and allowing  
agreeable intercourse. The convention  
appreciated their liberality.

The painful features of the convention  
were the limited lay representation and  
the very small attendance of Church-  
men from the city and neighboring par-  
ishes. While more earnest debate than  
usual was had, the convention was dis-  
tinguished by harmony and courtesy.  
From no convention have the members  
retired with more hopeful interest. A  
pleasing episode was the informal re-  
turn to the Bishop on Wednesday even-  
ing in his home, of the funds which had  
been handed him for a tour abroad,  
with the request that he would use  
them for the recreation of himself and  
family.

## CENTRAL PENNSYLVANIA.

The fourteenth annual convention of  
this diocese assembled on Tuesday,  
June 9, in the cathedral at Reading,  
with a strong representation of the  
clerical and lay delegates. After divine  
service the convention was called to  
order by the Bishop, the Right Rev.  
Dr. Howe, the Assistant-Bishop, the  
Right Rev. Dr. Rulison, being seated at  
his right hand. R. A. Lamberton, I.L.  
D., was re-elected secretary, and re-ap-  
pointed the Rev. W. B. Morrow assist-  
ant secretary.

The diocesan in his address referred  
to his request for an assistant-bishop  
having been granted at the last con-  
vention, and warmly commended the  
wisdom of their choice. The project  
of the three dioceses of Pennsylvania  
forming a federate council was com-  
mended, and many ways pointed out in  
which such a body, representing as it  
would the whole Church of the State,  
could be useful and make itself felt  
where the feebler voices of the dioceses,  
speaking separately, would not be heard.

A part of the address was devoted to  
a strong condemnation of the present  
marriage and divorce laws of the State  
and the increasing laxity in this partic-  
ular. The Bishop said one great abuse  
was that there were not sufficient pre-  
liminaries to marriage. As a result,  
secret, hasty and ill-advised marriages  
were entered into which were produc-  
tive of nothing but unhappiness, misery  
and sin. He thought that evidence  
that the parties were of proper age  
should always be a prerequisite to a  
legal performance of the matrimonial  
ceremony. In order that the Church  
might do its part toward preventing  
hasty marriages, he was in favor of  
reviving the old custom of publishing  
the banns in church on three successive  
Sundays. He said that laws which  
make divorce easy are the natural se-  
quence of laws that make clandestine  
and precipitate marriages easy. It was  
time that an organized attempt was  
made by Christian men to abrogate  
these licentious laws. "We clamored,"  
he said, "and held up our hands in hor-  
ror at the iniquities of the Mormons,

but have we not, in our easy divorces  
and frequent re-marriages, a polygamy  
as bad in essence, though not so openly  
proclaimed, as that among the Mor-  
mons? The Church ought to speak  
with one voice for a change in the laws.  
The law of the Church and the State  
should not be in conflict, and both ought  
to be in harmony with the law of God."

The Assistant-Bishop in addressing  
the convention referred to the feelings  
with which he had accepted their call  
and gave a detailed report of his work  
for seven months: Sermons, 127; Bap-  
tisms, 10; Confirmations, 564; marriages,  
3; communions, 6; addresses, 66; ordi-  
nation, 1; consecration of church, 1.

A resolution providing that 5,000  
copies of that part of the Bishop's ad-  
dress referring to marriage and divorce  
with an appendix, exhibiting the canon  
law of the Church on the same subject,  
be printed for distribution in the par-  
ishes was passed.

The committee appointed to report  
the number of clerical and lay delegates  
in the Federate Council, to which this  
diocese is entitled, also a list of suit-  
able persons to be chosen by the con-  
vention, reported, "That the diocese of  
Central Pennsylvania is entitled to  
seven clerical and six lay deputies. The  
following list of suitable persons to be  
chosen is added, the earlier names on  
the list, both of clergymen and laymen,  
being those which were appointed by  
the Bishop on the original committee  
of conference: Clergy, the Rev. Messrs.  
J. H. Hopkins, S. T. D., Robert J. Keel-  
ing, D. D., Chandler Hare, Cyrus F.  
Knight, D. D., M. A. Tolman, A. M.  
Abel, Chauncey Langdon, D. D.; laity,  
Messrs. Robert A. Lamberton, LL.D.,  
C. M. Conyngham, John G. Freeze, W.  
Latimer Small, Guy E. Farquhar, Sam-  
uel H. Reynolds." The report was re-  
ceived and the nominations confirmed.

The subject of marriage and divorce  
was referred to the Federate Council  
through the delegates to that body from  
the central diocese of Pennsylvania.

The consideration of the "Book An-  
nexed" was given to a committee, con-  
sisting of the Rev. Drs. Orrick and  
Knight, the Rev. Messrs. G. P. Allen,  
and Louis Zahner, and Messrs. R.  
A. Lamberton, LL. D., W. Latimer  
Small, and R. A. Mercur, with  
instructions to report at the next con-  
vention. The committee was also di-  
rected to consider the communication  
from the diocese of New Jersey respect-  
ing a re-arrangement of the order of  
certain parts of the Office for the Holy  
Communion.

The following were elected: Standing  
committee, the Rev. Messrs. William C.  
Leverett, William P. Orrick, D. D., M.  
A. Tolman, Edmund Leaf and Henry  
L. Jones, and Messrs. R. A. Lamber-  
ton, LL. D., H. Stanley Goodwin,  
James I. Blakslee, John G. Freeze, Guy  
E. Farquhar.

At the Wednesday evening session  
the services were conducted by Bishop  
Rulison, after which the report of the  
board of missions was read by the Rev.  
William C. Leverett. The total re-  
ceipts for the year were \$7,234.90, the  
total payments \$8,354.08, and the de-  
ficit, deducting the balance on hand,  
June 1, 1884, was \$850.34.

The Bishop expressed his gratifica-  
tion at seeing the church so well filled  
at a missionary meeting, and introduced  
in turn the Rev. Messrs. W. B. Morrow,  
Joseph P. Cameron, J. B. Buxton, A.  
G. Ware, and the Rev. Drs. J. H. Hop-  
kins, and C. F. Knight, all of whom made  
brief addresses on the subject of mis-  
sions, the speeches being limited to  
eight minutes, in accordance with a



resolution of the convention passed in the afternoon.

Bishop Rulison then read the report of the branch of the Woman's Auxiliary, and followed it up with a short address on the general subject of missions. He said he had never seen better nor larger-hearted missionary zeal than was displayed in the diocese of Central Pennsylvania, and thought it capable of great work. In adverting to the needs of the diocese in this direction, he said it was the duty of the Church to look after and attend to the large foreign population which was being poured into its territory. In this class were the seeds of communism and atheism, and the situation was full of political and social peril. The only chance to prevent this was for the Church to extend its civilizing and humanizing influences to these people, and rescue them from animalism and anarchy by the religion of Christ. Congress could not do this; the schools could not do it; the only agency that could do anything to render tractable and gentle these discordant elements in our society was the Church of God. The Bishop drew a glowing and encouraging picture of the growth and progress of the Church and of its grand future.

Trinity church, Williamsport, was appointed as the place of meeting of the next convention.

#### DELAWARE.

The ninety-fifth annual convention was held in St. Peter's church, Smyrna, on June 3. After Morning Prayer and the Litany the Bishop celebrated the Eucharist, assisted by the Rev. Dr. C. S. Spencer, and the rector of the parish, the Rev. W. B. Gordon. The Rev. W. D. Hanson delivered the sermon.

In the afternoon the Bishop read his annual address. Mr. S. M. Curtis was elected secretary and Mr. G. Chandler, treasurer.

The Standing Committee were elected as follows: The Rev. Dr. C. S. Spencer, the Rev. Messrs. L. W. Gibson and D. D. Smith, and Messrs. S. M. Curtis and H. Burr.

Request was made for the appointment of a committee in order that some effort might be made to increase the salaries of the clergy in the country parishes.

A missionary meeting was held in the evening at which addresses were made by the Rev. Messrs. T. G. Littell and P. B. Lightner. After prayer and benediction by the Bishop, the convention adjourned.

