

# The Living Church.

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

Vol. VIII. No. 14.

CHICAGO, SATURDAY, JULY 4, 1885.

WHOLE No. 348.

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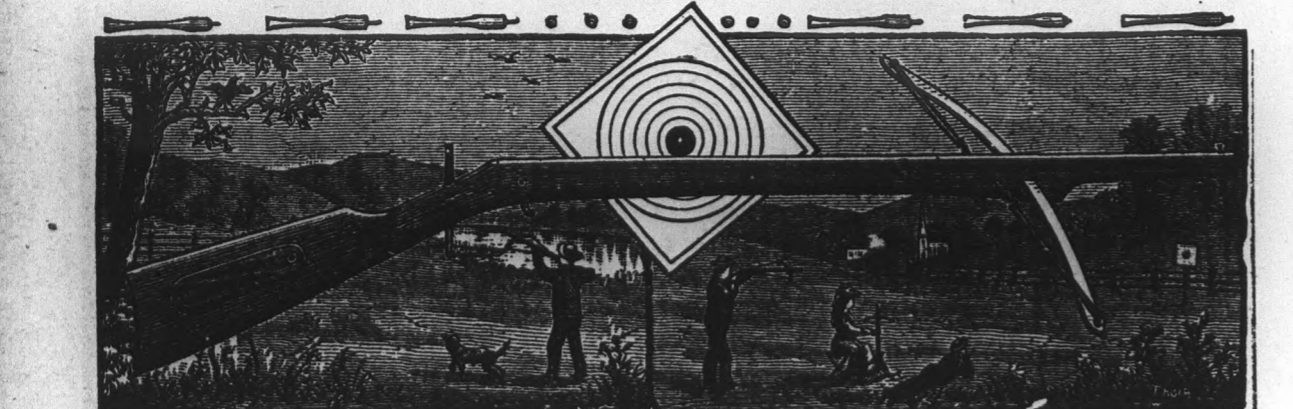
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# The Living Church.

SATURDAY, JULY 4, 1885.

## THE DOVE THAT RETURNED NO MORE.\*

BY E. S.

When o'er the plain one dreary waste of  
water  
Dashed its fierce spray above the forest  
tree,  
How sweet the refuge, and how blest the  
shelter  
Oh, weary dove, the ark held forth to thee!  
But oh! the days of weary sickening long-  
ing  
For air and sunshine, on thy flight to  
soar;  
The thrill of rapture, when thy pinions  
spreading;  
Thou couldst fly forth in the glad spring  
once more.

Alas, not yet thy captive days are over,  
Not yet thy home is in the mountain pine;  
Back to thy refuge once again returning,  
Fold thy sad wing, and hope again resign.

It may not be,—again the eager flutter,  
The throbbing heart, the eye that begs  
release,—  
Fly forth, dear bird, and bring when even-  
ing closes  
The leaf that tells of pardon and of peace.

Fly forth again, upon thy way rejoicing,  
In God's own sunshine, at thy pleasure  
soar;  
The flood has ceased, the rainbow smiles  
triumphant  
The dove set free at length, returns no  
more!

Oh, weary soul! oh longing heart! a shelter  
Beneath God's altar thou art blest to find;  
Canst thou not rest, in peace and safety  
dwelling,  
And all thy longings and thy quests re-  
sign!

It cannot be, the spirit's deathless craving,  
Nor rest, nor peace, alone can satisfy;  
It must have freedom, storm and darkness  
braving,  
God gave the wing, 'tis He that bids it fly.

In vain, again, and yet again, returning,  
It finds that earth for it has but one  
Home—  
Yet from its flight one leaf of promise  
bringing,  
A moment's glimpse of happier days to  
come.

And they shall come,—the eager pinion  
stretching,  
In God's own sunshine shall exult and  
soar;  
Bursting the limits of its earthly prison  
The soul set free, at last, returns no more!  
\*Gen. viii. 10

## NEWS AND NOTES.

THE Rev. W. J. Butler, Canon of Worcester, has accepted the deanery of Lincoln. He is best known among his friends as "Butler of Wantage," where he long carried on a successful work not only in the parish, but as founder of the well-known Wantage Sisterhood.

THE Eastward position is now adopted at Holy Communion, in the cathedrals of St. Paul's, Chester, Lichfield, Liverpool, Manchester, Norwich, Oxford, St. Alban's, Truro, Worcester, and York.

I AM very glad to hear that the Bishop of Peterborough is progressing favorably towards recovery from his recent severe illness. Dr. Magee is still at Stoke Dry, his place near Uppingham. It is to be feared that he will not be heard from any London pulpit this year as all his preaching engagements have been cancelled.

DESPITE the general perfection of the postal system in England, it appears

that in some cases the advantage lies on this side of the water, for you can send a letter from the United States, by way of Liverpool and Brindisi, to India, China, or Japan, for five cents, whilst the same letter, if posted in Liverpool, would be charged no less than five pence.

CANON CARUS, well known in this country from his intimacy with Bishop McIlvaine, and the biography of him which he wrote, has resigned his canoncy in Winchester cathedral, being impelled thereto by advancing years and infirm health. He was born in 1804.

THE Egyptian obelisk in Central Park, New York, is succumbing to the sudden change of temperature. Gen. di Cesnola suggests its enclosure in the large central hall of the Metropolitan Museum of Art, which would involve the building of a stone foundation to cost \$40,000.

THE Rev. Dr. Samuel David Ferguson, was consecrated a bishop at Grace church, New York, on June 24. Preceding Bishop Lee, of Delaware, was the consecrator. Bishop Ferguson is the first colored member of the American House of Bishops. He was born in Charleston, S.C., forty-five years ago, and emigrated to Africa with his parents when six years old. He was educated altogether in the mission schools of that country and was ordained in 1865. He will go to Cape Palmas in about two weeks. His official title will be "Missionary Bishop of Cape Palmas and adjacent parts."

BISHOP LEWIS, who two years ago succeeded the late Dr. Ollivant in the episcopate of Landaff, recently gave some encouraging statistics as to the growth of the Church in Wales. He stated that ten new churches had been erected, and six re-opened after complete restoration, since the month of May, 1883. These accommodated 7,200 worshippers, and cost, or were estimated to cost, £38,000. In addition to the churches, 12 mission churches and schools, licensed for worship, had been built, and several others had been enlarged. There was also a large increase in the number of candidates for holy orders, and it had been found necessary to take measures for the immediate enlargement of St. David's Training College, Lampeter.

A CURIOUS and unique monument of ancient times has been preserved by the recent restoration of St. Mary's church, at Gedding, Suffolk. It carries back its history to the reign of Richard Cœur de Lion and is of Norman origin. In those troublous times the parish church was the only refuge for the poor in the hour of danger and it was therefore built with a view to such emergencies—the walls very thick and low, pillars stout and strong and windows mere slits outside splayed widely on the inner face for light and air, and elbow room, when archers stood at the aperture to shoot at the enemy without. Gedding church was of this character. It had also its engirdling moat, still distinctly traceable. One striking feature is its triple chancel arch, constructed like old Temple Bar in London with a small passage called the Needle's Eye, pierced on either side of the central archway, for pedestrians. There is also a sort of window near the chancel door called

the Leper's Grating, built for the benefit of those afflicted with leprosy so that they might hear and see what was going on inside and take part in Divine Worship. Daily service is now held in this curious old church whose preservation must be a matter of interest to Churchmen generally.

THE Cardinal Archbishop of Paris has addressed a solemn protest to M. Goblet, Minister of Public Worship, respecting the secularization of the church of St. Genevieve, commonly called the Pantheon, to which reference was recently made in this column. In the name of public right and in the name of the concordat, he vigorously and boldly asserts that in this act a blow has been aimed at Catholic worship and justly says:

I protest in the name of the Christian conscience, which feels itself outraged, when the sepulture of an illustrious poet, who has refused the prayer of the Church, is made the pretext for the profanation of a temple; when, to bury one estranged from our beliefs, they drive from His sacred tabernacle, the God Whom we adore.

I protest—shall I not say it?—in the name even of him whom you wish to honor, for he believed in God, and in the immortality of the soul; and he could not have wished that his funeral should degenerate into an act of public impiety.

The reply of M. Goblet which has by some been styled insolent is certainly unreasonable and uncalled-for in its harshness when it is remembered that the meek Archbishop never uttered a word of complaint when the Government deprived him of the larger part of his income and that the present protest was called forth only by the dishonor done to God and the Church. B.

## LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

II.

Alexandria lies on a peninsula, which runs nearly north and south, though the houses stretch away south and eastward into the country on what we may call the mainland. The great steamers lie inside the breakwater, but at a distance from the shore, to which passengers and goods are carried in low boats or steam tenders. The clear sky, the strange dresses, and Oriental style of many houses speak of the East, though so much of the West mingles with them that the newer civilization seems still to hold its own with the old. In the Arsenal Dock lay several Egyptian ironclads, without crews; the men having been drafted to serve on Hicks' campaign, from which they never returned. Very little of all one sees owes its existence to Egypt. The ships are Western; the quays are the work of foreign contractors, who have grown fat on the bargain driven for building them, and the warehouses facing the harbor have, mostly, foreign signs.

To pass the Customs was an easy matter in my case, though a fellow traveller next me avowed that all he had was searched most vexatiously. Two juvenile officials looked at my passport, took down my name, a third looked at my luggage, cigarette in mouth, and chalked some figure on it, and I was free. Ten minutes later I was in the piazza of the Hotel Abbat, a huge caravanserai, close to the Grand Square. Pray sit down with me for a time and notice the strange sights. Ruins on every hand here, as on the

route from the harbor, speak of the horrors of the days after the bombardment, though persons are thriving on the calamities of their neighbors. New buildings, often very imposing, are springing up on every side, as in Paris after the mischief wrought by the Commune.

The Alexandrians have to blame themselves, however, for all their sufferings. The English bombardment pelted the town very badly, but did not injure the city, though, on the other hand, but for it there would have been no such rising as led to the city being fired. The mob, wild with excitement, and unchecked by any authority, played havoc at its own sweet will, destroying £4,000,000 worth of property in a very short time. A hundred Marines would have saved the place, and it will always be a wonder why they were not landed till the evil was done. How little force would have been needed was seen in the case of the great Hotel Abbat, which found a sufficient garrison in two well-armed and determined guardians. At the best the whole story is not a pleasant one for England.

The pavement of this and other principal streets is of great lozenge-shaped stones brought from Naples. The broughams, droskeys and cabs ranged at the head of the square in great numbers, or hurrying hither and thither, are all importations. English coal burns in the grate, for it is still chilly at night. Signs in every language, and names of every race supply a fertile philological study, but the mass of the people are unmistakably different from those of Europe. You can choose your own color, from the black Soudani to the pale, hooky-nose Armenian. There go some Egyptian soldiers, in dark brown faced with red, blue trousers and red fez. Fellows with a huge petticoat tied at the legs at the ankles, to make trousers, and upper garments of every fashion—said trouser-petticoat of cotton or cloth, as the case might be, and of every color; fezes innumerable; turbans made by tying anything the wearer pleased round a fez or other foundation, a pocket handkerchief satisfying one, a roll of white cotton another, while different colored swathings had been preferred by this one or that. Anybody can make a turban. Twist a towel round the bottom of a stove-pipe hat, and you have one, and it may easily be seen that an ingenious mind might vary this fundamental principle without end. Nor is anything easier than to make the petticoat-trousers. A huge disk of white cotton round as the moon and nearly as large, with two holes in the centre, lay on the ground drying, at one place where I was, in the Dardanelles—much to my intellectual confusion. Who could tell what it was? But the problem was soon solved by an initiated friend. It was a pair of baggy breeches. The wearer simply put his feet through the two central holes and gathered the immense circumference round his waist by the help of a gaudy waist-band, and the toilet was finished in that department. But baggy trousers are a superfluity of civilization. Figure after figure passes arrayed in long white cotton shirts or gaberdines reaching to the ankles, or the shirt may be of any other material or shade—brown, green, ma

roon, blue—why not let the mind roam free on such matters?—with bare feet and legs at the one end and some picturesque contrivance for a head-dress at the other.

A beggar woman in a long blue contrivance—one article serving for her dress—a baby in her arms, whimpers this moment to get alms from some Frank, and the next, when he is gone, is flirting with the fezzed and turbaned hangers-on at the hotel steps. A shoe-black, with bare legs of ebony, a canvas cap, with a handkerchief tied round it, a cotton shirt with his calves, part of a sack for pelisse, his bare arms sticking out through holes in it, his lovely features set off by earrings, solicits your acceptance of his services. His neighbour, a hanger-on for chance jobs, wears an old European office coat over a cotton shirt, which flaps round his ankles. A sturdy fellow with a shawl crossed over his breast, a blue cotton jacket, green baggy breeches secured at the ankles, white stockings, European boots and a turban, hands a lady out of an open vehicle. He is a porter of the hotel. Here comes an Adonis, with a towel tied round a fez, to make a turban. A scavenger in baggy trousers sweeps the roadway. A baker passes, board on head, with a heap of round scones, a kerchief tied round his dirty cap, a long, blue gaberdine and bare brown arms, legs, and feet. May good digestion wait on appetite. An Albanian, in snowy-white cotton kilt, thickly plaited, so that it stands well out from him, purple jacket, white woollen skin-tights, and boots, pistols in girdle, and jaunty red cap on his head, stops a moment close by. Women, in blue or black envelopes reaching from head to foot, add to the mystery of their appearance by veils reaching to the eyes, and kept there by contrivances hooked to that part of the dress, which comes forward to their forehead from the back. Here goes a low trolley on four small wheels, without springs, a figure in a fez sitting behind, half-a-dozen apparitions who are supposed to be women, squatted on the centre, and another fez and ghostly shirt terminated by chocolate legs, driving two skeleton ponies before. It is a conveyance for females only. That man with a long Shemitic nose and a long black gaberdine is a Jew in his national costume. Donkeys innumerable pass to and fro, huge men, widely turbaned, sitting with solemn grandeur on a poor creature a third of their own size. All classes seem on a delightful equality. The hotel porter is quite confidential with the proprietor—the blind beggar with showy interpreters who call themselves dragomen—the Jew runner of the hotel with the varied gentilities of the pavement.

### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

CHAPTER XXIX.—THE ANGLICAN CHURCH AND "THE PRAYERS."

They continued steadfastly in the Prayers. (A mark of the Early Church.—Acts ii: 42.)

"Take with you words, and turn to the Lord."—Hosea xiv: 2.

To some it may be a surprise to be told that liturgical worship is a mark of the Early Church, and hence a note of Catholicity, but it is assuredly so. I would not say that a body of Christians having the Faith, the Ministry, and the Sacraments, would be necessarily un-Churched, if they were to give up the Liturgy (as for a time the Catholic

Church of Scotland did, with results melancholy and disastrous), but such a Church would be incomplete, not fully Catholic, and sure to deteriorate. Indeed, I believe a purely human organization with a Catholic Liturgy (like the Irvingites) is more likely to keep the Faith, than a Church without the Liturgy would be. It behooves us, therefore, (a) to understand and appreciate the fact that the Early Church had its "Divine Liturgy," as well as its Faith, Ministry and Sacraments; and (b) to realize that our own Church, the Catholic Church of the English-speaking race, has preserved, in its essential integrity, Catholic worship, as well as those other marks of the primitive Church in which we have already seen her historic continuity.

Of all the kinds of authorized public worship, among Jews and among Christians, no such thing was ever known, until recent times, as a non-liturgical service. The usual custom of Anglo-American Dissenters in delegating their worship to the extemporaneous devotion of a single leader, would have appeared as absurd to a Jew or to an ancient Catholic Churchman, as it does to-day to those of us who have learned what "Common Prayer" really is, who have been taught "not to bring unbeaten oil into the Sanctuary."

The Tabernacle and Temple service which was ordained by God, was absolutely liturgical. The worship of the synagogue, if not of Divine ordering through Ezra, had at least Divine sanction, and was approved and devoutly participated in by the Son of God during His earthly life. It also was absolutely liturgical.

Fragments of the Mosaic ritual are given us in the Old Testament, and the whole in the writings of the Rabbis. Thus in Numbers vi: 24-26, we have the divinely ordered form of priestly Benediction: "In this wise ye shall bless the children of Israel: The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."<sup>1</sup> In Deuteronomy are given the liturgical forms to be used by the people in making the offering of first fruits,<sup>2</sup> and of the tithes of the third year, and the form used by the elders of a city in which murder had been committed.<sup>3</sup> The Psalms also were nothing less than a divinely inspired book of devotions, and were regularly chanted or intoned by the vested priests and white-robed choristers in the temple. When Hezekiah remodelled the Jewish worship we read that he "and the princes commanded the Levites to sing praises unto the Lord with the words of David and of Asaph the seer; and they sang praises with gladness, and bowed their heads and worshipped."<sup>4</sup>

We learn from the Talmud the whole arrangement of the services in connection with the sacrifices, the sabbaths, and the holy days. Accurate translations may be found in Lightfoot's Temple Service. The Jewish ritual also furnished forms for all special occasions—circumcisions, marriages, burials and the like. And we have in minute detail the forms of worship used at the Passover, used therefore by our Lord at the "Last Supper," and constituting the norm of the Christian Liturgy or Order for the Administration of the Holy Communion.

In opposition to all this, Dissenters

often reply: O, Christian worship is not based on the Temple Service but on that of the synagogue!—which, they assume, was very much of the nature of an extemporaneous "prayer-meeting." Let us see. One has but to enter a synagogue to-day in order to see that the service which the Jews have kept up for more than two thousand years is as distinctively liturgical as that of any part of the Catholic Church. Indeed a stranger happening into a synagogue might almost think that the service of Morning or Evening Prayer was that of a somewhat ritualistic congregation of Churchmen. The reading of Scripture lessons according to *The Calendar*, the chanting of Psalms, the intoning of beautiful prayers, especially the eighteen<sup>5</sup> collects which Ezra is said to have composed at the time of the return from the captivity, and which were certainly used in the time of Christ, bear as little resemblance to the modern "prayer-meetings," "experience-meetings," "gospel-temperance-meetings," *et id genus omne*, as does the "love-feast" of a camp-meeting to the high Celebration at St. Paul's cathedral. A graphic description of the synagogue services is accessible to all in Geikie's *Life of Christ*, vol. I. chap. xiii: in Prideaux' *Connection*, part I. book vi: p. 375, and in many other works.

Does it ever occur to the advocates of bald extemporaneous services how unnatural is the supposition that the Apostles, trained to liturgical worship in every detail of religious service, should have wrought a revolution in the very idea of worship, inconceivable to the oriental mind, and which would have appeared as irreverent and distasteful to them, as would the total abolition of the Prayer Book to devout Anglicans to-day? Our Saviour certainly never uttered one word against the established forms of Jewish worship in which He Himself regularly and devoutly participated. St. John Baptist taught his disciples to pray;<sup>6</sup> and Christ gave His Apostles the Lord's Prayer, which the Church has ever since universally employed in public and in private worship. It is worthy of note also that every petition in this prayer is to be found in the Jewish liturgies.<sup>7</sup> In His agony in the garden, our Saviour used the same words in prayer three times; and when He, the Son of God, was dying upon the Cross, in His closing words to His Father (as one has said) "He used that golden form of prayer which David as His prototype, composed," "My God, my God, why hast Thou forsaken me?" (Ps. xxii) and, Into Thy hands I commend my spirit." (Ps. xxxi: 5.)

The Church under the guidance of the Apostles soon shaped to itself, by adaptation and by composition, a liturgical service. In Acts iv., we have a picture of the Christian assembly in Jerusalem, as "they lifted up their voices to God with one accord," in a beautiful prayer which breathes the spirit of the Early Church, a sort of Christian psalm, carefully composed according to the rules of Hebrew Parallelism, and evidently said or sung in concert. The Colossians were bidden to teach and admonish one another "in psalms and hymns, and spiritual songs" which certainly could not have been extempore. The only early instance of unpremeditated and irregular worship,

(if worship it may be called) is the abuse which existed for a time in the troublesome and self-willed congregation of Corinth, and to the rectification of which St. Paul so strenuously exerted himself.<sup>8</sup> His closing injunction in this connection may well be the Church's motto in all ages: "Let all things be done decently and in order."

<sup>9</sup> See I Cor. xiv. especially vs. 26.

### THE BOOK ANNEXED.

BY THE REV. N. W. CAMP, D. D.

OFFICE AND ADMINISTRATION OF THE HOLY EUCHARIST.—I.

What Catholics desire more than any thing else, is an Alternative Office and Administration of the Holy Eucharist. They have a right to expect and use such an office, because to give only one reason out of many, the present one is so far below the Catholic Office of the Prayer Book of A. D. 1549, which is beyond all question, the purest and best manual of public praise and prayer, the Catholic Church has ever had. It must be remembered that our American Prayer Book is only a remnant of purer days—is simply what is left of the book of 1549 by John Calvin & Co., A. D. 1552, and what the American Revisers left of the English Prayer Book. They suppressed, mangled and displaced parts of several offices, notably the Eucharist, and made a few additions, which after being used more than three hundred and thirty years, have signally failed to be considered as instructive, useful, flexible, or enriching as was hoped.

We have no confidence whatever in the Book Annexed as a whole; it is just as near a mockery as can be; in many respects it is far inferior even to the scratched and scarred book of 1552. What will be demanded most vigorously in 1886, will be a Committee of Restoration who will recommend a Catholic Prayer Book for a Catholic Church, which will be based on the book of 1549.

The following sets forth (all rubrics omitted here for want of space) what will satisfy Catholics, as an Alternate Office of the Holy Eucharist, which office however, ought to be placed the first in the Prayer Book.

INTROIT.—Lord's Prayer by the priest only. Prayer for Purity, Almighty God! unto WHOM.

Summary of the Law, with the response. St. Matt. xxii: 37-40.

Angelical Hymn, Glory be to God in the Highest. (The corrected form.)

The Lord be with you. And with thy spirit.

LET US PRAY.

Prayer for the Preservation of our Souls and Bodies, O Almighty Lord and Everlasting God!

Collect, Epistle and Gospel, Eucharistic Creed.

We Believe in One God, Sermon or Homily.

Exhortation, Dearly Beloved in the Lord.

Offertory, Sentences and this new rubric, viz:

After the alms are poured into the basin, the Priest addressing the people, who will then stand, shall say, Let us present our offerings to the Lord with Reverence and Godly fear. Then shall he turn and place them on the Altar.

Offertory Anthem, I Chron. xxix: 10, 11, 12, 14, with Glory be to—As it was in the beginning.

Wafer-breads and the mixed chalice placed on the altar. The Lord be with you. And with thy spirit. Lift up your hearts. We lift them up. Let us give thanks to. It is meet and right. It is very meet right. Proper Preface. Triumphal Hymn in two paragraphs,

(1) Our Church retains this ancient blessing in the Visitation Office.

<sup>2</sup> Deut. xxvi: 5-11, and 12-15.

<sup>3</sup> Id. xxi: 7.

<sup>4</sup> II. Chron. xxix: 30.

<sup>5</sup> A 19th collect was added early in the Christian era, praying against Christians.

<sup>6</sup> St. Luke xi: 1.

<sup>7</sup> See Lightfoot on St. Matt. vi: 9-13, and Horne's *Introduct. to Scrip.* V: iii; p. 296.

<sup>8</sup> Col. iii: 16.

viz: "Therefore with Angels," (for the priest only) "Holy, Holy, Holy," (for the priest and people together.)

Antiphon, St. Matt. xxi:9. Blessed is He who cometh. Prayer for the Holy Catholic Church—from Prayer Book, 1549. Commemoration of the Passion, Consecration, Oblation and Invocation as in the American Prayer Book, after they are amended as before indicated. Lord's Prayer. The Peace of the Lord be always with you, And with thy Spirit. (By the priest.)

CHRIST our Paschal Lamb is offered up for us once for all, when He bore our sins on His own Body upon the Cross; for He is the very Lamb of God who taketh away the sins of the world; wherefore, let us keep a joyful and holy Feast with the Lord.

Invitation. Ye who do truly. Confession and Petitions. Almighty God, FATHER of our. Absolution. Almighty God, our Heavenly FATHER. Comfortable Words. Prayer of Humble Access. We do not presume. (While the priest is communicating himself and others, sing,) "O Lamb of God." Reception. Words of Delivery (the same as in the American Prayer Book, except omit paragraphs, "Take and Eat," and "Drink this.")

When all have Received, the Priest shall go to the Altar and cover with a fair linen cloth that which remains of the Consecrated Elements, and then say.

Having now received the Precious Body and Blood of CHRIST, let us give thanks to our Lord God WHO hath graciously vouchsafed to admit us to the participation of His Holy Mysteries and let us beg of Him Grace to perform our vows and to persevere in our good resolutions; and, that being made holy, we may obtain Everlasting Life, through the merits of the All-Sufficient Sacrifice of our LORD and Saviour JESUS CHRIST.

Thanksgiving Prayer, Almighty and Everlasting God! Dismissal Benediction (in two paragraphs). 1 The Peace of GOD. . . . our LORD. 2 And the Blessing . . . always. Amen.

St. Simeon's Hymn St. Luke ii: 29-32, and Glory be to. As it was in the, etc.

### THE CHURCH IN SAVANNAH AND COLUMBIA.

From *The Church Times*.

A good many cities of importance in the United States are unknown to the readers of *The Church Times* by correspondence; cities where the Episcopal Church has taken deep root, and will in the future, doubtless, occupy a still more influential position. This is scarcely as it should be, for ought not all portions of the Anglican world to take an interest in one another, and the progress of Church principles everywhere? The writer, who has read *The Church Times* for many years, does not recollect ever having seen a note from Savannah or Columbia, and would speak a word about each.

Savannah, the chief commercial port of the great State of Georgia, has to-day a population of between twenty and thirty thousand, and although doing an immense trade in cotton, and a town of large wealth, has not grown as rapidly as many of the southern cities. Fearful epidemics of yellow fever in years gone by may in part account for this, but of late years Savannah has been generally very healthy, and with its broad shady streets, parks, and squares, gardens and flowers everywhere, brilliant atmosphere, and many fine buildings, is a very attractive place, especially in May and June. The Anglican communion is represented in Savannah

by two large and influential parishes, St. John's and Christ church, and several smaller ones; among these two missions for colored people. Christ church, at least, has made a decided advance since my last visit to Savannah, two years ago. On a recent Sunday I found, with gratification, that weekly and early Celebrations have been introduced, with eastward position and white stoles, while a massive brass cross and flower vases, and a rich crimson dosel, now add dignity to the well-raised altar; music, florid, Anglican, and rather fine, by a gallery choir.

The Roman Church is strong in Savannah, and has a large and stately cathedral, with a magnificent high altar of white marble, and exquisite windows of Munich glass.

Columbia, the political capital of South Carolina, is another beautiful town, with immensely wide streets, all shaded by grand old trees, and flower gardens from one end of the place to the other, in May exhibiting the greatest profusion of roses I recollect ever having seen anywhere. Columbia was nearly destroyed during the Civil War, and the great marble State House, still unfinished, remains a melancholy monument of those sad years.

Here we have three churches, of which the largest is Trinity, built in 1847; a fine Gothic edifice. The venerable rector has occupied his position here for over fifty years, and although of great age and in feeble health, he still reads most impressively the prayers of the "Ante-Communion." Under his fostering care Trinity has thrown out a flourishing offshoot at the other end of the town, the chapel of the Good Shepherd. Trinity has a small altar of white marble, with a marble cross, and the services are conducted with much reverence.

The third church in Columbia is a very successful colored mission. The many colored chapels that have within a very few years sprung into existence at widely separated points, in connection with our Church, are abundant disproof of the fashionable fallacy that our services are too elaborate and intellectual to satisfy the colored people. Moreover, it is the testimony of impartial witnesses that the colored Episcopalians are, as a class, the most moral and reliable of their people. A vast work remains to be done by the Church for the teeming colored population of the South. What is wanted is money and workers; here is a grand field for sisterhoods and brotherhoods to come out and distinguish themselves for all time, by devoting their lives to the spiritual regeneration of a people so lately emerged from temporal bondage and semi-heathenism—a work the success of which when conducted on Catholic lines, may be seen at St. Mary's, Baltimore.

### JOTTINGS FROM NEW ORLEANS.

SPECIAL CORRESPONDENCE.

#### II.

Having the opportunity of sojourning for several months in this southern city your correspondent intended to gain all information of interest concerning the various churches and their special work. Exposition occupations however, proved so absorbing that there has been opportunity to learn only a few items.

Some incidents casually revealed indicate that the clergy have, as trustworthy almoners, been serviceable in relieving cases of destitution among those who met the usual delusions of

fortune that are always connected with vast enterprises like the Centennial. The individual failures and disappointments of the great Exposition furnish a pathetic phase of its unwritten history that aggregated would represent an immense amount of distress.

The recent sale of Christ church, the oldest in the city, has recalled many interesting reminiscences of that edifice, the most peculiar of which is the fact that, when its construction was projected, Roman Catholic authority dictated that it should be placed outside the city limits. Now it stands on the busiest thoroughfare of the city, where the most sacred words of the Church service are often rendered inaudible by the clanging of engine bells. The strains of the organ and the singers' voices sometimes are blended with the notes of the brass band, publishing the attractions of the Wild West show.

Calvary is the free church of New Orleans. The rector, Dr. Douglas, has an exceedingly interesting field of work lying, as it does, largely among the poor of the city. The ministrations of this parish doubtless reach a larger number of families than any other. At the funerals and weddings of the poor the rector's services are often in demand.

Trinity is well known as the church of the bishops, four rectors in succession having reached that dignity, Bishops Beckwith, Galleher, Harris, and Thompson.

The library of Trinity is of special value, containing a large number of volumes brought from Spain by Bishop Polk who found relics of a library that had been plundered from a Spanish monastery by the soldiers of Napoleon. These books include the works of the Fathers, St. Chrysostom, St. Ambrose and St. Bernard, old editions of the Bible, Compendium of the Laws of the Church and volumes of sermons in French.

The one Church charity of Louisiana, the Children's Home, Sister Sarah in charge, is still conducting its beneficent work though always struggling with the difficulty of restricted means. A large addition, provided for by a special fund, has recently been erected to the building, and accommodations are now afforded for a hundred and twenty children. Rules for the reception of inmates of the Home state that girls from four to ten years old are received, orphans or children of the indigent of the Church, who must bring satisfactory proof to the bishop or rector that they are physically unable to maintain them. Inmates of the Home remain till sixteen or eighteen years of age, when they are dismissed to suitable homes, after receiving thorough training as housekeepers.

The city is rapidly resuming its normal condition after the close of the Exposition. The citizens here show the utmost determination to carry it on another year, despite all the hindrances placed in the way.

The Centennial viewed from its social side presents a most interesting exposition of humanity. A large number of people, mostly strangers to each other, are suddenly thrown together in a variety of relations. Antagonism and congeniality are rapidly developed. People naturally divide into cliques, some rush into friendships with frantic haste, and abandon them still more precipitately. The inseparable companions of one week are not on speaking terms the next. From all this social chaos real affinities emerge, and the most valued

and lasting acquisitions, are the friendships of the great Exposition.

There, as in the world outside, people of the most diverse aims and pursuits are thrown in proximity. The great botanist of the Pacific Slope, Prof. J. G. Lemmon, is the near neighbor of the mineralogist of Arizona, whose enthusiasm in the collection of unique specimens of gems and minerals, leads him to brave any possible danger, while the botanist has often balanced himself over a fathomless canyon to obtain some flower or plant that would add a new genus to his favorite science. Fatigue, danger, nothing, daunts these enthusiasts.

The limitations of time are most severe in the great crowd of people, which includes many who have remarkable attainments, and whose experiences have been of thrilling interest. Prof. Ward, the naturalist, is ready to impart information in his specialty, and to detail amusing Exposition experiences in the comments heard in his department. One visitor viewed the reconstructed mammoth, and wondered "was it shot before it was brought, or was it *druv* here and killed?" A Texas giant, designated King of the Cowboys, expressed his respect for an especially frightful monster, by remarking that if he should meet one of them, he should move camp.

Dr. Hubbell, the field superintendent of the Red Cross Society, has had a life rich in experience of ministering to suffering; his reminiscences would be invaluable, but the busy Exposition writer can enjoy only occasional brief chats with all the wonderfully gifted and interesting persons, and so lost opportunities will continually be regretted.

Exposition phraseology has some startling characteristics till they grow familiar. It is nothing unusual to be told, when one is calling in Colorado, that the commissioner has just gone to Florida, but will return in fifteen minutes.

Many months since a grand history of the Exposition was projected. It was to contain full descriptions and illustrations of all the striking features. The concentrated mechanical power that seemed great enough to move the world, the glitter of the thousands of electric lights, the grandeur and glory of the Centennial were to be perpetuated for all time.

This history was to include a chapter on *Humble Exposition Offerings*, an appreciative tribute to the tidies, the mittens, the bits of amateur art work that contributed towards the grand display. To those engaged in collecting exhibits, the history of these offerings was very touching. One farmer's wife walked two miles on a cold November day to post a poem for the World's Exposition. It was a very poor poem, evincing only her good will. Another who had "nothing else to send" offered a few written reflections on Election Day, embodying her views on the great question of suffrage.

To some at least, who have made a study of the subject, the hope, the good intentions, the patient labor expended on these offerings furnish the most touching and beautiful phase of the exposition of humanity.

FRANCES A. CONANT.

New Orleans, June 15.

WE are in small danger of either giving or doing too much for God; but it is the easiest thing in the world to be deluded into both giving and doing too little.

## The Household.

CALENDAR—JULY, 1885.

5. 5th Sunday after Trinity.	Green.
12. 6th Sunday after Trinity.	Green.
19. 7th Sunday after Trinity.	Green.
25. ST. JAMES, APOSTLE.	Red.
26. 8th Sunday after Trinity.	Green.

### THE LOVE OF GOD.

Like a cradle, rocking, rocking,  
Silent, peaceful, to and fro,  
Like a mother's sweet look, dropping  
On the little face below.

Hangs this green earth, turning, swinging  
Fearless, noiseless, safe and slow;  
Falls the light of God's Face, bending  
Down and watching us below.

And as feeble babes that suffer,  
Toss and cry, and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best.

So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O Great Heart of God! Whose loving  
Cannot hindered be, nor crossed,  
Will not weary, will not even,  
In our death, itself be lost!

Love divine! of such great loving  
Only mothers know the cost,  
Cost of love, that all love passing  
Gave a Son, to save the lost.

—Selected.

### FRED NORTON'S SURPLICE.

BY FRANCES E. WADLEIGH.

"Come, boys, take your places! Gentlemen, fall into line if you please!" cried Mr. Beauchamp more than once with all the energy of his strong lungs, as he tried to bring some order out of the chaos around him.

It was the annual festival of parish choirs of the diocese in which St. Matthias's was a leading parish. Seven bands of sweet-voiced men and boys, trained to sing the praises of God, were assembled in the parish house of St. Mary's church in M—, a beautiful town only a few miles from two of the largest cities in the diocese, and as the majority of the choirs belonged to one or the other of these two cities, the boys looked upon this festival as a sort of picnic, and felt and acted much as an equal number of young colts might be supposed to when suddenly turned loose in a pasture, after having been shut up in the stable.

"How slow those fellows are!" Fred Norton said to another boy of St. Matthias's choir as he watched their leader's eager gestures and heard his emphatic tones.

"Yes, if they knew Mr. Beauchamp as well as we do they'd skip round a little livelier; when he calls 'fall into line' he means business," responded Ira Hildreth.

"As you know to your cost when you've been fined for being late!" Bert Alden chimed in.

Bert was always ready to "twit on facts," yet resented it hotly when some one jested about his short-comings.

"One comfort, Ira, is that you're not peppery enough to say anything mean when you are fined, and so get another fine clapped on for disrespect!" Fred added, with a laugh, forgetting for the moment that Bert always resented any hits at his peculiar trial, a hot temper.

Ira saw a cloud gathering on Bert's brow, and anxious to avert a quarrel cried,

"Bert, you know a lot of the boys in the Incarnation choir, are not those chaps running across the lawn some of them?"

Bert looked out of the open window near which they were standing and replied in the affirmative; then, turning to their leader, he said,

"Mr. Beauchamp, we can't go in just yet; there's a squad of the Incarnation boys coming across the lawn now, see them! That fellow in the blue stockings is Tom Leslie, and he's got a solo to sing in the very first anthem."

"So it is! Well, we'll have to wait a moment or two for them," Mr. Beauchamp said.

"While we are waiting I guess I'll run out and wash my hands. Bert, your hands will not be hurt by a taste of soap and water, let's go and spruce up a little while those boys with Leslie are getting into their robes. Here, Ira, just hold the Cross, will you? I'll be back in a jiffy," and, so saying, Fred ran out, followed by Bert, to the place set apart for washing purposes.

This place was a long bench of boards placed on low trestles, on the shady side of the carriage sheds back of the church. As about a hundred boys, not to mention numerous men, had already washed faces and hands there it was not the cleanest spot in the world, so for fear of getting his nice surplice spotted Fred thoughtfully took it off and tucked it under his arm.

When our two friends arrived at the bench where the wash-basins were, they found the belated choristers already there, pushing and jostling one another, in a good-natured way, in their haste. They joined in the fun, forgetting for the moment their white surplices; but Bert was soon reminded of his by getting a liberal sprinkling from one of the boys; luckily the water was clean so no harm was done.

"Look out, Fred!" he shouted, "Those fellows will ruin your cotta!"

But Fred did not hear him, or else had quite forgotten the garment tucked under his arm; he stood still and paid no heed to Bert's caution.

Bert had never recovered from his disappointment of the preceding winter, when Fred was chosen Cross-bearer of the choir instead of himself, and whenever he thought of it he felt jealous of him, though he could not justly blame any one but himself because he had not been chosen.

To-day, too, he had an additional grudge against Fred. His particular chum (just now), Will Coleman, had been in training for some weeks to sing solo parts, and until that very morning every one had expected him to make his *debut* as a soloist at this Choir Festival; he was to sing "Like as the hart desireth the water-brooks," which had been one of Fred Norton's best anthems. At the last moment, however, just as they were starting from their own choir-room to take train for M—, Mr. Beauchamp suddenly decided that it was not best for Will to sing alone for the first time among strangers and that Fred was to take it, as usual.

"I think that is horrid mean!" Bert exclaimed, in an under-tone though, when Will informed him of the change in the programme. "You can sing it twice as well as Fred can; but there, Fred Norton has always been the pet in this choir! Mr. Beauchamp and Mr. Kinsman always put him forward at the expense of every other boy. If I were you, Will, I wouldn't go one step, I'd stay home!"

"And cut off my nose to spite my face, eh? That would hardly pay; when we get out there, I'll ask him to let me sing it if Fred is willing to give it up," answered Will.

"Catch Fred giving up a chance to

show off! Not he! Your cake is all dough, Will Coleman."

As Bert stood there among the rolling boys and was about to speak a second time to Fred concerning his surplice, a whisper from his evil temper reminded him that if Fred's surplice did get very wet or did happen to slip from his grasp and fall on the muddy ground of course he could not go into the choir. And if Fred were absent then he, Bert, would carry the Cross (a post to which he ardently aspired), as Ira had strained his right wrist and could hardly use it at all, and Will would have to sing the anthem after all.