#### MAINE.

The sixty-sixth convention assembled in St. Luke's cathedral, Portland, on June 9. There were present of the clergy 20 priests and two deacons, of the laity 19 delegates from the parishes.

The Rev. Canon Sills was unanimously re-elected secretary, and Mr. Charles S. Deake treasurer, of the diocese.

The president appointed the usual committees on parishes, on canons, on finance, on diocesan education, and on unfinished business.

The following priests and laymen were chosen to constitute the standing committees: The Rev. Messrs. Charles Morton Sills, Wm. H. Washburn and E. F. Small; and Messrs. Geo. E. B. Jackson, Henry Ingalls and Solomon T. Corser.

At 11 A. M., the clergy assembled in the chapel and marched in procession to the chancel, singing the well known processional hymn "Onward, Christian Soldiers."

The Rev. Walker Gwynne of Augus-

ta, ascended the pulpit and preached a scholarly and powerful sermon from St. John xv: 15, 16, on the "Office and Work of the Christian Priesthood."

The ordination service followed, and Mr. Carroll Everett Harding, a recent graduate of the General Theological Seminary in New York, was ordained to the diaconate, and two deacons, the Rev. Frederick Herbert Rowse and the Rev. Wyllis Rede were advanced to the priesthood.

At 3 o'clock in the afternoon, Bishop Neely delivered his annual address. The paper covered the acts of the Bishop during the year, and showed the usual degree of progress in the State. During the past year there have been 202 Confirmations, 3 ordinations to the diaconate, and 4 to the priesthood—and one church consecrated. All the parishes and missions in the diocese are now supplied. On motion of Canon Washburn, a committee was appointed to draft resolutions on the Bishop's address, and reported, commending the paper and the information it contained.

The Rev. Mr. Washburn was appointed honorary canon of the Cathedral Chapter, to serve three years.

The regular appropriation was made for publishing the *North East*, the missionary paper of the diocese, and the canons and constitutions of the diocese were ordered printed.

In the evening the Bishop gave a reception at his residence to the visiting and resident clergy and the members and attendants of the Episcopal church. A large and pleasant party was present and thoroughly enjoyed the evening.

#### OHIO.

The sixty-eighth convention met in St. John's church, Cleveland, on Tuesday, June 9th. For the first time every clergyman in active service in the diocese was present.

An unusual attendance of the lay members, as well as of the parishioners, was noticed. The Rev. A. B. Nicholas' sermon was a surprise to many, because of its unqualified praise of all the parties in the Church, and its advocacy of a wide toleration of them all. A local paper gazetted it as having "advanced views." Sensational articles in the secular press also magnified the talk about a possible new diocese or an assistant-bishop, as well as other matters.

The Bishop's address was admirable as usual, reporting an enormous amount of work, and 500 letters received and written by him per month.

The net loss on clerical exchanges for the diocese was two. The Confirmations, Ordinations, candidates for holy orders and lay readers, all reported, show matters to be about as usual.

The Bishop opposes all changes and enrichment of the Prayer Book and the late new translation of the Old Testament, rebuked those clergy who omit any services instead of only separating them, all ritualistic theatricals in worship, thanked God for the American Bible Society, deplored effeminacy in the ministry, and called for the "good old-fashioned preaching of a past generation," explained the new plan for a general missionary, gave an account of his travels abroad last summer, expressed appreciation of the kindness shown at the celebration of the quarter-centennial of his episcopate, spoke feelingly of Dr. Rulison's removal from the diocese, explained his views on the Church Temperance Society, praised the Woman's Auxiliary and the Sunday School Society, explained that the bis-

hop is not the chief missionary of the diocese, but that he must give his time mainly to the educational institutions and organized parishes, deprecated any thought of diocesan division, and closed with a most beautiful and touching allusion to the suggested election of an assistant-bishop. All were deeply moved by the deep feeling and admirable delicacy and tact with which this matter was treated.

The convention was assured of the Bishop's willingness to have an assistant, and his equal willingness to do without one, and he left the whole subject for the untrammelled action of the convention. As he closed many a bosom swelled, and many an eye moistened at the words and sight of "the old man eloquent," and the deeper and more tender realization of the increasing age which forced on us all the thought of an assistant.

As Dr. Bolles with trembling voice remarked, "we were too much overcome to feel like any further business," and after a committee on the address was appointed, we adjourned to the very hospitable reception, where the Bishop and Mrs. Bedell entertained us right royally.

The speeches of Rev. Drs. James, Atwill, Bates, and Rev. A. B. Nicholas, at the well attended missionary meeting were of unusual warmth and power. Dr. Atwill ventured to differ from the Bishop in emphatically urging the opinion that the bishop ought to be the chief missionary and have time to break new ground, instead of merely directing work already organized.

At the close of this meeting the committee on the Bishop's address reported: "The time for an assistant-bishop has not yet come," and the report being accepted, ended for the year the prospect which was probably the reason for the unusually large attendance.

Many of us, however, were grievously disappointed, and were in doubt whether our veneration and courtesy toward our beloved Bishop ought to have prevented us from making some effort to add to our episcopal force in this diocese. It is hardly true that the canonical reason for having an assistant exists, as the Bishop's health is better of late, and another year will show whether there is any real desire and provision for either an assistant or a diocesan division; judging by talk, such a desire seems to be growing stronger.

Our last day elected the usual officers. Standing Committee, Rev. Drs. Atwill, Ganter, and Rev. A. B. Nicholas and Messrs. Boardman, Devereux and Sanford.

A very important amendment was made as to the trustees of Kenyon College. If the trustees and the Ohio bishop concur, the five nearest bishops are to be invited to become trustees, and in time, with their dioceses, have as much responsibility and privilege in regard to our Ohio Church institutions at Gambier as the Ohio dioceses.

The matter was very thoroughly discussed and disposed of almost unanimously. If this broad plan succeed, Gambier will be to the region of which it is a centre a veritable Oxford or Cambridge. X.

#### INDIANA.

The forty-eighth annual convention assembled in Trinity church, Fort Wayne, on Tuesday, June 2. After Celebration of the Holy Communion the sermon was preached by the Rev. Chas. Morris.

At the meeting of the Woman's

Auxiliary, which occupied most of the day, reports of work were read by Miss Upfold and addresses made by Miss Sybil Carter, Mrs. Mahan, Mrs. Nichols and others. In the evening the convention opened with the reading of Evening Prayer and the delivery of the convention sermon by the Rev. C. N. Spalding. The Bishop then read his annual address in which he stated that during the conventional year past, five rectories have been secured at a cost of \$20,000; \$28,534 has been expended in erecting new churches; \$2,200 in procuring two parish houses; \$10,759 in permanent improvements and repairs of churches, in church furniture and in payment of debts; \$4,000 invested in school property; \$1,000 in hospital furniture; \$10,000 as an endowment for theological education; making a grand total of \$80,093 added to the permanent property of the diocese.

Lots have been secured for a church at Greencastle and Rockville, and church rooms fitted up for chapels at Marion, Washington, and Petersburg. Thirteen clergymen have been received into the diocese during the conventional year, and ten dismissed; present number, 39. The Howe Grammar School, a Boarding school for boys, has been founded and has completed its first school year successfully; and St. Stephen's Hospital at Richmond has been opened, and is doing a blessed work. A beginning of a fund for a diocesan Orphanage has been made, and the Bishop asks contributions towards it. The diocesan missions contributions have aggregated \$2,300, and the diocesan Church Building Fund \$400. The number of persons confirmed in parishes and missions is 330.

The Bishop paid a glowing tribute to the faithfulness of the clergy and laity who had been unceasing in their labors. On the Roll of Honor, instituted by the Bishop and composed of all children of the Sunday schools who have recited the catechism perfectly, the Bishop has received 326 scholars. He has visited and catechized 43 Sunday schools. Altogether the result of the year's work is most encouraging, and the outlook for the future most hopeful.

The following elections occurred: W. D. Engle, secretary; Walter Vail, treasurer; the Rev. E. A. Bradley, the Rev. W. N. Webbe, Walter Delafield, D. D., J. Kiersted, G. W. Duy, Wm. Mack, standing committee.

#### EASTON.

The seventeenth annual convention met in Centreville, June 3. The sermon was preached by the Rev. Dr. Huntington, of Grace church, New York, on the subject, "How to Think in these Days about the Bible."

In consequence of the continued illness of Bishop Lay, the Rev. Dr. Barber, Chairman of the Standing Committee, was elected president *pro tem.* of the convention. Resolutions of sympathy, love and veneration were telegraphed to the Bishop. The address of the Bishop was read by the secretary. Referring to his illness, he said: "During this time of inaction I seem to have found out anew how absolutely my being has been bound up in my work, and how deeply the name of this diocese is graven on my heart. That no serious harm may come to it from my incompetence is my chief desire and prayer. Let me assure you that no pains will be spared on my part to secure such episcopal offices as may be needed during the next year; however, I may not be able to render them in person."

An animated discussion took place



over the proposed episcopal residence. The house occupied by Bishop Lay, at Easton, is owned by him, as the diocese does not possess a home for its bishop. It is desired that a substantial building should be erected with a fireproof annex for the library and diocesan records.

The committee on the enrichment of the Prayer Book reported that provided the *Gloria in Excelsis* were taken from the place given it in Evening Prayer, they would be glad to see the proposed changes adopted.

The members of the Standing Committee were re-elected: viz., the Rev. Dr. Theodore P. Barber, John O. Barton, E. F. Dashiell and the Rev. Messrs. J. A. Mitchell and S. C. Roberts.

Mr. Thos. Hughlett was re-elected treasurer, and the Rev. Dr. Barber registrar, for the diocese.

After the convention had adjourned the Rev. J. A. Mitchell, rector of St. Paul's church, Centreville, presented three candidates for Confirmation. The Presiding-Bishop acted in Bishop Lay's stead. After the sermon by Bishop Lee George W. Lay, son of Bishop Lay, and Lewis T. Wattson, son of Rev. J. N. Wattson, were ordained to the diaconate.

RHODE ISLAND.

The ninety-fifth annual convention met in Grace church, Providence, Tuesday, June 9. There was a very large gathering indeed, it being the thirtieth anniversary of Bishop Clark's assumption of his office. The venerable prelate, owing to ill health, was not able to give an historical address as he had intended. The Rev. Daniel Henshaw gave a practical, exhortatory sermon instead, in which he referred feelingly to the Bishop's anniversary, and the respect and sympathy all had for him.

Mr. William Sheafe Chase, was then ordered deacon, and the Rev. Hamilton M. Bartlett, was advanced to the Holy Priesthood. The former is at work in Emmanuel parish, Boston, and the latter continues his efficient work in Grace parish, Providence, with the charge of St. Bartholomew's Mission, Cranston. Both the candidates were presented by the Rev. Dr. Greer, rector of Grace church. After the ordination the Bishop proceeded in the Celebration of the Holy Communion, in which he was assisted by the Rev. George J. Magill.

Immediately after the service the convention was organized in the chapel. The efficient secretary, the Rev. S. H. Webb, was re-elected, and the Rev. Henry Bassett was elected assistant secretary, in place of the Rev. Mr. Parsons, who had removed from the diocese. There was considerable discussion on the striking out of the parish of St. Matthew's, Jamestown, from the list of parishes entitled to representation in the convention. After the appointment of the usual committees, a recess was taken for lunch, which was a bountiful one served at the expense of the convention.

The most interesting topic at the afternoon session was the Sunday school question, which brought out really some earnest talk, though there was much doubt expressed as to the manner of doing anything practical. The chairman of the committee appointed at a former convention the Rev. Wm. N. Ackley, read an admirable report with practical recommendations, which is to be printed in the journal, also distributed in tract form to the Sunday school teachers in the diocese. The committee, consisting of the Rev. W. N. Ackley, the Rev. D.

Henshaw, S. T. D., and Messrs. D. L. D. Granger, and W. Maxwell Greene, were made a standing committee on Religious Instruction for the young, with powers to call a Sunday School Convention. This is the first step taken for many a year in a practical way in this direction. Strong impulse was given to the movement by Dr. Greer among the clergy, and Mr. William Goddard among the laity. The Revised Prayer Book was put in the hands of a committee to report at the next convention. St. John Evangelist church, Newport, was admitted into union with the convention. The old committees were appointed. Reports were read in pretty much the same words as former reports, and things were as they have been heretofore. The convention adjourned Wednesday noon, to meet next year at St. Stephen's church, Providence.

The Bishop's address is always interesting. He read it on the afternoon of Tuesday. It was listened to attentively and affectionately. The Bishop seemed to feel every word of it intensely, and at the close of it his eyes and many others were full of tears. He had confirmed during the year 439 persons, the largest number in any one parish being 65 in Grace church.

MICHIGAN.

The fifty-first annual convention assembled in Emmanuel church, Detroit, on Wednesday, June 10, at 10 o'clock A. M. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Rufus W. Clock, rector of St. Paul's, Detroit, and the Rev. J. Williams Ashman, rector of the parish. The convention sermon was preached by the Rev. Dr. Jno. McCarroll, rector of Grace church, Detroit.

After the opening service a recess was taken for luncheon, which was served in one of the partly-finished additions to the church, which was utilized for this purpose and for committee rooms during the convention.

The Bishop's address which was read shortly after the re-assembling was exceedingly interesting. He spoke feelingly of the Rev. T. L. Boxer, and the Rev. Dr. Jno. A. Wilson who had died during the conventional year, and appreciatively of the labors of the clergy and the condition of the diocese. There had been in the past with some parishes a disposition to drive a hard bargain with their clergy, but this was happily passing away, he hoped never to reappear. He spoke of the needs of the missions, and impressed again upon the convention the plan for Missionary Enrollment mentioned last year. A diocesan training school for clergy was considered advisable, and funds for the maintenance of candidates for orders appealed for. He earnestly exhorted the cultivation of a diocesan spirit among all the parishes, that Michigan's place and work might be understood and shared in by all members of the diocese. He asked that a missionary meeting be held in every parish, at which the delegates to convention should report publicly to the people.

The reports of various committees were received and adopted, and new committees appointed.

The standing committee consists of the Rev. Messrs. R. W. Clark, C. B. Brewster, A. W. Seabreeze, J. N. Blanchard, and the Messrs. H. P. Baldwin, J. V. Campbell, W. N. Carpenter. The missionary committee consists of the Rev. Messrs. G. Mott Williams, T. W. Mac Lean, Eben Thompson, Sidney

Beckwith, Wyllys Hall, D.D., E. R. Bishop and Messrs. J. M. Sterling, J. E. Pittman, J. S. Minor, W. H. Withington, Peter White and H. L. Wells.

A committee was also appointed on the proposed provision for divinity education.

At the missionary meeting pledges for diocesan work were received for about \$7,200. Of this sum T. H. Eaton, of Detroit, gives \$1,000.

Holy Trinity, Detroit, was admitted into union with the convention.

The convention adjourned to meet next time in St. Paul's church, Detroit.

The thanks of all are due to the rector and congregation of Emmanuel church for kind and judicious arrangements.

The following is the summary of Episcopal acts for the year: Churches consecrated five: St. Joseph's, Detroit; Good Shepherd, Detroit; Grace, Lapeer; Calvary, Saginaw; All Saints, Port Crescent.

Clergy ordained to the diaconate, one, Mr. Geo. D. Wright; ordained to the priesthood, two, the Rev. J. M. McGrath and the Rev. John C. Anderson. Clergy received, 5; clergy dismissed, 4; visitations, 229; sermons and addresses, 231; Confirmations, 855 in the diocese; Confirmations 71 in diocese of Louisiana. The Confirmations are more than ever before, even in the undivided diocese.

The diocesan branch of the Woman's Auxiliary met on Tuesday, June 9. The annual sermon was preached by the Rev. R. B. Balcom, of Jackson. They reported a full year's work, and much more than they had promised. Their specialty is building rectories, besides maintaining scholarships and clothing the clergy.

The Rev. Henry M. Kirkby has become Assistant Minister in St. John's church, Detroit.