"Of course I wouldn't be wicked enough to do anything to it, but it will not be my fault if it comes to grief; when I saw that it was in danger I warned him; if he didn't choose to heed me I can't help it; I can't find ears and talk too!" muttered Bert to himself as he turned away quickly and went back to the choir house, getting there just in time to hear Mr. Beauchamp say,

"Come, come, take your places! It is time to go in; we can't wait any longer for Leslie, he'll have to fall into line whenever he can. Ready, boys? Ready, gentlemen? Move on, Fred—where's Fred? Who's seen Fred Norton?"

"He went to wash his hands," Ira replied.

Just then a little chap from the Incarnation Choir came running in, his eyes as big as saucers, and exclaimed in a pitiful voice,

"Oh, Mr. Beauchamp, Norton has got his surplice all over mud, he can't wear it at all! He says please let Ira or Bert carry the Cross and give his solos to Coleman. He feels awful bad!"

A chorus of sympathetic murmurs arose, for Fred was a favorite, but strange to say only one boy was practical and really unselfish in his sympathy.

Will Coleman, drawing his surplice over his head as he spoke, cried quickly,

"Here's mine, Mr. Beauchamp! It will just fit him, I wouldn't take advantage of his accident for the world! I'll run and get him."

"You're a fool, Will Coleman!" Bert said, angry enough to shed tears.

By this time Fred had choked down his disappointment and came to Mr. Beauchamp to explain and apologize for the accident; but though he thanked Coleman most sincerely he refused to accept his kindness and thus keep Will out of the choir.

"If one of you don't mind wearing a surplice that's a little too large, here is an extra one that got among our robes by accident," said the master of another choir.

"Oh, thank you very much!" Fred said, taking it from his hand, "I don't care if it is a little large, no one will notice it, especially if I don't carry the Cross. Can't Bert carry it, Mr. Beauchamp? I do look funny in this cotta!"

So Bert got what had been the height of his ambition and after all, at the last moment, his chum did sing the solo he had been practising; Fred had contrived to hint to Mr. Beauchamp that Coleman was disappointed about it. Coleman sang clear and true, but Bert could not enjoy it; he felt so keenly his own meanness towards Fred that he was in constant terror all the time Will sang, lest he should flat or perhaps break down altogether, just as a punishment to him, forgetting that such a calamity would have been a far greater punishment to the innocent singer himself.

And was it any real pleasure to him to march at the head of the long white-

robed procession which came slowly down one aisle and up another, singing with heart and voice? No, for as he stood before the altar holding the Cross while the men and boys filed slowly to their places right and left, all he could think of was "Do as you would be done by," and a text about brotherly love would ring in his ears. If he could have dropped that emblem of undying love, of all-powerful charity, I think he would have run away, but he had to stand there and bear the pricks of his own conscience. A little later, there was at least one voice in that choir which chanted most feelingly the Confession, bewailing the sins committed by *thought*, as well as word and deed.

At Evensong Fred and Bert changed surplices, and no one enjoyed the former's music more than Bert did when, at the request of one or two other choir-masters, Fred introduced the anthem Coleman had sung in the morning.

### ACTS OF PERSONAL SERVICE IN THE PARISH.

BY THE REV. R. W. LOWRIE.

For one, I believe in the religion of the hands, as well as in that of the heart or of the lips. No doubt you do also, reader; if you do not, you, at any rate, should. And I hope, that in case you do not, these words may help to convert you.

Let me, then, proceed at once to the practical end which I have in view—the description of some of the modes in which the hands and feet may be made useful members of the body, literally; and also useful ones of that other "body" of which we are all members—the mystical body of Christ, the Church.

One thing you can do, especially, reader, if you be a lady, whether married, or unmarried—provided you have a little time at your disposal—is to take part in all the floral decorations of the parish church. There is nothing more beautiful, or suitable, for the Lord's house, than flowers. They need not be expensive ones. They need not cost a single cent. The gardens and windows of almost any given congregation ought nearly the whole year round, to furnish enough flowers for this holy purpose. But, bought or contributed, nothing is more beautiful, and nothing more appropriate; and in no other way can your parish church be made more attractive and tasteful to the eye. In the beginning, God saw the flowers and called them "good."

Offer your services to your rector, if no one else have charge of this duty, either by special appointment of the rector, or by common consent and custom. At any rate, you can at least bring or send material, in the shape of cut flowers; or at Easter, Christmas, and other great holy days, plants, and the other needful things—your stands, vases, etc. If, after that, the person needs your personal services, she will feel the more at liberty to request them.

My own taste dictates, where they can be had, the use of flowers. Find out if your rector would like this, if it be not already the custom of the parish; and if he do, try and furnish them, either from your own window, or from those of others. Few people will refuse you the gift of flowers for this purpose. A good plan is to cultivate flowers expressly for Church use. In what more beautiful, educating, esthetic way could a young miss (or a staid matron, for that matter, if she has time), spend an hour a day?

Another way of rendering personal service for the parish is to offer to take

care of the parish robes, and to see that they be kept neat and proper. I have seen surplices worn, that would have disgraced—I was going to say something that would have looked ugly in print, and so I change the sentence and coming from the conditional to the indicative mood, say—that *did* disgrace the parish. They disgraced every lady communicant in it. How easy for some one family to see always to this needful matter.

The Communion-linen, too, is often not as tidily kept in some parishes as it should be. If, on this earth, any thing should be kept spotlessly white and clean, it is the linen that is to be spread on the altar on the solemn feast-day of the Blessed Sacrament.

You might, if you have means, undertake the task of furnishing the needed wine for the Holy Communion. If so, get only the purest and best that can be obtained. Keep it sacredly from all worldly and unhallowed use. Tell your rector to have the warden, or whoever sees immediately to the matter, to send to your house each Communion occasion for the necessary quantity; or supply it by the quarter or year in advance, as you may prefer. Have you ever thought of this? No parish ought to have its Communion wine to purchase; it should be gladly given as an oblation by the people.

Again, if your parish has not surplices and stoles enough, see that they be obtained. Perhaps others in the parish will unite in contributing the means for them. The rector generally has one of his own, but the parish should always possess two, if not more, for visiting clergy. A surplice almost any lady can make. It looks difficult, but I have known ladies who have never touched such a piece of work, make it excellently. Stoles should be made by persons accustomed to making them; but these, also, may be home-made. Neither surplices nor stoles need be costly; \$10 will provide a surplice, and \$5 a stole. They may be "memorial gifts" with great propriety.

In cases of burials from the church—the place from which all the Church members should be laid to rest—you might send flowers; an anchor, cross, a wreath, a bouquet, any thing; the dead thank us not in the grave but the gift may touch and please the heart of the living. It is a tribute to the Church. It will please your rector. It will help to educate you in the right direction. Flowers, too, have an eloquent tongue. They preach sermons of beauty. They are the loveliest of all the emblems of the Resurrection. Perhaps, too, *your dead* were remembered by others in this way; do you even so unto others.

ALEXANDRE DUMAS has in his study a small painting by the late Eugene Delacroix. He refuses to sell it for ten thousand dollars, yet he only paid the unfortunate artist one hundred dollars for it; and even then poor Delacroix warned him that he was paying a daring price. "Ah!" replied Dumas, "you reckon with contemporary imbecility; I with future extravagance."

A PROMINENT member of a church not a thousand miles from this city, says the *Tribune*, was talking with his pastor the other day about an excellent but somewhat aggressive lady of the parish. After descanting at length on her virtues, he concluded by saying, "In fact, she may be called the salt of the earth." "Yes," responded the clergyman quickly, "and the pepper, too."—*Christian Union*.

**BRIEF MENTION.**

A WITTY answer often turns wrath away. Charles Burleigh in the midst of a speech once was struck by a rotten egg full in the face. Pausing to wipe away the contents of the missile, he said calmly, "I have always contended that pro-slavery arguments were very unsound." He was no longer troubled.

"FATHER WILSON" of the First church of Boston, often prayed two hours at a stretch. Men came in from the surrounding towns to hear his prayers. Once at least he was begged to stop praying for rain, because, since he began, some of the neighboring towns had been flooded.

THE longest word in John Eliot's Indian Bible is Weetappesittukgussunookwehtunkquoh (St. Mark i: 40)—"Kneeling down to him."

THERE is an organization in London, for furnishing poor children with a dinner for a penny (two cents). It has proved so far a successful experiment.

CARDINAL NEWMAN has just celebrated his eighty-fourth birthday.

IN Belfast there are twenty-six places of worship belonging to the Church of Ireland, and seven belonging to the Roman Catholics.

THERE is an English peer who openly professes the faith of Mahammed.

ARCHDEACON FARRAR is described in a recent book on London society "as the most extensively admired of pulpit declaimers. His eloquence is inexhaustible and ornate. He deluges his congregation with magnificent words and splendid images. But his is the genius rather of the popular journalist than of the traditional school of Anglican preachers."

EVERY conceivable date has been assigned to the "Teaching of the Twelve Apostles," from the days of St. Paul and St. James, to the times when Montanism flourished.

The *Andover Review* in an editorial maintains that "parish visitation especially has become burdensome and ineffective, on account of foolish exactions. The minister of the colonial period went from house to house for the excellent reason that he usually found all the members of the families at home. The minister of to-day goes from house to house for the very poor reason that ministers have always done so, and in spite of the fact that he now finds only the women of his congregation at home. . . . When a minister begins his work he may properly go to all the houses to know where his people live, and to make the acquaintance of those whom he may find. But afterwards it is a foolish exaction to demand that whatever else he leaves undone, he shall at any rate make this round of the houses. Visitation should be regulated by need. . . . There are always the sick and sorrowing, the strangers, and those without who should be brought under Christian influences, to engage a pastor's attention. These needs as they arise furnish a better rule for visitation than anything so artificial as an annual or semi-annual round of hasty calls."

THE Archbishop of Canterbury dying in the reign of George II., the king found it difficult to decide promptly upon a successor. Sending, therefore, for Dr. Mountain, Bishop of Durham, he requested advice on the subject. "Had your majesty faith to work a

miracle," said the doctor with a surprising air of modesty, "every difficulty would vanish." "The age of miracles is past," replied the king; "besides, whence the necessity of supernatural agency in the present case? You must explain yourself." "Nay," returned the Bishop, "should it please your majesty to say unto this Mountain, (pointing to himself) be thou removed into yonder see, it would instantly obey you." The king, pleased with the subtlety of his spiritual doctor, immediately conferred the title and dismissed him.

SIR HENRY TAYLOR in his autobiography thus distinguishes between the wit of three bright spirits: "Whilst the wit of Rogers was the wit of satire, and that of Sydney Smith the wit of comedy, the wit of Archbishop Whately might be described as the wit of logic."

THIS is what is called "higher criticism," and is from *The Fortnightly*; "The refraction which flings a prismatic brilliance over Shakespeare's comedies is never a mere refraction of unspiritual character; and just so, there is a counterpart blending of circumstance when he reveals the lightnings of the life-storm. . . . Each of the tragedies has its ground color. In 'Hamlet' the ghastly moon-light and the ashen hues of the ghost suffuse the whole play; 'Macbeth' is reddened throughout with the flare of the witches' cauldron fire." "The lightnings of the life-storm" ought to strike this sort of criticism and knock the nonsense out of it.

"I SAY, Pat, what are you about? sweeping out that room?" "No," says Pat, "I'm sweeping out the dirt, and leaving the room." The popular notion of sweeping is just the reverse of Pat's. Sweep out the Church is the cry. Sweep out everything that is divine or apostolic or primitive, and leave everything that is human and recent. Away with a constituted ministry, primitive liturgies, ancient creeds, sacred festivals and fasts, but leave the platforms, the quartettes, the private pews, the extempore prayers. Sweep out the room and leave the dirt.

A LEADING organist says that people have got past caring for preaching, but in making choice of Sunday resorts, they ask, Where shall we hear the best music? There are different ways of looking at things. It is well for every one to magnify his own profession. Even the organ-blower has been heard to say, "Didn't we make splendid music?"

"I RESOLVED," says Dr. Guthrie, "on coming to Edinburgh, to give my evenings to my family; to spend them not as many ministers do in the study, but in the parlor, among the children. The sad fate of many ministers' families warned me to beware of their practice."

AN exchange reports that "an Ohio man who shot a boy in his melon patch has been mulcted in the sum of \$6,000." It is the testimony of experts that a boy who is shot in his melon patch rarely survives the wound; hence the crime above mentioned was deemed nearly equal to manslaughter, and fined accordingly.

If it took 999 sextillions of years to change a monkey into a man, why should we wonder that it takes a century or two to change the name Protestant to Catholic? We give it up; and settle down for another hundred years to be called Protestant. When the time comes, let us know.

**HINTS FOR HOUSEWIVES.**

ANY pretty pattern knit from common coarse wool ball yarn, stiffened a little and pressed, is a very good substitute for the wool laces so much used for trimming dresses.

ITALIAN CREAM.—Boil one ounce of isinglass in one pint of water until reduced one half; when cool, stir into it one quart of cream, four wine-glassfuls of Madeira, half a pound of sugar, and the juice of one lemon; strain it, and pour it into molds. This will make one large or two small-sized ones.