CHURCH WORK.

KANSAS.

EPISCOPAL VISITATIONS.—The Bishop made his second visit to Abilene, Salina and Ellsworth, commencing May 28th in St. John's church, Abilene. The Bishop baptized for the rector three children and confirmed three persons. At 10 A. M. Friday, May 29th, St. John's church was consecrated, the senior warden, H. C. Shelton, reading the "instruments of donation and endowment," and the rector, the Rev. P. Wager, the sentence of consecration. There were present and assisting in the service the Rev. Dr. Chas. Reynolds, of Junction City, the Rev. Messrs. R. E. G. Huntington and J. Harvey Lee, of Manhattan. The church was beautifully decorated for the occasion; it was a joyous one for the congregation who have worked and looked forward in faith for the work to be done.

In Christ church, Salina, the 29th, after Evening Prayer by the rector who baptized one adult, the Bishop confirmed two persons and addressed them at 10 A. M.; the 30th, in same church, two more were confirmed.

May 31st, Trinity Sunday in the Court House in Ellsworth; after morning prayer by the rector, who baptized one adult and two children, the Bishop confirmed three persons, who made their first Communion just afterwards. In the afternoon the rector baptized one child. Here it is expected in the fall a substantial church will be built to replace one burnt down years ago.

MASSACHUSETTS.

CHELMSFORD—All Saint's church has recently received some rich gifts. They are, first, a chalice and paten of sterling quality, very chaste in design and workmanship; an alms basin of brass, bearing the sacred monogram and the text, "Freely ye have received, freely give;" two collection plates of polished brass; two altar vases also bearing the sacred monogram and an altar desk of brass.

These much needed accessories to the

dignity and beauty of divine worship, are the gifts of Mrs. E. V. Pierce of Billerica, and are *in memoriam* of loved ones at rest in the Paradise of God. The east window of All Saints' is also a memorial gift from this devout woman, whose interest in, and whose aid to this church has been of the most timely and generous nature from its inception. It is devoutly hoped by the faithful, that the altar of All Saint's may, ere long, bear the Eucharistic lights, symbolizing the "true Light," that lighteth the world.

NEWTON—The Festival of the Parish Choirs.—The ninth annual festival of the parish choirs was held on the 3rd of June, in Grace church. Seven vested choirs took part, viz.: Advent and St. Anne's, Boston; St. Margaret's, Brighton; Our Saviour, Longwood; All Saint's, Worcester; Grace, Medford; St. Stephen's, Lynn; there were in all 175 choristers and 30 clergymen. Mr. S. B. Whitney was the director and Mr. J. S. Preston, organist.

The chancel platform of the church was extended into the nave to accommodate the singers, and seats were reserved in the front of the nave for the clergymen, most of whom were vested and joined the procession.

The procession entered from the chapel a few minutes past eleven o'clock, and passed down the side alley to the west end, and then up the broad central alley to their places singing with fine effect Messiter's Hymn "Rejoice, ye pure in heart."

The Eucharist was celebrated, the music being by Stainer with anthems and hymns interspersed. The Rev. C. L. Hutchins was the Celebrant, assisted by the Rev. Messrs. Benedict, Gray and others. The address was delivered by the Rev. Dr. Shinn, who after referring to the festival as not being a mere exhibition of music but a service of song rendered in connection with the Celebration of the Eucharist, spoke of the fact that almost every quickening of the Church's life in the past had been indicated and aided by a renewed interest in sacred music.

It was quite a touching commentary upon the address to see the chancel railing filled with the chorister communicants at the time of the Celebration. The whole service moved on with wonderful smoothness and beauty, the great congregation present manifesting most thorough interest in every part.

The clergy and choristers, and some other priests were entertained by a committee of the parish in the spacious Parish House. Luncheon was provided for 250 persons. After this the boys and men spent the interval in playing games of ball, tennis, etc.

The afternoon service began at a quarter of 4, every inch of space being occupied. In fact, so full was the church that many had to stand in the porches. The singers were more numerous than in the morning, and sang with even greater beauty. The Rev. Messrs. Bachus and Vinten, and the Rev. Dr. Courtney conducted Evening Prayer.

INDIANA.

SOUTH BEND—Ordination.—On the first Sunday after Trinity, in St. James's church, the Bishop advanced to the priesthood the Rev. J. P. Derwent Liwyd, rector-elect of the parish. The Rev. R. S. Eastman of La Porte preached the sermon and presented the candidate. The Rev. Mr. Meares of Warsaw took part in the service.

NEBRASKA.

BEATRICE—Christ Church.—The Bishop made a second visitation to this parish and confirmed a class of nine persons presented by the rector. In the evening a stirring sermon, full of godly advice and admonishing young men to seek the attainment of a higher and nobler reality in this life, was preached. The offerings \$17.73, were devoted to diocesan missions.

NEW JERSEY.

BURLINGTON—St. Mary's Church.—On the festival of St. Barnabas' the Bishop held an ordination in this church, admitting Mr. George Heathcote Hills, son of the rector, the Rev. Dr. Hills, to the diaconate. The sermon was preached by the Rev. J. D. Hills, a brother of the candidate, and was a peculiarly appropriate and touching address.



# TRY THE FRANK SIDDALLS SOAP

An Eminent Divine says:—"The Advancement of the World, and the Spread of Civilization and Christianity depends on interchange of thought among people, and their willingness to learn; and that the Man or Woman who opposes the introduction of new improvements, the trial of new ways and the use of new things, Should be condemned as not being good and useful members of society"

Send for Pamphlet mailed free

Husbands ask your Wives,  
Wives coax your Husbands,  
Sisters persuade your Brothers,  
Brothers tell your Sisters,  
to try the Frank Siddalls Soap.

AND NOW IF NOT SET IN YOUR OLD WAYS  
be sure to try The Frank Siddalls Soap for Toilet—Bath—  
Shaving—try it for Washing Dishes—for House-cleaning—for  
Scrubbing—and be sure to try

The Frank Siddalls Way of Washing Clothes.

Every subscriber to this paper is specially interested in reading the whole of this page, each line is important to every Man Woman and Child or it would not be published but would be omitted, and so reduce the cost of the Advertisement

and Remember there is nothing Stated Here But The Simple Truth

## FOR LADIES TO READ

ONLY THINK! ONE SOAP FOR ALL USES!

To the Housekeeper and her Help, to the Boarding-house Mistress and her Lady Boarders, to the Farmer's Wife and her Daughters, for the Toilet and Bath of every Lady of Refinement, The Frank Siddalls Soap offers great advantages.

Among the Housekeepers of New England (where thrifty housekeeping is proverbial) it has gained immense favor, and there is no better evidence of the merits of an article than to be able to say that it meets approval in the Homes of New England.

### FOR LAUNDRY AND KITCHEN USE

JUST THINK! No Scalding or Boiling! No Smell on Wash-day!  
Clothes Clean and Beautifully White, and as Sweet as if never worn!  
No Rough, Red Hands! Clothes remain White even if put away for years!  
The Soap Positively Guaranteed not to Injure even the Finest Laces!

Where water or fuel is scarce, remember that with The Frank Siddalls Soap much less fuel, is necessary and a few buckets of water is enough for a large wash

JUST THINK! Flannels and Blankets as Soft as when New!  
The most delicate Colored Lawns and Prints actually Brightened!  
A girl of 12 or 13 can easily do a large wash without even being tired!  
And best of all, the wash done in less than half the usual time!

Use The Frank Siddalls Soap for washing Dishes:—it is the only Soap that leaves the dish-rag Sweet and White, and the only Soap that can be depended upon to remove the Smell of Fish, Onions, etc., from Forks and Dishes. When you have a dirty dish-rag, dont blame your servants; it is not their fault; for you have given them soap made of rancid grease, and the result is a foul dish-rag; use The Frank Siddalls Soap, made of Pure Beef Suet, and you will have a clean sweet smelling cloth. So here is the Housekeeper's choice: Common Soap and a foul dish-rag—or—The Frank Siddalls Soap and a dish-rag to be proud of

### FOR HOUSE-CLEANING

This is where The Frank Siddalls Soap appeals to the real ladylike Housekeeper. Use it for Scrubbing and Cleaning. Use it for washing Paints, Windows and Mirrors, Wine-glasses, Goblets, and all Glass Vessels; ordinary Soap, as is well known, is not fit for washing glass, while The Frank Siddalls Soap is a most elegant thing for this purpose and does away with the Use of Ammonia.

Use it for washing Marble Door Steps, Bureau Tops, Marble Statuary, Mantlepieces, etc. It is the nicest thing for Marble that can be imagined.

For washing Bed Clothes, and Bedding, even of Patients with Contagious and Infectious Diseases, and for washing Utensils used in the Sick-room, it can be relied on to cleanse and purify without scalding or boiling a single article.

### FOR WASHING BABIES AND BABY CLOTHES

Babies will not suffer with Prickly Heat, or be trouble with sores of any kind, when nothing but The Frank Siddalls Soap is used, its ingredients being so Pure and Mild.

Dont use Soda for washing Nursing Bottles or Gum Tubes dont even scald them:—wash them only with this Soap, and they will never get sour, but will always be sweet and clean.

### FOR THE SCHOOL TEACHER

It is the best thing for washing blackboards and school slates, leaving them free from grease; the Soap does not even have to be rinsed off. Blackboards that are considered worthless can be restored by washing with The Frank Siddalls Soap.

## FOR MEN TO READ

ONLY THINK! ONE SOAP FOR ALL USES!

The Merchant and his Clerk, the Photographer, the Optician, the Artist, the Jeweler, the Printer, the Bather at the Turkish Bath, the Barber, the Hotel, the Stable, the Army and the Navy, will all reap great benefit from The Frank Siddalls Soap.

### FOR SHAVING

Its heavy, lasting lather is so different from that of any Shaving Soap that its superiority is almost incredible; the face never burns or smarts, no matter how dull the razor, how tender the skin, or how closely shaved, and the Sponge and Soap Cup will always be sweet-smelling.

### IMPORTANT FOR SHIPBOARD AND ARMY USE

It washes freely in hard water, and be sure to remember, where water is scarce, that The Frank Siddalls Way of Washing only takes a few buckets of water for a large wash.

### FOR HORSES, HARNESS, CARRIAGES, etc.

It is vastly superior to Castile Soap for washing a horse's mane and tail, while for washing Sores, Galls, Scratches, etc., it is indispensable. No Stable is complete without it. For Harness it is better than Harness Soap, thoroughly cleansing the leather and rendering it soft and pliable, while for washing Cars and Car Windows, cleaning the running-gear and bodies of fine carriages, it is without a rival; by its use Paint and Varnish will last much longer, and the Windows and Lamps will be as clear as crystal

The Frank Siddalls Soap is elegant for washing Printing Ink from the hands, and from Printers' Rollers, Type and Electrotypes, being much better than Benzine, and safer, as shocking accidents by fire often occur from Benzine; and Parents whose children use Amateur Printing Presses should remember this. Type and Rollers washed with The Frank Siddalls Soap are in splendid condition for immediate use, and will take the ink readily.

## SPECIAL FOR PHYSICIANS

To the Physician, the Druggist, the Nurse and the Patient its importance is becoming more and more widely known and appreciated, and it is rapidly superseding Imported Castile and similar soaps for use in the Sick-room, the Nursery and the Hospital.

A CERTAIN CURE—IN CASE OF INGROWING TOE-NAILS—A CERTAIN CURE in place of cotton-wool a little of The Frank Siddalls Soap should be kept pressed between the nail and tender flesh—one trial will prove its superiority over cotton-wool.

### AS AN ANTISEPTIC AND DISINFECTANT

For washing Old Running Sores, Bed Sores, Cuts, Wounds and Burns; for washing Chafed Places on Infants and Adults; for use by persons suffering with Tetter, Ringworm, Salt Rheum, Itching Piles, Eruptions on the Face, and for children afflicted with Scaly Incrustations, it is without any of the injurious effects so often experienced when other soap is used; while for washing the Invalid it is a most valuable aid to the Physician, by the thoroughness with which it removes the exhalations from the skin that would otherwise tend to counteract the action of his medicines by closing up the pores, and which cannot be accomplished by any other soap.

Letters from well-known Physicians, describing their experience in their practice with The Frank Siddalls Soap, leave no doubt of the truth of these assertions.

Use it for washing Sores on the Feet, caused by walking or wearing tight shoes. Always leave plenty of the lather on—dont rinse the lather off.

For washing Graduate Measures and Mortars it is better than anything else.

Dont forget to send for Pamphlet

Although it seems strange to use for Toilet, Shaving, &c. the same kind of Soap that is recommended for kitchen use, still sensible people know that the world moves, and will be glad to try The Frank Siddalls Soap.

**And Now for the Clean, Neat, Easy, Genteel, Ladylike FRANK SIDDALLS WAY OF WASHING CLOTHES**

There is nothing intricate about these directions:—any child 10 or 12 years of age—who has common sense—will have no trouble in following them:

**A Wash-boiler MUST NOT be used, NOT EVEN TO HEAT THE WASH-WATER,** and as the wash-water must only be lukewarm, a small kettle holds enough for a large wash.

**A Wash-boiler will have a deposit formed on it from the atmosphere, in spite of the most careful housekeeper, which injures the delicate ingredients that are in this Soap**

**Be sure to heat the water in the Tea-Kettle the first time, no matter how odd it seems.**

**Wash the White Flannels with the other White Pieces.**

**Be sure to always make the last water soapy; the clothes will NOT smell of the Soap, but will be as sweet as if never worn, and stains that have been overlooked in washing will bleach out while drying, and the clothes will iron easier.**

**Always dissolve a small piece of Soap in the starch; it makes the ironing easier and the clothes handsomer**

**The Frank Siddalls Soap washes freely in hard water without Soda, Lye, or any washing compound.**

**Dont use Borax, Ammonia, or any other soap on any of the wash.**

**FIRST**—Dip one of the garments in a tub of lukewarm water; draw it out on a wash-board, and rub the Soap LIGHTLY over it so as not to waste it, being particular not to miss soaping any of the soiled places.

**Then ROLL IT IN A TIGHT ROLL,** just as a piece is rolled when it is sprinkled for ironing, lay it in the bottom of the tub under the water, and go on the same way until all the pieces have the Soap rubbed on them and are rolled up.

**Then go away for 20 minutes to one hour—by the clock—and let The Frank Siddalls Soap do its work.**

**NEXT**—After soaking the FULL time, commence rubbing the clothes LIGHTLY on a wash-board AND THE DIRT WILL DROP OUT; turn the garments inside out to get at the seams, but dont use any more Soap; DONT SCALD OR BOIL A SINGLE PIECE, OR THEY WILL TURN YELLOW; and DONT wash through two suds. If the wash-water gets too dirty, dip some out and add a little clean water; if it gets too cold for the hands, add some hot water out of the tea-kettle.

**If a Streak is hard to wash, rub some more Soap on it and throw the piece back into the suds for a few minutes.**

**NEXT COMES THE RINSING**—which is to be done in lukewarm water, AND IS FOR THE PURPOSE OF GETTING THE DIRTY SUDS OUT, and is to be done as follows; Wash each piece LIGHTLY on a wash-board through the rinse-water (without using any more Soap.) AND SEE THAT ALL THE DIRTY SUDS ARE GOT OUT. ANY SMART HOUSEKEEPER WILL KNOW JUST HOW TO DO THIS.