STOVE POLISH.—Stove lustre, when mixed with turpentine and applied in the usual manner, is blacker, more glossy, and more durable than when mixed with any other liquid. The turpentine prevents rust, and when put on an old rusty stove will make it look as well as new.

LADIES are making use of the figure and scene pieces which are a feature of French upholstery cretonnes, working over the patterns with crewels, silks, and tinsel thread. Folding screens, designed as a protection from draughts, have a wide band of plush top and bottom, and a centre piece of these cretonne figures.

A FAVORITE occupation just now with ladies is to outline white or cream-colored lace with colored thread to suit their own fancy, or to match any particular dress. It is easy work, and is very quickly done. In the thick parts of the pattern the colored thread is simply darned in and out over the original white ones.

A SIMPLE and attractive screen can be made out of an ordinary clothes-horse covered over with awning cloth. This should be tightly and neatly tacked on, then given two coats of paint and left to dry; a dark shade or black is best to select. After the paint is well dried proceed with your decoration, which can consist of Christmas cards, scrap or magazine pictures pasted on. The more closely your pictures are put together the more beautiful your screen. After they are thoroughly dry they should be varnished over, and your screen is completed.

A PRETTY design for a window or mantel lambrequin is a plain straight curtain or scarf of any material left plain, or decorated with embroidery, painting or something of the sort. The fringe is made of brass rings, covered with floss, worsted, silk or saxony in single crochet; these are sewed together to form half diamonds or points, and from the apex of the point, as well as from high up between the points, hang heavy tassels of the same or a contrasting color. This fringe would be very handsome for almost anything for which a fringe is used, and in any colors or materials.

A NICE DISH.—A delicious dish to serve with ice-cream is made thus: Take one quart of canned red raspberries, half a package of gelatine, the juice of a lemon and the whites of four eggs; drain the juice from the berries; if necessary add sugar to make quite sweet; let the gelatine soak for an hour and a half or two hours in a little of the berry juice; put the rest of the juice into a saucepan; let it reach the boiling point, then add the gelatine; let it cool a little, and then stir in the berries, the lemon juice and the whites of the eggs; beat the mixture for several minutes, until it is thoroughly mixed, then put it into molds and set away to cool and harden. This may be eaten with sugar and cream, but is nicest with ice-cream.

A CORRESPONDENT of *Chamber's Journal* says that chloride of lime will drive rats away. He first made this discovery on board ship, and says also: "On my return to England I took a house and furnished it. After being in it a short time I found that it was infested with rats. They would get through every part on the ground floor. On examination I discovered that a drain ran under the house, emptying into the harbor. I here again used the chloride of lime freely, and in less than a week every rat had taken its departure. I have recommended this remedy to many shipmasters and friends on shore; and in all cases it has proved a success. I have occupied my present residence for five years, and we have neither rat or mouse on the premises. I attribute this to the free use of the above mixture, which is also effective as a deodorizer and disinfectant."

# The Living Church.

Saturday, July 4, A. D., 1885.

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

Letters on business of this journal should be addressed to the firm, THE LIVING CHURCH COMPANY, and not to either of the proprietors.

THE arrival of another anniversary of our national festival cannot fail to bring to devout lips, the thankful cry, "What great things hath God wrought for us!" Unexampled growth, ever increasing prosperity, the foremost rank among the nations, these have come to the people which but a century ago was yet in swaddling bands. Not unto us, O Lord, not unto us, but unto Thy name give the glory.

THE sundering of pastoral ties is a great responsibility for priest and people. When a man thinks how fallible is human judgment, and how much more important the cure of souls is than individual preferment, he may well be pardoned for shrinking from a share in the responsibility of breaking up a pastoral relation. He may well say, "that relation is a matter which only God has a right to direct, and until I am assured that I know His plan about it, I decline to take the responsibility of change on myself. What if, instead of acting with heavenly wisdom, I should be found to have been deceived by others as to the facts; to be following my own prejudice or passion rather than the truth, or to be weakly alarmed because the Philistine cattle shake the ark!"

THE rector is to direct the services, both in church and Sunday school, with a view to the best interests of both; to have charge of the building and use it for the religious benefit of the parish. The vestry are the legal trustees of the church property. They include the two wardens who have additional

duties in respect to the Holy Communion. The vestry have charge of finances; they direct repairs and the material interests of the parish generally. It is generally required that they be baptized members of the Church; it is expected that they be regular attendants at church, and earnest helpers, on whom the rector can rely for encouragement and moral support. They will remember that the finances entrusted to them pertain to the Lord's treasury, that they are stewards in the Lord's house, and are required to be diligent as well as faithful.

A PARAGRAPH in a contemporary paper speaks in a disparaging way of the discrepancies which occur in the different accounts given of some of our late battles. But our judgments need not go so far as either to discredit history, or to impeach individual capacity or motives in the writers. Few readers of history realize how necessarily the writer's account of battles has to be a work of the imagination. As for those written by commanders who were active participants, no person with any conception of a real battle, can help feeling that the only marvel is that there should be even so much agreement. A line of battle is so extensive, the conformation of the ground may be so diverse and confusing, there is so much either to divert or distract the attention, and to blot passing incidents from the memory, so much uncertainty attends orders and dispatches, in fact the whole thing is so crowded with actions, vicissitudes and chances, that there is no end of room for honest and irreconcilable disagreements, as there is no end of room for events about which it may be painful to be agreed.

SOME are always saying, "When will this incessant begging for money cease?" It may as well be understood first as last; *It will never cease.* The Church is carried on in this way. If one feel the annoyance he is not up to the spirit of the Gospel. He is not abreast with the tide of Church life. As long as there is a heathen on earth, or a sick one in suffering, a cripple or orphan child or an outcast or a wretched creature anywhere, the Church must give. So long as there are churches and rectories to build, and schools and homes of charity to rear, the Church must give. So long as there are young men to be educated for the ministry, and a ministry to be supported, the Church must give. And then churches must be repaired, and insured, and enlarged, and warmed, and lighted, and cleaned. Yes, it is give, give all the time. And that is just the work that the Master calls you to. Give it all at once, do you say? That is not the right way,

for you thus slight half of the charities; besides you destroy in your own soul nearly all the benefit of giving. One may as well eat dinner once for all for a year, as to lump his gift to Christ and then turn a cold shoulder to every new call.

OUR frequent use of the Lord's Prayer is not always understood. It is used at funerals, weddings, Baptisms, ordinations; in short, the Church expects her people to use it whenever a religious service is had. Moreover, each person is expected to speak out and use it in an audible manner; it is therefore the duty of all worshippers to unite with the leader and say aloud this prayer. The reason of this is that this is the Lord's Prayer, and we are all of one family in Christ, and should not be ashamed to say "Our Father," to pray in Christ's own words.

All Christian people have a duty to perform in the services of public worship, and the use of this prayer is intended to keep alive this fact. Let it be remembered that to sit in silence, refusing to take an audible part when we pray together, is practically repudiating the right of every one to pray.

Remember this, and whether at family prayer or at weddings or funerals or elsewhere, do not fail to let your voice be heard. The whole service of the Church is based upon the idea of a priesthood among the people. Praying is the privilege and right of every one. Singing is also the right of every one; and every Christian should stand upon his rights before God and strenuously resist every attempt to limit the privilege of worshiping God in song to three or four persons, or of limiting the privilege of saying "Our Father" to one speaker.

We would advise all to use their rights in a devout and loving way, but by all means to use them, and to pray audibly and sing as best they can, when in public they worship Our Father.

## PRAYER BOOK REVISION.

THE revision of the Book of Common Prayer, begun at the last General Convention, is the most important subject which now engages the attention of the Church. Only a year remains before the question of the final adoption of The Book Annexed must be decided. It is a question that must be discussed from all points of view, and decided with full knowledge of all the facts and the relation of those facts to the welfare of the Church. The present is a most fortunate time for this discussion. While there are as widely divergent schools of thought in the Church to-day as at any time in the past, and while there are clear lines of difference among Churchmen,

there is a liberal spirit of toleration, a charitable consideration of differing opinions, and a willingness to appreciate all that is good in every school that manifests loyalty to the Church and devotion to the cause of Christ. This seems to be the spirit of the age, in social, scientific and political, as well as in ecclesiastical, circles. Men seem to have come to realize that they have something to learn from those who hold opposite views; that an honest difference of opinion is compatible with mutual respect, that what has been is not always better than what may be, that the individual is not infallible in Church or State. Prejudice and passion have too much ruled the world. Calm reason and frank interchange of views are needed, and they are more and more exerting a forceful influence in all human affairs. Social problems are discussed in a broader and more considerate spirit than ever before; the so-called conflict between religion and science has ceased to be an acrimonious quarrel between opinionated savants and bigoted ecclesiastics; political partisanship no longer imputes treason to the opposition, fanatical religionists have no place or power in the work and thought of the Church.

No time could be more favorable for the consideration of the subject of Prayer Book revision. Churchmen of all schools are willing to consider every intelligent argument, every important fact, all reasonable suggestions, which may throw light on the question. They will treat even eccentricities with patience and courteous extremists with respect. There is a general desire to consider the subject from all points of view, and a general confidence that a wise and lasting result will be reached.

In response to this popular demand THE LIVING CHURCH will endeavor to promote the discussion of The Book Annexed, and to present a variety of views and opinions from which a better understanding of the subject may be had. From the reports of diocesan committees, from the annual addresses of bishops, and from learned correspondents, we hope to gather much useful information. This does not signify that we endorse all the various views that are presented. We desire to act in the spirit of the Church, to be liberal and comprehensive, and to present every allowable phase of opinion. The first of a series of three articles by the Rev. Dr. Camp of Washington, is given in this number. We have no idea that all the suggestions in these articles will be received with favor, nor would we give our voice and vote for all of them; but we believe that they are worthy of consideration, and hope that they will call out other suggestions and arguments of value.



**AS A GRAIN OF MUSTARD SEED.**

The growth of this smallest of seeds is used by our Lord to illustrate the Gospel of the Kingdom. The points of resemblance are, the beginning from a principle of life, and that a very small beginning; and the steady growth to large results. The figure may apply to the beginning and development of the spirit of the kingdom in the individual soul, or it may apply to the growth of the visible kingdom, which is the Church. For the purposes of this article, we will apply it to the growth of the Church in a particular place; and especially in its missionary beginnings.

Facts are not wanting to show that our Church in this land, which in the early time, and up to a comparatively late period, was confined to narrow boundaries, has stretched out in every direction, till there are parishes in every State and Territory, and in almost every country in the land. And what is the history of the beginning of these parishes? The answer takes one back to the thousand little fidelities of individual families who, having been reared in a Churchly home, carry the love of its comely order out into the wilderness, or on to the prairie, whither their worldly enterprise has carried them, and there, amid their privations, and with a yearning for the dear old worship, they have brought out their Prayer Books on Sunday, and some one of the family has read the service; the neighbors have heard of it and have dropped in; it soon becomes a regular thing; the house is too small, and they go to the school-house; the missionary comes along two or three times a year, when there are Baptisms and the Holy Communion and a blessed season of refreshing; then the bishop comes to encourage them; and in the course of years there are the neat church edifice, and the strength and beauty of an established parish. All this has come by slow growth, according to the order of the kingdom; its beginning was a spirit of love and devotion to the Church which no obstacles or discouragement could quench.

But there has come a new order of things, and it looks as though we were trying to start our missions at a point where they ought to leave off. The church building must be reared and a minister supported by outside money *before* even the beginning of a Churchly life is evoked! In one considerable town that we could name, the vision of a beautiful church captivated the imaginations of a few; but instead of holding a service or doing anything to indicate even the embers of a spiritual life, they started a series of *amusements* to raise money to buy a pipe organ; judging that, with that, and a "tal-

ented and eloquent" missionary, they could "draw," and so build a church and a parish. In another place, they are having oyster suppers and parties to raise money to repair an old church that has stood some years without windows; and there is a history about that old building. It was built, some twenty-five years ago, almost entirely by outside aid. So long as it was occupied, the missionary was largely supported by outside aid; and that, too, where there ever have been, and are now, families near by, calling themselves Churchmen, who could have built a church, and who could now repair the old one, and support a minister, too, with half the self-denial that many are making to aid missions. If the mustard seed has been planted here it has been sadly checked in its growth.

It is perhaps to be expected that mistakes will sometimes be made, and missionary aid evoked to unworthy objects; but it is not necessary to make the mistake of beginning at the wrong end. Are we not over-estimating the necessity of money to start a mission, and under-estimating the necessity of planting and nourishing that germinal seed of Churchly love and devotion that groweth in all soils and all climes, and spreadeth its beautiful branches? It is questionable if it were ever right to galvanize a mission into life by the metallic force of silver and gold, even if the Church had these treasures; it is better that the mission grow by its own inherent spiritual life. Of course it must be fostered in a spiritual way; and to this end the missionary must be sent. Were it not better that the aid be given directly to him, so that, under the direction of the bishop, he could go to nourish the *living* plants and cultivate the garden of the Lord. If more importance were attached to the spiritual conditions of Churchly growth, and less to the external conditions, it would solve many of the difficult problems of our missionary work, and in our parishes, as well.