**NEXT, the Blue-water, which can be either lukewarm or cold: Use little or no Blueing, for this Soap takes the place of Blueing. STIR A PIECE OF THE SOAP in the Blue-water UNTIL THE WATER GETS DECIDEDLY SOAPY. Put the clothes THROUGH THIS SOAPY BLUE-WATER, wring them, and hang up to dry WITHOUT ANY MORE RINSING and WITHOUT SCALDING or BOILING A SINGLE PIECE.**

**Afterwards soap the Colored Pieces and Colored Flannels, let them stand 20 minutes to 1 hour, and wash the same way as the white pieces, being sure to make the last rinse-water soapy.**

**THE MOST DELICATE COLORS WILL NOT FADE WHEN WASHED THIS WAY, BUT WILL BE THE BRIGHTER**

**OFFICES OF THE FRANK SIDDALLS SOAP  
1019 CHESTNUT STREET  
PHILADELPHIA**



A celebrated writer of English literature was paid an enormous price for preparing this article: Children or Grown Persons—wishing to improve themselves in composition or letter writing should carefully read the entire page and note the ingenuity by which so much information has been given in so small a space.

# DONT BE A CLAM

Clams are not a proper model for human beings to copy, for they open their shells to take in their accustomed food, but they shut up up very tight when anything new comes along

## FOR THEY ARE CLAMS

and dont propose to allow things to penetrate their shells that were unknown to their grandfather clams and to their grandmother clams

A Clam is not a good thing for a Housekeeper to copy after:—  
A Clam is not a good thing for a Farmer to copy after:—is not a good thing for a Grocer to copy after:—

A WIDE-AWAKE HOUSEKEEPER will try new ways that are endorsed by leading newspapers  
A WIDE-AWAKE GROCER will buy the kind of goods his customers call for  
A WIDE-AWAKE MAN always wants to try the Soap he sees highly recommended for Toilet, Bath and Shaving.

Of course a woman is NOT expected to try every new thing that is offered her; but when the most reliable papers in the United States emphatically endorse in the strongest manner every claim made for The Frank Siddalls Soap, there is certainly no excuse for not giving it one square, honest trial strictly as directed. Intelligent women are adopting The Frank Siddalls Way of Washing Clothes, and those who have done so are already beginning to look down with pity on persons who are set in their old ways:—SO DONT BE A CLAM

Your neighbors will be very much pleased if you invite some of them in and let them see The Frank Siddalls Way of Washing Clothes—let them see the whole operation:—Be sure to let them see the Clothes put in to soak. It will be quite a curiosity for them to see a wash done without scalding or boiling a single piece no matter how dirty or soiled, and without even using a wash kettle to heat the water in. Make the blue water VERY soapy.

### How a Lady can get the Soap to Try

At Places where it is Not Sold at the Stores: Send the retail price 10 cents in money or postage stamps. Say she saw the advertisement in the LIVING CHURCH. Only send for one cake and make these 2 promises:  
**Promise No. 1**—That the Soap shall be used the first wash-day after receiving it, and that every bit of the family wash shall be done with it.  
**Promise No. 2**—That the person sending will personally see that the printed directions for using the Soap shall be exactly followed.  
By return mail a regular 10-cent cake of Soap will be sent, postage prepaid; it will be packed in a neat iron box to make it carry safely, and 15 cents in Postage Stamps will be put on:—  
All this is done for 10 cents because it is believed to be a cheaper way to introduce it than to send salesmen to sell it to the stores

If your letter gets no attention, it will be because you have NOT made the promises, or because you have sent for more than one cake.

Make the promises very plain, or the Soap will NOT be sent. A Cake will be sent Free of Charge to the Wife of a Grocer, the Wife of a Minister or the Wife of a Physician if the above TWO promises are made, but will NOT be sent if the promises are NOT made.

OFFICE OF FRANK SIDDALLS SOAP PHILADELPHIA PA  
In directing Letters to prominent business houses it is NOT necessary to put either Street or Number on the Envelope. Address all communications as follows:  
If so directed they are immediately, on reaching the Philadelphia Post-Office, put in our Lock-Drawer and brought to our office by our own Private Messenger, thus avoiding any delay or any danger of wrong delivery.

### SPECIAL PREMIUM TO THE WIVES OF GROCERS

A most Magnificent Premium can be had by the Wife of every Grocer in the United States.

The Premium is a very handsome Velvet Plush Case, containing 6 beautiful Heavy Plated Silver Knives and 6 Forks, manufactured specially for this purpose, and guaranteed to be the finest quality made.

The Premium is given to the Wife of a Grocer even if her husband does not sell The Frank Siddalls Soap

It will be sent after she has made a Thorough Trial of the Soap, and enough Soap to make the trial will be sent Free of Charge.

The Wife of a Grocer who desires to get this Valuable Premium MUST FIRST try a cake of The Frank Siddalls Soap on the whole of the regular family wash strictly by the very easy directions, and then send word by mail to the office in Philadelphia, together with business card or printed advertisement of some kind to show that her husband is a grocer, or send a bill for groceries bought of some wholesale grocer.

If you sell the Soap you can get a cake out of the store to try:— If not, a cake will be sent by mail, FREE OF CHARGE, if the 2 promises are made.

The Premium is NOT sent until AFTER a thorough trial of The Frank Siddalls Soap has been made, and no letters from any one asking for information about the Premium will be answered until AFTER the Soap has been used.

It is guaranteed that The Frank Siddalls Soap is now sold by Wholesale Grocers in every city in the United States

If the store you deal with does not keep it try elsewhere.

Will cure Itching Piles so quickly as to seem almost miraculous giving relief as soon as applied

And now let every Man and Woman set aside prejudice and try THE FRANK SIDDALLS SOAP

**How to tell a Person of Refinement**  
A Person of Refinement will be glad to adopt a New, Easy, Clean Way of Washing Clothes, in place of the old, hard sloppy way.

**How to tell a Person of Intelligence**  
A Person of Intelligence will have no difficulty in understanding and following the very easy and sensible directions.

**How to tell a Person of Honor**  
A Person of Honor will scorn to do so mean a thing as to buy the Soap and not follow the directions so strongly urged.

**How to tell Sensible Persons**  
Sensible Persons will not get mad when new and improved ways are brought to their notice, but will feel thankful that their attention has been directed to better methods.

And now dont get the old wash-boller mended, but next wash-day give one honest trial to The Frank Siddalls Way of Washing Clothes.

Only One Cake must be sent for, but after trying it, dealers will buy it from their wholesale houses to accommodate you, or you can order direct from the Factory.

You must NOT send for more than one cake: If a friend wants to try it, she must send in a separate letter.

### FOR THE TOILET IT IS SIMPLY PERFECTION

All Perfumes are injurious to the Skin; The Frank Siddalls Soap is not perfumed, but has an agreeable odor from its ingredients that is always pleasant, even to an invalid; it never leaves any odor on the skin; the face never has any of the unpleasant gloss that other soaps produce; it should always be used for washing the hands and face of those troubled with chapped skin; a child will not dread having its face washed when this Soap is used as it does not cause the eyes to smart with the dreaded intense sting that even Imported Castile soap often causes; it always leaves the Skin soft and smooth; wash your baby with it.

No tooth-powder or tooth-wash will compare with it. A little on the tooth-brush makes the mouth, teeth and gums perfectly clean. It leaves a pleasant, aromatic taste, a sweet breath, and a clean tooth-brush.

It is especially adapted for toilet use with the hard water of the West and in Lake-water

Persons who despise a musty Sponge or Wash-rag will appreciate The Frank Siddalls Soap. Whenever either a Sponge or Wash-rag has a disagreeable smell it is due entirely to the so-called fine toilet soap that is such a favorite with you. It is the place of Soap to keep a Sponge or Wash-rag sweet and clean, and The Frank Siddalls Soap will do it without any occasion to expose it to the air or sun.

Try it for washing your Eye-Glasses and Spectacles—When used for washing the head it is better than Shampooing; plenty of the rich white lather should be left in the hair (not washed out); it entirely does away with the use of Hair Tonic, Bay Rum, Bandoline, Pomade, or any hair dressing. Used this way it removes dandruff, the hair will not collect dust, and there will not be any itching of the scalp; Coat Collars, Hat Linings and Neck-wear will keep clean much longer. The Frank Siddalls Soap is superior to Benzine or Ammonia for cleaning Coat Collars, and for removing Grease Spots, etc., and is guaranteed not to injure the garment.