**THE TWO WAYS OF LOOKING AT THE CHURCH.**

One is, God ruling in this world by right; administering a kingdom to which every intelligent being owes allegiance; giving it laws which none can rightfully question, and an administration of the same, including services and Sacraments, and ministries—not according as man's sense of fitness may incline, but according to an eternal fitness inherent in all things that are divine.

The other way of looking at the Church is as an institution essentially human; existing, indeed, by divine permission, and favored by certain divine encouragements, but shaped according as changing civilizations

and societies and tastes among men may suggest; and finding its sanction, not so much in any fixed law, as in the verdict of popular approval.

This latter view is not formulated perhaps in the words that we have used; indeed, the popular sentiment of the time prides itself in not formulating either doctrines or administrations, but is content with a general religiousness which is esteemed all the better for being vague, and which is characterized by denials quite as much as by assertions. This practice of building a religion on negative ideas is more prevalent than we think; and it is eating the heart out of the religious thought and faith of the day.

The highest conception of a Church to such thinkers is a society of good people, no matter how originated or how administered; the highest sanction of a Christian ministry is the ability to get a respectable following; while the Bible is the Word of God only so far as they choose to accept it; in a word, Christianity is to them chiefly an inward feeling, conditioned, indeed, upon certain doctrines, but doctrines which it will not do to state dogmatically lest they interfere with some one's opinions.

Now, between the large class, who are satisfied with this bland crudity, this meaningless subjectivity in religion, and that other class who believe in the facts of a creed, and in the authorities of a divine administration in the Church, the line is sharp and the conflict is inevitable.

As between those who are characterized by self-assertion, allowing every one to be a law unto himself, and those who believe in subjection to Christ's rule in all things in the Church, there is a difference which no descriptive words can fitly express, and no compromise, short of entire revolution, can ever overcome. The Church is a great deal more to us than men have been accustomed to think, or it is a great deal less.

**LETTERS TO THE EDITOR.**

**IMPORTANCE OF OFFICIAL ACTS.**  
*To the Editor of The Living Church:*

I have no intention of pronouncing any thing on the matter which has caused the late correspondence between Bishops Lee and Potter. But there is one paragraph in the last letter of our venerable presiding Bishop, which seems to me very important, and I beg leave, most sincerely and heartily to congratulate the American Church on having an utterance of this kind, from so high and respectable a quarter. The paragraph is this, "I do think I am warranted in saying that this act concerns all your brethren." Nobody certainly will be presumptuous enough to dispute these words; that the acts of official persons in the Church, concern not these persons only, but the whole Church, every member of it indeed, be he bishop, inferior clergyman or layman, however it may have been lost

sight of now and then, is a recognized principle, every one knows, who knows anything of Church principles at all.

Seventeen years seems rather a long time to wait for such a principle to be re-asserted, but how much better to find that the thought of the Church has been elevated and improved after so long a time, than to find there has been no improvement.

The improvement that I refer to will be seen, when the presiding Bishop's remark above quoted is contrasted with the following paragraph, which I find in a copy of *The American Churchman* of Chicago, of November 21, 1867 "We have no doubt it was a real relief, and a delightful relaxation, for two bishops in Philadelphia to get rid of the lawn sleeves, and the "Right Reverend," and enjoy a pleasant gossip with their Presbyterian brethren at their convention, as plain *Mister* McIlvaine, and *Mister* Lee. It is only a pity that their action in this affair will be so misunderstood. To others, the affair will not seem the unbending of an innocent amiability for a moment, but a really serious action."

H. C. RANDALL.

**THE COLORED CLERGY QUESTION.**  
*To the Editor of The Living Church:*

A number of letters from clergy of South Carolina express surprise that a contest which has excited the whole diocese and occupied columns of the Charleston daily paper has been passed over with brief mention or in entire silence by the press of the North, both religious and secular. As I am in possession of most of the publications which have appeared in connection with it, I trust a few words upon the main points at issue will not be uninteresting to your readers.

At the recent convention of the diocese of South Carolina, there were reported upon the list of those entitled to seats the Rev. Hutchins C. Bishop and the Rev. T. G. Harper. These are both colored clergy of our Church, the former assistant minister, and practically in charge, of St. Mark's church, Charleston, of which the Rev. A. Toomer Porter, D. D., is rector—the latter associated with the Rev. B. B. Babbitt at Columbia. No sooner was the convention formally opened than a fierce and bitter movement was made on the part of the laity to deprive those clergy of their seats. A motion was made to strike their names from the roll and to refer to a special committee the question of their rights to seats in the convention. Even this was not enough for the most extreme, and another layman moved an amendment omitting all reference to a committee and simply striking the names of the colored clergy from the roll. A heated discussion followed. The remarkable position was taken that although no mention was made of color in the Constitution of the diocese, the word clergyman did not include colored clergy unless it was so specifically stated. Special legislation was required, it was said, to cause them to be included in the word citizens. Special legislation must be resorted to in order to include them in the terms of the diocesan Constitution. In vain did Dr. A. Toomer Porter manfully champion their cause and point out the fact that already the Church had settled the question by making them priests in full standing.

In reply to Dr. Porter, an excited layman reminded him that he occupied his own seat in the convention only as a delegate, which called forth an earnest and eloquent retort from Dr. Porter that he stood there by his right

of being a priest of God, and not by the consent or suffrages of the laity. This called forth a counter protest that Dr. Porter, while he deprecated drawing the color line, had drawn the more objectionable ecclesiastical line.

Upon taking the vote by orders only five of the twenty-four clergy voted for the resolution. The lay vote, however, showed an overwhelming majority in its favor. The resolution was lost by non-concurrence.

This, it would seem, should have ended the matter, for at least that convention. But on re-assembling the laity renewed the question, appealing from the decision of the Bishop that the colored clergy were entitled to seats. The Bishop was finally sustained, but before the close of the convention a protest was presented against the action of the majority, and the Bishop who with the majority of the clergy had made a manly and courageous defence of the rights of their order, made in his closing address a touching and regretful allusion to the whole time of the convention's session having been wasted in this bitter and profitless controversy. The struggle does not seem to have ended upon the floor of the convention. The lay delegates went forth to stir up the laity of the state, and clergy and laymen alike, white and colored, seem equally excited upon the subject. The columns of the *Charleston News and Courier* are filled with letters and communications upon the subject. A series of able papers upon the history of the growth of the diocesan Constitution has been furnished by Dr. Porter. The excitement seems to have driven some minds wild that would be most expected to keep cool. One of the older presbyters of the diocese, for many years one of the most devoted laborers among the colored people, proposes the remarkable "compromise" of having two separate conventions—one for the white people, and one for the black people—but under one bishop, though he suggests possibly with separate standing committees and a separate delegation to the General Convention. He is not satisfied with what he infelicitously terms "the almost insulting answer of the lower House" of the last General Convention to the appeal to establish the less objectionable abuse of a separate colored convocation. He would therefore not wait for the action of General Convention, but give birth to this double-bodied one-headed monstrosity on their own responsibility. Mr. Bishop publishes a reply, forcible and calm, protesting against any such denial of rights to his people; while in the same number a communication of the Rev. Mr. Gadsden greets the proposal with approbation.

A most thoughtful and forcible letter appears in the issue of May 28th from Dr. Porter, addressed to the laity of the diocese. The letter is reprinted as a leaflet. In it Dr. Porter feelingly but gracefully refers to the attempt to defeat his election to the Standing Committee on account of his defence of the two colored clergy. In speaking of them he says, "Both of the clergymen aimed at are thoroughly educated men; they read Latin and Greek and Hebrew, which is more than a great many in that convention can do. For one of them I can testify to his piety, talents and zeal. He preaches a better sermon than the average. His zeal seems exhaustless. His administrative ability is extraordinary; he has the best organized and most effective Sunday school, and indeed parish, in this diocese. Yet be-

cause he is colored he must not sit in a body which is instituted solely, so says Bishop Dehon, for purposes of a religious character."

We will not weary your readers with comment upon this extraordinary contest. Comment is unnecessary. It is simply astounding that at this late day a policy could have been attempted so cruel, so disloyal to the Church, so short-sighted, above all so utterly regardless of the mission of the Church to save souls. But it is best that the Church should know that it has been possible for a large number of otherwise intelligent laymen to advance such doctrines, in marked contrast though it be to the policy of the no less southern dioceses of North Carolina, Georgia, Tennessee and Maryland where colored clergy and laymen enjoy their full rights and privileges in conventions; in marked contrast too, to the liberal manly views of such thoroughly southern bishops as Bishop Elliott as expressed at the Baltimore Conference or Bishop Dudley in his recent admirable article in the *Century*.

The most objectionable features of the Sewanee Conference plan were urged upon the last General Convention on the ground, as was quietly whispered by some of that Conference who did not wholly approve of them, that it was the least concession that the laymen of South Carolina would accept. Now that it is known to what lengths the Church must go to content this irreconcilable element of the South Carolina laity, let the next General Convention sustain the Bishop and clergy of South Carolina in converting their laymen to Christianity rather than countenance the excluding the colored people from the Church or cutting them off from Catholic unity.

CALBRAITH B. PERRY.

**HARD TIMES.**—The times are hard, so everybody says. We never knew when the times were not hard. They are always hard to those who want excuses. The times are hard. We do not wonder at it. We spend \$800,000 a year for liquors; about \$200,000 more for tobacco. "The times are hard, you know; we can't afford to give much to the Church, not yet—have even to do without a Church paper." The times are hard, but lecturers get \$200 a night—singers and minstrels ditto. Opera Houses and village halls are rented six nights in a week, and more money flows into them than into all our churches and school-houses. Times are very hard!

**PERSONAL MENTION.**

- The address of the Rev. Matthew Henry is changed from Decatur, Neb. to Brownsville, Tenn.
- The address of the Rev. W. J. O'Brien, till further notice, will be Lawley, Bradford Co., Florida.
- The address of the Bishop of Massachusetts until Aug. 1st, is Intervale House, Intervale, N. H. After Aug. 1st, Sunset Hill House, Sugar Hill, N. H.
- The Rev. B. S. Sanderson, sometime assistant minister of St. John's church, Boston Highlands, Mass., has accepted the unanimous call of Trinity church, Wethersfield, Conn., to be its rector, and will enter upon his new duties July 1st. Address accordingly.
- The Rev. C. Ellis Stevens has received the degree of Doctor of Philosophy from the University of Wooster, Wooster, O.
- The Rev. Harry Baumann, deacon, has become assistant to the Rev. Stewart Stone, Memorial church of the Holy Comforter, Phila., Pa. Address 1301 S. Broad St.
- The Bishop of Iowa, and the Rev. C. F. Knight, D. D., of Lancaster, Pa., have received the degree of Doctor of Canon Law from the University of Bishops College, Canada.
- The address of the Rev. Johannes Rockstroh after July 1, is Saint Matthew's Parsonage, corner West Kinney and Charlton Sts., Newark, N. J. All communications regarding the "Church German Society" and the German Church paper, *Der Kirchenbote*, should be addressed accordingly.
- The address of the Rev. W. L. Githens until September 1, is Bridgeton, New Jersey.

The Rev. Jesse Albert Locke, ordered deacon on Trinity by the Bishop of Long Island, has been assigned to the cathedral of the Incarnation, Garden City, L. I. Address accordingly.

The Rev. A. Q. Davis will have charge of St. John's cathedral, Quincy, during the summer.

The Rt. Rev. J. N. Gallaher, S. T. D., Bishop of Louisiana, at the advice of his physician is resting at Sewanee, Tenn. Address accordingly.

The Rev. James Foster of Cincinnati enters on his new charge, Shakopee, Minn., this week. Address accordingly.

The Rev. Chas. W. Rankin, S. T. D., on account of continued ill health has resigned the rectorship of St. Luke's church, Baltimore, after a ministry of over thirty-two years. The vestry with deep feelings of devotion and sympathy accept the resignation, conferring the title of *Rector Emeritus*.

The Bishop of Quincy, Mrs. Burgess and their three daughters left New York on the 2nd of July, by steamer State of Georgia, to be absent in Europe about four months. The address will be Brown, Shipley & Co., Founders Court, London, England.

**TO CORRESPONDENTS.**

M. R. P.—Accepted.  
DECLINED.—"Do this in Remembrance." "A Plain Service."

F. J. M.—Pearson on the Creed, the best authority in the world. "The Communion of Saints" is an independent clause and should be separated from the preceding by a semi-colon, as it is in the standard Prayer Book.

**BIRTH.**

SOMERVILLE.—At Trinity Rectory, Gouverneur, N. Y., June 10th, 1885, the wife of the Rev. Geo. Howard S. Somerville, of a son.

**OBITUARY.**

WATKINS.—In the blessed hope of everlasting life, entered into rest on Friday, June 12th, 1885. Susan Teresa, aged 18 years, only surviving daughter of Grace Walton, and the late John De Lancey Watkins of Schenectady, N. Y.

HASKINS.—Suddenly, at Shelter Island, N. Y., on Sunday, June 21st, Lucy Starr Haskins, wife of Rev. S. M. Haskins, D. D., aged 55 years.