Occasionally letters are received from persons wanting agencies to sell The Frank Siddalls Soap; also letters from ladies who, although not wives of grocers, would like to get the valuable present we advertise:—Please bear in mind that none of these letters are answered until AFTER the Soap has been tried on the whole of the regular family wash and strictly according to every little direction. Be sure to do this before asking anything about the Present, or about Agencies, or about the Soap.



"THE LIVING CHURCH"

authorizes the statement that a thorough test of The Frank Siddalls Soap for Toilet, Laundry, and General Household Uses in the houses of gentlemen connected with its staff proves it to be everything claimed.

Persons who allow articles said to be as good as The Frank Siddalls Soap to be forced on them must expect to be deceived SEE THAT YOU GET WHAT YOU ASK FOR

WILL CURE INGROWING TOE NAILS by merely pressing a little of The Frank Siddalls Soap between the nail and tender flesh

### ODD USES—QUAINT USES—SPECIAL USES

Eminent Physicians claim that Skin Diseases, such as Ringworm, Salt Rheum, Tetter, Pimples on the face, etc., are caused by soap made from rancid grease:— Use The Frank Siddalls Soap and avoid all such troubles.

Artificial Teeth and Artificial Eyes will retain their original brilliancy unimpaired when kept washed with The Frank Siddalls Soap.

It washes Telescope Lenses and Photographers' Plates without any possibility of scratching them, while it is being used with the most gratifying results in Schools of Design for washing expensive brushes used by the students

For washing Pearls, Coral, Diamonds, Jewelry, Gold and Silver Plate, and for cleaning Watch Crystals, it is considered by Jewelers superior to any powder or other preparation.

Wash your Dog with The Frank Siddalls Soap; leave plenty of the lather in its hair, and you will be surprised at the improvement; a dog washed with this Soap will not have fleas.

Use it for taking grease spots out of fine carpets and for cleaning rag carpets; also for cleaning garments of every description. It is better than benzine or hartshorn for cleaning clothing, and is guaranteed not to injure the fabric.

Use it for wiping off Oil Cloths, Linoleum, etc.—IT KEEPS THE COLORS BRIGHT—and as it does away with scrubbing them, they will of course last much longer.

The hands of those at farm-work, when The Frank Siddalls Soap is used, will not chap from husking corn, driving teams, and other out-door employment, but of course home-made soap, toilet soap, or any other kind, MUST NOT BE USED, (not even Castile Soap)

It is invaluable to Farmers for washing wool before carding it or before selling it. Milk Pans, Churns, and all Milk Utensils, when washed with The Frank Siddalls Soap, will be as clean and sweet as new, and do NOT require scalding or putting in the sun. It also THOROUGHLY removes the smell from the hands after milking.

listen to what Nasby says:—

A man or woman who fights against new improvements or will not try them, is a clam:— so Dont be a clam but try The Frank Siddalls Soap for shaving and for toilet; try it for every use that soap is put to

Petroleum V. Nasby



Church News continued from page 149.

## WISCONSIN.

MILWAUKEE.—*Ordination.*—On Sunday, June 14th, All Saints' cathedral witnessed another ordination service, the second in the course of a few weeks. The candidate was Mr. Allan C. Prescott, a student of Nashotah, presented by his uncle, the Rev. O. S. Prescott, and ordained by the Bishop.

The weather was very delightful, and the fair Cream City of the West presented a most attractive appearance to the visitor who followed the throng of worshippers wending their way toward the cathedral. To many of your readers, perhaps, this Churchly edifice with its varied and interesting services is quite familiar, but to those debarred from the frequent enjoyment of such privileges the occasion would have proved one of interest and pleasure.

The altar was beautifully dressed with flowers, many of them the pure prairie daisy springing here in its native soil unbidden save by the voice of God, and the pure white altar hangings harmonizing beautifully with the spirit of the impending service, expressive of that purity which must dwell in the soul consecrating its life to God. Promptly at half after ten the first soft strains of the processional hymn chanting its Trinity praises came through the open windows, and as the organ with its rare rich tones caught up the sound, the white-robed procession entered, and all voices joined the swelling chorus. No one surely can fail to notice the hearty congregational singing, and the full, earnest responses of this congregation; and to one accustomed only to praises conducted under the quartette monopoly system, and to the half whispered, inarticulate murmurings of many city parishes, the effect must be as refreshing as it is noticeable.

At the conclusion of the hymn the services opened with the ordination sermon, delivered by the Rt. Rev. Bishop Welles, a clear and instructive discourse on the Apostolic Succession as taught by Scripture and held by the Church from all ages. The charge to the candidate was particularly earnest and impressive, dwelling with loving admonition upon the virtues asked in the concluding prayer of the office—modesty, humility, constancy, and obedience to spiritual discipline, so needful in these days of self will and self sufficiency. Altogether, the service was very impressive, the dean and canon of the cathedral assisting, and all things conducted with that solemnity and order which must go far toward impressing a thoughtless world with the power and might of Him Whom the Church on earth would worship in the beauty of holiness, and the spirit of eternal truth.

## LOUISIANA.

PATTERSONVILLE.—Under the energetic labors of the diocesan missionary, the Rev. E. W. Hunter, quite a Church movement has been inaugurated in this town. Last February the missionary made his first visit here, finding only a Roman Catholic church and a Methodist chapel. With the valuable assistance of a few earnest ladies he at once organized a mission and formed a Guild. The name of the mission is "Holy Trinity." The Guild, also called Holy Trinity, with Mrs. L. G. Thompson, president, Mrs. F. B. Williams, vice president, Mrs. F. P. Freeman, secretary, and Mrs. L. Harrison, treasurer, is doing good work. The ladies, assisted by others, and by Messrs. Freeman, Williams and Clark, hope to have a church erected at an early date. Dr. Hall of Brooklyn and Dr. Holland of New Orleans are honorary members of the Guild. The guild has now over \$500, \$139 of which was secured at a musical given in Brooklyn by Mrs. Bailey and Mrs. Finney, sisters of Capt. Freeman. Some \$200 more has been promised, and it is hoped that Mr. Clapp of New York will repeat his kind and generous offer made some years ago of \$500 and a bell. Service was held here on Trinity Sunday last in the Methodist chapel, on which occasion eight children received Holy Baptism. The Sunday school, lately organized, meets in the guild room. A location has been selected for the church, and work on the building will be begun without further delay. There are but few Church people in this town and any

assistance from those interested in spreading the Catholic faith and extending God's kingdom will be most thankfully received. Donations can be sent to the Rev. E. W. Hunter, drawer 1042, New Orleans, La., or to any of the ladies mentioned in connection with the work.

## ALBANY.

ALBANY.—*Convocation.*—A large and enthusiastic meeting of the convocation of Albany was held in Grace church, on June 2, 3, and 4. The venerable archdeacon, the Rev. Wm. Payne, D. D., presided at all the meetings. The music was excellently rendered by the surpliced choir of men and boys, which has been admirably drilled by the choir master, Mr. Orton. On Tuesday evening a short service was said, and a sermon preached by the Rev. E. Bayard Smith, upon the topic, "Every Christian a Missionary." He was followed by the Rev. C. P. A. Burnett, of Christ church, Gloversville, who simply and graphically told the story of the mission there.

On Wednesday after Morning Prayer and the Celebration of the Eucharist by the archdeacon, assisted by the rector, the Rev. D. L. Schwartz, a sermon was preached by the Rev. E. A. Hartman. Immediately after the service the convocation assembled for business. The Rev. C. C. Edmunds, Jr., acted as secretary in the temporary absence of the secretary, the Rev. D. L. Schwartz. The pressing necessity of immediate action concerning Gloversville was urged by the Rev. Mr. Edmunds, and after some discussion it was decided that a statement of the amount needed this month should be sent to every parish in the convocation, and request made for an offering on the third Sunday in June.

At the afternoon session, after several earnest addresses from the Rev. Dr. Battershall, the Rev. R. W. Kenyon, the Rev. F. S. Sill, the Rev. R. J. Adler, the Rev. D. L. Schwartz, the Rev. Robt. Washbon, a convocation branch of the Church Temperance Society was established. The Rev. J. C. Tibbets, diocesan secretary of the Church Temperance Society was elected president. The Rev. C. C. Edmunds read a carefully written and admirably discriminating essay upon "The Adaptation of the Proposed Prayer Book to Practical Use."

After hearty resolutions of thanks to the rector and congregation for their hospitality, the business session of the convocation adjourned. At eight o'clock a large congregation assembled, and after a brief service, the Rev. Henry L. Teller gave an address upon Systematic Giving. The Rev. John D. Kennedy spoke with eloquence and much vigor upon the topic "Is our Church prepared to meet the Demands of the Times?"

The convocation closed with a Celebration of the Holy Communion at half past seven on Thursday morning. The offerings throughout the services were devoted to missions in the convocation and the mileage of the clergy in attendance from a distance.

## PITTSBURGH.

KITTANNING.—*Convocation.*—The southern convocation met in St. Paul's church, Wednesday and Thursday, May 21 and 22. There were present the Bishop and twenty-three clergy. The programme was an excellent one and was carried out well in every respect. On Wednesday morning, the Rev. Mr. Maxwell, of Trinity church, Pittsburgh, preached the sermon, taking as his text Jer. xiii: 20, "Where is the flock that was given thee, thy beautiful flock?" In the afternoon there was a private devotional hour for the clergy which was a source of much spiritual profit. At 4 o'clock the Rev. J. Crocker White, D. D., of St. Andrew's, Pittsburgh, delivered an admirable address on "Ministerial Authority," after which Evening Prayer was said. In the evening two very interesting addresses were made by the Rev. Morrison Byllesby on the "Evils of the Reformation," and the Rev. Robert Meech, on the "Benefits of the Reformation."

On Thursday morning there was a Celebration of the Holy Communion at 7 o'clock. At 9 o'clock the business meeting was held, and at 11 o'clock Morning Prayer was said and a sermon preached by the Rev. Boyce Vincent, of Calvary church, Pittsburgh, on

"Missions." The clergy and the vestry of the parish then sat down to a dinner prepared at the rectory by the hospitality of the young ladies of the parish, which, like everything else, was excellent. At 4 o'clock the Rev. John Linden, of St. Peter's, Butler, delivered an exegesis of Gen. i: 27, which was followed by an animated discussion.

In the evening addresses were made by the Rev. Geo. Hodges, of Wilkesburg, the Rev. S. D. Day of Brownsville, and the Rev. S. P. Kelly, general missionary of the diocese, on the "Objects, Hopes and Methods of Diocesan Missions," followed by an address from the Bishop on the subject in general.

The congregations were large at every session, and the interest sustained throughout. The rector, the Rev. W. White Wilson, deserves great praise for the success of the convocation, as do also the vestry, choir and congregation for their hearty co-operation in making this one of the pleasantest occasions that will be treasured in the memory of the clergy present. The church at Kittanning has recently been thoroughly repaired and a large addition made with a recess chancel, beautified by many memorial gifts. These evidences of prosperity, together with a large, earnest and united congregation speak for the result of faithful work on the part of the rector of St. Paul's.

## COLORADO.

DURANGO.—*St. Mark's Church.*—The Bishop made a brief visit here Whitsun week. He found the parish in a healthy growing condition. Five months ago the Rev. Walter Marvine accepted the rectorship, and since then there has been an increased activity in Church work. Eighteen have been baptized, of whom nine were adults. Through Lent a weekly early Celebration was held, people seeming to enjoy the special blessing. A three hours' service was held on Good Friday—the Way of the Cross—which was well attended.

The young girls of the parish have been formed into a St. Agnes' Guild, and have met every Saturday at the rectory through Lent to sew, at Easter they presented an elegant brass altar cross to the church, which means twenty-eight dollars made by a few willing hands. The ladies have been united in a Woman's Guild, they met the Bishop Wednesday afternoon and expressed themselves as eager to form a branch of the Woman's Auxiliary, knowing that they could do but little, yet longing for the blessedness of doing something for others.

Wednesday evening the church was filled to its utmost capacity and there were many wet eyes as the line of seventeen candidates knelt at the chancel rail to receive the Sacrament of Confirmation.

After the services a reception was given at the rectory and many availed themselves of the opportunity of becoming acquainted with the Bishop. His face expressed as plainly as his words his pleasure at the life and interest, the spiritual unity and concord, that seems to prevail in this parish hidden away in the Rockies.

## CENTRAL PENNSYLVANIA.

BIRDSBORO.—St. Michael's church, having been enlarged by the addition of ample transepts for the accommodation of increasing worshippers, the whole building pewed afresh, and the interior decorated in refined taste, and with the most perfect ecclesiastical consistency, was consecrated on Trinity Sunday. Present and assisting the Bishop of the diocese, and the rector, the Rev. Edmund Leaf, in the consecration ceremonies, were the Rev. Dr. Yarnall of St. Mary's, Philadelphia, the Rev. W. B. Morrow of Sayre, and the Rev. E. K. Tullidge of St. Andrew's, Philadelphia.

The music of the services was well and spiritedly sung by the regular boy choir, reinforced by the voices of some young ladies (volunteers for the occasion) which agreeably mollified the tonal power, and produced a most pleasing effect. The Bishop delivered the sermon, and also addressed the candidates for Confirmation. Evening Prayer was said at 3:30, when the Rev. Dr. Yarnall (a classmate of the rector), was the preacher.

The church, as remodelled, presents a most correct and attractive appearance as a specimen of village Gothic architecture. The plan and detail drawings

were made by Mr. Geo. Brooke, who, together with Mrs. Edward Brooke, presented the building, with its furnishing and adornments, to the pleasant rural parish of working people, "for the House of our God, and the Offices thereof."

In addition to the transepts, a tower and spire has been erected, from which a new bell, powerful but mellow in tone, called the worshippers together for the first time on the consecration morning. Rich and costly windows, most of which are memorials of living affection for some one departed in the faith, are now found in every place all through the building—the several workmen being Gibson, of Philadelphia, J. & R. Lamb, and Tiffany of New York. One is to the glory of God and in memory of Mr. Edward Brooke, another is a memorial of a child of the rector, which entered into eternal life twenty-two years ago. Others are tokens of religious affection and memory from parishioners.

The church is now heated by steam, and lighted by gas. Close to the church—a short cloistered walk connecting the two—is a chapel, and next beyond is the comfortable rectory house—all of red limestone; cemented walks, green swards and abundant foliage, make the whole property very attractive to the eye. Back of the church is a reading-room and parish-house for entertainment in leisure hours.

The present rector founded the parish almost a quarter of a century ago—one only amongst several other of his church foundations to the worship and service of Jesus Christ. Edmund Leaf, Peter Russell, (now at rest), and John Long, the rector of Douglassville, are three names held in reverence throughout the region of Pennsylvania for their long, faithful and abundant apostolic labors.

GENERAL GRANT uses the EXTRACT OF RED CLOVER BLOSSOMS prepared by D. Needham's Sons, Chicago.

The following extract from a letter will explain itself:

278 Pearl St., New York, April 24, 1885.  
Messrs. D. Needham's Sons, 116 & 118 Dearborn St., Chicago.

DEAR FRIENDS: Gen. Grant's son called here some weeks since and bought three bottles of Red Clover Extract for family use, and he told me his father was using our Solid Extract of Red Clover. Yours truly, G. WATSON, Agent.

"You are very kind, sir, but I prefer N. K. Brown's Ess. Jamaica Ginger. I know what it does."

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

ESTHETICS is the science of the beautiful. The need of merit for promoting personal aesthetics is due to J. C. Ayer & Co., whose incomparable Hair Vigor is a universal beautifier of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To scanty locks it gives luxuriance; and withered hairs it clothes with the hue of youth.

TIRED LANGUID DULL—Exactly expresses the condition of thousands of people at this season. The depressive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarsaparilla. Why suffer longer when a remedy is so close at hand? Take Hood's Sarsaparilla now. It will give you untold wealth in health, strength, and energy.

**ROYAL**  
TULL WEIGHT  
ROYAL BAKING  
ABSOLUTELY PURE  
**ROYAL**  
BAKING POWDER  
**BAKING**  
**POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall St., New York.