ARNOLD.—Entered into rest at Philadelphia, on the evening of June 22, 1885, George E. Arnold, in the 65th year of his age. The funeral service was at St. Mark's church, June 25. Interment at St. James the Less.

**APPEALS.**

We need, and want to build, a church. It can be done if each and every subscriber to "The Living Church," and "Churchman" contributed 25c. Gifts may be sent either to Bishop Tuttle, or to the Missionary-in-Charge, Rev. J. D. McConkey, Lewiston, Idaho.

ST. PAUL'S CHURCH, RANTOUL, ILL.—This is a poor, struggling parish, in the poorest diocese (Springfield) in the United States. This little flock is surrounded by strong sectarian enemies trying to crush out its feeble life. In spite of opposition it still lives. For the last two years, until within a short time, being without a rector, lay services have kept up as often as possible. Chiefly by the efforts of a few noble women a small rectory is almost completed. The funds, however, are exhausted, and a debt of more than two hundred dollars hangs over this faithful number. Will not some kind Christians help us? Their gifts will be welcome, and the givers may rest assured that they have aided a good work. Address the minister-in-charge, Robert McKellar, Jr., Rantoul, Ill.

**ACKNOWLEDGEMENTS.**

Contributions towards the Chapel Fund during the school year 1884-5, from the various Guilds of St. Mary's School, Knoxville, Illinois.

Class of '85, for the altar, Easter offering, \$77.64; offering Baccalaureate Sunday, \$26.26; St. Agnes' Guild, for the floor, Easter Offering, \$89.09, Offering Baccalaureate Sunday \$14.06; St. Margaret's Guild, for wainscoting and pews, Easter Offering \$38.86, Offering Baccalaureate Sunday \$25.31; Guild of the Holy Child, Easter Offering \$25.66; Class of '86, Easter Offering \$14.77; Offering Baccalaureate Sunday \$15.70; Class of '81 for window, Easter Offering \$6.00; Total from the School, \$333.35.

Contributions for the Chapel Fund from friends and former pupils, during the school year 1884-5.

Miss Woodruff, \$25.00; Miss Boyd of '81, for Class window, \$30.00; Miss Stella Packard of '81, Class window \$10.00; Mr. Porter Skianer, for '81 Class window, \$50.00; Easter Offering, St. John's church, Knoxville, \$68.04; Mr. Burnett, \$5.00; Mrs. M. A. McClelland, \$3.50; Prof. Carl Laux, \$25.00; Mrs. Laux, \$6.69; Mr. H. A. Williamson, \$25.00; Mrs. S. W. Roberts (Miss Carrie Elliott), \$50.00; Mrs. Chas. M. Bissell, \$10.00; Mrs. G. W. Kretsinger, \$10.00; Mr. H. H. Candee, \$10.00; Mr. Charles Fowler, \$1.50; May Conce t. St. Mary's School Proceeds, \$23.00; Quincy Cathedral, \$8.75; Total, \$371.48; Grand Total, \$704.83.

**MISCELLANEOUS.**

A lady, going to Germany early in October for the purpose of educating her daughter, wishes to take six young ladies, who will be taught by the very best masters, and enjoy all the comforts of home life. An English resident governess will also be engaged to superintend the studies. Address at office of Lord & Thomas, 69 McCormick Block. References: The Lord Bishop of Quebec: The Assistant Bishop of New York; the Lord Bishop of Niagara; the Rev. H. Goodwin, Newark, N. J.; and the Rev. Canon Street, Chicago Ill.

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.

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 Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

**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.

THE LIVING CHURCH (in advance) and Harper's Monthly.....	\$4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly) for boys and girls from six to sixteen.....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 30
Young Churchman.....	1 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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## SERMON NOTES.

BY THE BISHOP OF BEDFORD.

## IX.—THE KNOWLEDGE OF GOD.

Text: St. John, xvii. 3.

To know God: this is life! And dare I stand  
Blinding these dim eyes with the awful  
light,

And in the hollow of this pigmy hand  
Thinking to grasp and hold the Infinite?

'We cannot know,' men cry, 'we cannot  
know:

How should this crass and carnal nature  
find,

In its poor restless searchings here below,  
The mystic essence of the Eternal Mind?"

Yet we, who know not all, may know in  
part:

And, as we stand upon the narrow shore,  
Yearning to pierce great Ocean's hidden  
heart,

May gather many a gem to enhance our  
store.

And Thou, O Father, hast Thyself made  
known

In Him who once for us was sacrificed:  
O God, we praise Thee, who in love hast  
shown

Thy glory in the face of Jesus Christ.

---Church Bells.

## BOOK NOTICES.

AFTER WEARY YEARS. By the Most Rev. Cornelius O'Brien, D.D., Archbishop of Halifax. Baltimore and New York. John Murphy & Co. 1885. pp. 433.

It is the aim, apparently, of this work to exalt the Roman Church by flinging contempt and derision on every one and everything not in sympathy with it. The bombastic intolerant spirit in which this is done is more likely to prejudice an intelligent reader than to win favor for the cause represented. Certainly the author cannot expect that this book will meet with a favorable reception from the people of the United States, whom he has so grossly misrepresented, and of whom he evidently knows so little.

THE RUSSIAN REVOLT. Its Causes, Condition and Prospects. By Edmund Noble. Boston: Houghton, Mifflin & Co., 1885. Pp. 269. Price \$1 00.

RUSSIA UNDER THE TZARS. By Stepniak. Rendered into English by William Westall. Authorized edition. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 381. Price \$1.50.

These are both books of the day, and books that should be read. No people have been more difficult to understand than the Russians, and the civilized world has beheld each successive phase of the long struggle between absolutism and its opponents with mingled feelings of sympathy and repugnance. A clear apprehension of the real conditions of Russian life was wanting. The two books under review amply supply that desideration. Mr. Noble has traced the history of the Russian revolt against absolutism with a conciseness and a patient detail which gives us a thorough understanding of the whole question. He writes from the standpoint of a sympathetic and intelligent observer, whose convictions are those of the justice and the necessity of constitutional government and the iniquity of an unfettered autocracy. He shows that the absolutism of the Tzars is opposed to all the inherent sentiments and traditional ideas of the Russian people. So far from being unprepared for self-government, it has been solely by the systematic suppression of all the forms and methods of self-government that absolutism has succeeded in enslaving the nation. Since the time of Peter the Great, who opened the gates of Russia to the modern civilization of Western Europe, Tzardom has entered into a life or death conflict with that same enlightenment which itself introduced, and whose logical result is the destruction of absolutism.

All of the positions taken by the au-

thor of "The Russian Revolt" are confirmed by Stepniak, in his "Russia under the Tzars." He is in the midst of the revolt himself and writes with the energy and warmth of one whose life is staked upon the result. Passing rather hurriedly over those causes of the present state of affairs, of which Mr. Noble has so carefully treated, he proceeds to give us a full insight into the realistic aspect of absolutism, the seizure, trial and punishment of political offenders, the methods of the police and of the various officials of the Government, and the horrible details of prison life, whether in Russia, or in the "hulks" of Siberia. Words are wanting properly to characterize the sickening cruelties which this book brings to light, yet they are facts which are proved, and in themselves constitute an appeal to the whole civilized world against the murderous tyranny of the Russian Government of to-day. Stepniak's book should be read as a valuable commentary upon Mr. Noble's. The world has not yet seen the end of the Russian revolt.

ANOTHER installment of The Cambridge Bible for Schools and Colleges has come to hand. The Book of Hosea is given in the text of Dr. Scrivener's Cambridge Paragraph Bible with Notes and Introduction by the Rev. T. K. Cheyne, M. A., D. D. The General Editor, the Rev. J. J. S. Perowne, D. D., Dean of Peterborough has given the work careful revision and editing and the final result is a commentary on Hosea that must prove valuable to students. [Chicago: S. A. Maxwell & Co. Pp. 132, Price, 90 cents.]

THE annual address of the Rt. Rev. William Stevens Perry, D.D., LL. D., Bishop of Iowa, delivered before the thirty-second convention, at Clinton, Ia., May 26, has been published by Glass & Hoover, Davenport, Iowa.

THE Henry Bill Publishing Co., Norwich, Conn., have issued the revised Old Testament in a superb volume of about eleven hundred pages, at a cost of one-half the English edition. Within eight days after receiving the English copy the entire book was in type. Great pains has been taken with the proof-reading and with every detail of the work.

UNDER the title of "A Good Degree" the sermon preached by the Rev. G. H. Houghton, rector of the church of the Transfiguration, New York, at the ordination to the diaconate of Charles Wheeler Coit, in the chapel of St. Paul's school, Concord, New Hampshire, Trinity Sunday, May 31, 1885, has been published by Theo. L. Devinne & Co., 63 Murray street, New York.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

THE annual report of the Dean, the Rev. Eugene A. Hoffman, D.D., of the General Theological Seminary, New York City, has just been published and presents a gratifying record of work done and a good outlook for the future.

Harper's Magazine for July contains a leading article on "The Mohammedans in India," by F. Marion Crawford, and three descriptive papers, each of which will prove of interest to the generality of readers—"The City of Buffalo," "Amperand," and "A Silk Dress,"—the latter giving an account of the process of manufacture *ab initio*. Fiction is well represented by the first installment of a new novel by W. D. Howells, entitled "Indian Summer," and a short story by Robert Burdette.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

## OUR NEW YORK LETTER.

Trinity church is always a pleasant place in which to go apart and rest awhile, and if one is religiously inclined, as he should be, to pay his devotions. The contrast between the quiet within and the uproar without, is as great as may be, especially on a weekday. One never enters without seeing a few persons, mostly strangers presumably, gazing at the uplifted roof and admiring the proportions of this noble edifice, while here and there a bowed head and a kneeling attitude tell of more uplifted thoughts and more serious concerns. On Sundays, too, Trinity is remarkably well attended, seeing it is so far removed—at least I should presume so—from the body of people who make up the congregation. On Sundays, lower New York is mostly depopulated, save by the janitors and their households and the comparatively few people, emigrants, sailors, etc., who occupy the boarding houses along the river fronts. But such to any large extent were not the people who last Sunday made up the goodly, well-dressed and well-distributed congregation.

The music at Old Trinity is always a delight to hear; it is reverent, dignified, and befitting and, of course, as well done as practice and skill can do it. As for the preaching, one is not likely to hear it without being edified. This is equally true whether he be a Churchman of one kind or another and is decently free from prejudice. If the preacher is the rector of Trinity church, as was the case last Sunday, one would have found him utterly without ostentation, whether within or without the pulpit, easy and natural at that most trying moment after ascending the pulpit, of opening the manuscript, casting a look at the congregation, giving out the text and indulging in nothing from beginning to end to divert one's thoughts from the things said. Taking for his text "We are debtors not to the flesh to live after the flesh," he showed what it is to be in debt to anything, saying that all debts should be paid, asked what the flesh has done for us that we should be in debt to it, showed how the flesh comes to be at war with the spirit, claiming the whole man, whereas the spirit is the essential part, and then took up the contrary teaching of Epicurus as, also, that of the modern materialists, that we are largely indebted to the flesh, because what is given in man is given and essentially included in a fleshly way. To give the lie to these plausible, smooth-tongued theorists, he called attention to the loathsome consequences of fleshly living as seen in drunkenness and lust. He then showed that the Christian life should be a mean between indulgence and asceticism, and a living in such way that body, soul and spirit might be consecrated to the service of God.

Now, the impression made on the writer by this sermon, as also, by all the sermons he has heard from the rector of Trinity church, was that there was undoubted earnestness and goodness behind the words; that he was not preaching in a perfunctory way because a sermon was expected, but because he was moved to say something which he was concerned for the congregation to hear. Dr. Dix as a lecturer is one thing, as a preacher another; and they who

suppose he will not be satisfied till he has crammed so much mediævalism or quasi-popery down their throats will doubtless find that in his preaching he rarely alludes to anything save that Christly teaching which all acknowledge to be for the saving of men's souls. The sermon, as always, was followed by the Celebration of the Holy Communion.

A curious acoustic effect, caused doubtless by the sounding-board above the pulpit, is worth noting. I sat about fifty feet away to the southeast, and as often as the preacher leaned forward, no more than five or six inches, say, his voice was at least doubled in volume, and the preacher seemed but a few feet distant. By the way, if you want to see a sounding-board which, like Shakspeare, is above rule or art, you should go to St. George's. Twenty or thirty feet toward the farther end of the church the preacher found his voice knocked back and heard with difficulty. After trying all sorts of devices to remedy this defect, what did he do but fall back on a Roman Catholic priest who got up a pulpit which, what with sounding-board above the preacher, and doors closing behind him, makes him look like Jack-in-the-box. But the rector of St. George's is no Jack, however he boxes himself up, and the thing works to perfection.

The offertory for the day was for the House of Mercy up at Eighty-sixth street and the North River. Perhaps the sermon for the day had some intended bearing on that tremendous evil which yearly sacrifices thousands in this city to purposes of lust. The contrast between the Sisters and that household of seventy frail mortals whom they are trying to win back again to the ways of virtue, is as great, I suppose, as can well be imagined. And it is these bruised reeds whom the Sisters by constant care, prayer and teaching, spend their lives in trying to strengthen, largely sacrificing in doing so the company of the pure-minded.

Professor Richey is the chaplain, and says, in his report, that in consequence of improvements in the House and changes going on in the surrounding neighborhood, the household has been left almost entirely without protection, and yet with no serious disturbance. I wondered when I visited the House on one occasion whether something less of protection would not be a gain. I thought, in my ignorance, probably, that something less of high walls and guarded gates might put more of confidence in the inmates and make them the more willing to stay where there were less signs of restraint. But perhaps this protection is not so much to keep the inmates from breaking out, as devouring wolves from breaking in. Alas, that for each of this household of seventy women who need so much of high surroundings and closing in, there are ten times seventy men, who have the broad expanses of earth and sky, when, if they had their deserts, they might be on Blackwell's Island wearing the striped uniform of the stone-breakers.

The especial news of the week was the consecration of the Rev. Samuel D. Ferguson, (made doctor in divinity on the 18th, by the theological faculty of Gambier College, Ohio,) Missionary Bishop-elect to Cape Palmas and parts adjacent. The service took place at Grace church, the presenting bishops being the Assistant-Bishop of New York and the Bishop of Northern New Jersey; the consecrating Bishops, the Presiding Bishop, assisted by the Bish-

ops of Pennsylvania and Long Island; and the attending presbyters, the Rev. Dr. Cramwell, and the Rev. Joshua Kimber, Secretary for Foreign Missions. The testimonials were read by the Rev. Dr. Tatlock, Secretary of the House of Bishops, and the Rev. George F. Flichtner, Secretary of Domestic Missions. Dean Hoffman, Dr. T. F. Davies and Dr. Shipman took the Morning Prayer, and the Bishop of Northern New Jersey the Litany. The sermon was by the Presiding Bishop from the words, "I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." There are many kinds of debts, pecuniary debts, debts of charity, debts made obligatory by the possession of wealth, influence, etc., debts of the good and favored to those who are ignorant and degraded. So in his way St. Paul owed a debt to the Barbarians and was unselfishly bent on paying it at the very time that the Roman Senate was proclaiming Nero a god. Like debts are due in these days to the heathen as they ever have been. An especial debt is due to the people of Africa, hundreds of whom were cruelly torn from home and degraded on these shores. That wrong we cannot remedy, but the opportunity is given us to do the colored people a signal service both at home and in their native land. Travellers and missionaries are bringing to light the continent so long a mystery, and we may not doubt that a great future awaits its people. In a few impressive words, the preacher closed with addressing the Bishop-elect.

Bishop Ferguson has held positions of trust at Cape Palmas, besides being for years rector of a parish. He will have under him ten or twelve presbyters and several catechists and teachers. His bearing was modest and I doubt not he is just the man he seems to be and well qualified for his new position.

New York, June 26, 1885.

THE dahlia, after having been "unfashionable" for many years, has of late again gained friends, who will no doubt be interested to learn that this flower might this year celebrate the centenary of its introduction into Europe. In 1784 the Spaniard Vincent Cervantes found a new plant in Mexico with small red, violet, or orange flowers around a large yellow centre, growing on a long thin stalk. He sent a specimen to Senor Cavanilles, the director of the Botanical Gardens at Madrid, who gave the flower its present name. From Spain the dahlia was exported all over Europe. A dahlia centenary exhibition ought to be announced at once.

THERE is among the rubrics of the Prayer Book one in which the reader's attention is startled by italic capitals with a declaration of what "MAY be said," and what "SHALL be said." The happy solution of the question of worship depends largely upon a just appreciation, and a judicious intermingling of MAY and SHALL.—*The Standard of the Cross.*

RECENTLY in Germany a scientific journal made the statement that it would be beneficial to the eyesight to print books in dark blue ink on pale green paper. The first volume printed in this way, "The Natural History of the Women of Berlin," has just made its appearance.

THE assertion having been made that lawyers as a rule are sceptics in religion, the Philadelphia Times has taken pains to investigate the matter so far as its own city is concerned. Of the 1,500 members of the Philadelphia bar nine-tenths are either Church members or have defined Church affiliations.

#### OUR CHICAGO LETTER.

The Mission which was recently in progress at St. Clement's church in this city, came to a close on Sunday, June 21st, with solemn Evensong, procession, and *Te Deum*. Considering the attendance at the various services, which, although good, was not as large as might have been desired, the result of the Mission was quite encouraging. It must be confessed that a class of people whom it would have been very desirable to reach was—comparatively speaking—poorly represented. To an outsider, the congregations for the most part had too much an air of eminent respectability. In making this remark, I do not lose sight of the fact, that a Mission is addressed to the respectable part of the community as well as to others. Sincere and earnest and consistent Christians may be edified by it; to them it serves to some extent as a Retreat. Formalists with whom attendance at church and occasional Communion are merely matters of habitual observance, but who nevertheless in their hearts are living far from God, may be converted by it, may be aroused from a state of spiritual paralysis, and brought to walk in newness of life. But aside from these two classes, there is that large class to be dealt with (so very large, alas! in our great cities, especially in the lower walks of life,) of persons who make no profession of religion whatever, and who are found seldom if ever within the walls of a place of worship. Now, it is these last-named whom it would have been so desirable to see in larger numbers at the Mission services at St. Clement's. This, however, by the way. As it was, not a few of those who did attend were greatly interested in and deeply moved by the earnest Addresses and Instructions of the Mission priests, and availed themselves gladly of the frequent Eucharists, and of the faithful ministrations of the missionaries to individual souls. Upon the whole, therefore, Canon Knowles may be congratulated upon the success which has attended the first Mission that has been held in St. Clement's, and it cannot be doubted that the experience thus gained will tell most favorably upon any future effort there of the same nature.

From Hyde Park comes the good news that in consequence of the urgent need of additional church accommodation, the enlargement of St. Paul's church, of which the Rev. Charles H. Bixby is rector, was commenced the week before last. This improvement will add about fifty per cent to the existing seating capacity of the building; and, best of all, the earnest and enterprising parishioners consider this as but a temporary expedient, since they are already engaged in making preparations for a new church edifice which they hope to erect within three or four years, and towards which a fund is already accumulating.

A new and promising mission has been set on foot in South Evanston by the Rev. Marcus Lane, who is now a resident of that thriving suburb. He has held divine service there, in Ducat Hall, for the past four Sundays, in the afternoon, and a Sunday school has been organized, with six teachers and thirty-four scholars. The week before last a "Church Sociable" was held, at which a subscription list was started, and nearly five hundred dollars subscribed on the spot. Pastor and people are sanguine to a degree amounting almost to a certainty, that the erection of the proposed church will be an accomplished fact before long. There are as many

as thirty Church families residing in and near South Evanston.

I am glad to see it stated in our city papers that arrangements are being made for the establishment, on the South Side, of a *creche*—one of the most humane and helpful of all modern charities. An appeal has been issued, in which the originators of the institution call attention to the fact that poor women, when going out to their daily work, are often under the necessity of leaving their little ones confined in close, damp rooms, and often with insufficient nourishment. It will sometimes happen, too, that the poor children are invalids, requiring particular care; and, worse still, that the mothers have no alternative but to leave them in charge of wretched and abandoned women, thus exposing them to the moral contagion of vicious example on all sides. The children whom it is thus intended to provide for during the working-hours of each day, will be bathed, fed, amused, and instructed, and so returned to their mothers' care in the evening. What a blessed work for all concerned, for benefactresses no less than for beneficiaries! A large airy, cheerful room, to which the bright sunshine has free access, and which is situated in a locality very accessible to those who will have occasion to avail themselves of it, has been most kindly presented by a gentleman of this city for the purposes of the *creche*. The committee of arrangements ask for funds to enable them to hire attendants, and also for the purchase of cribs, cots, bedding, food, and other requisites; and they request that contributions of whatever kind be left at the rooms of the Charity Organization Society, No. 2,207 Michigan Avenue.

Every one knows that the loud-voiced advocates of "free and equal rights" are the most selfish people in the world; and that, while they claim the largest liberty for themselves, they have no hesitation whatever in invading the rights of others, when it happens to suit their own caprice or convenience. An illustration in point is the custom, which is growing from year to year, on the part of pleasure-seekers, of holding Sunday picnics, with the accompaniment of bands of music, in the groves adjacent to the city, and in sufficient proximity to an inhabited quarter, to prove a very serious nuisance. Not only do the loud and boisterous proceedings of the noisy multitudes destroy the Sunday quiet which resident citizens have a right to demand, but, too often, the *saturnalia* have the effect of attracting a most disreputable class of people, whose vile language and loose demeanor convert the neighborhood into a pandemonium.

Now, it is as clear as day, that if the picnic-ers have a legal right to enjoy themselves (always, of course, within the limits of decency and morality) upon a holiday, after their own peculiar fashion, such citizens as prefer order and quiet have an equal right to enjoy those blessings unmolested. And, since the resident cannot well remove his habitation beyond the reach of the interlopers and their objectionable surroundings, the only alternative is for the latter to give way, and find some sylvan retreat farther removed from the haunts and homes of the peace-loving citizens. The annoyance referred to has already been a serious grievance this season to the people of Lake View, one of the best known of our northern suburbs; and it is gratifying to be able to record that steps have been taken recently to put a stop to these disorders; and, as

noisy music is to be prohibited, there can be little doubt that the disturbers of the public peace will follow suit, and take their departure along with it.

Another item of interest in connection with the seemingly observance of the Lord's Day is a short correspondence which has just been published in the city papers, between the Rev. A. E. Kittredge, pastor of the Third Presbyterian church, and the well-known and able lawyer, Mr. Leonard Swett. It appears that through the joint exertions of that gentleman, Mr. W. C. Goudy, and Mr. James L. High, an injunction has recently been issued by Judge Gardner, restraining the Sunday races in the neighborhood of Garfield Park, which have been so notorious for some time past. Mr. Kittredge asks those gentlemen, as a point of great interest to the community, to state what they have found to be the clear law upon the subject. From their reply, it appears, among other things, that it is in the power of any one to prosecute criminally the managers of the Sunday races (in view of the manner in which they are conducted), for disturbing by an amusement the good order and peace of the public, or for disturbing the peace of any private family; and may cause such person to be fined twenty-five dollars for each offence. Moreover, persons selling liquor at such Sunday races may be fined two hundred dollars.

#### RATIFY AND CONFIRM.

Is it possible to ratify solemn vows that were never made?

In the Office for Confirmation, as set forth in the Book of Common Prayer, the bishop puts to the candidates present the following solemn question: "Do ye here in the presence of God and of this congregation, renew the solemn vow and promise that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same?" etc.

Now it constantly happens that many of the very persons to whom this question is addressed, having received a Baptism at the hands of sectarian preachers, have never made such vows; have never given such promises; have never stipulated anything which they can ratify and confirm; have never had sponsors to answer for them; and yet they are required, as "in the presence of God" (who is called upon to witness their sincerity), to answer solemnly, but most untruly: "I DO." But the question arises: "I do" *what*? Let those answer the question who would attempt to defend it. Surely there is in all this a grave incongruity, if not something worse.

I know cases of sectarian Baptism, in which what the Church has expressly declared to be an "essential" part of this Holy Sacrament, is entirely omitted, and instead of the words "In the Name of the Father, and of the Son, and of the Holy Ghost," some such words as the following are used: "I baptize thee in the Name of Christ;" or "I receive thee into the Church of Christ;" or "I baptize thee into the Christian Faith;" when the unconsecrated water is sprinkled, from the ends of the fingers, or otherwise, upon the child or adult.

Now, what about the solemn ratification of vows in such cases? And yet, from the loose way in which candidates are often questioned upon this vital, and, as the Church calls it, "essential," point of what goes to constitute "a lawful and sufficient" Baptism, many persons are allowed to receive the sacred rite of Confirmation, whose Baptism is

in reality repudiated by the Church. And hence persons are admitted to the higher privileges of the Church, although they may not as yet have been truly made members of that Divine Body—assuming, of course, that Holy Baptism, "lawfully done," is the only legitimate door of admission to the sacred household.

The theory held and advocated by some, that Confirmation meets and covers the defects of Baptism, does not surely meet and cover a want of truth; nor can it over-ride the plain letter of the Church's law, which governs her priests in guarding the Holy Sacraments from profanation; and in guaranteeing to those who come to the sacred font that they shall truly get what they seek, namely, an unblemished Sacrament—not a mere ceremony lacking in what the Church deems essential to its regular and valid administration.

If we are to receive persons who have been baptized outside of any of the various branches of the historic Church of our Lord, and present them to the bishops for Confirmation upon such Baptism, let the Church at least be truthful, and not require of such persons answers which place them in the attitude of assenting to that which upon its very face is untrue, if not a solemn mockery, since it never in their case took place. The remedy is in the hands of the Church, and should not fail to be applied in the exercise of her wisdom and judgment.

A. LOUDERBACK.

#### DIOCESAN CONVENTIONS.

##### VERMONT.

The ninety-fifth annual convention was held in Christ church, Montpelier, June 10th. The convention organized by the re-election of Mr. Thos. H. Canfield as secretary, and Mr. E. L. Temple as treasurer. The Rev. Dr. A. H. Bailey was re-elected treasurer. After the reading of various reports the Holy Communion was celebrated by the Bishop. The sermon was delivered by the Rev. H. M. Denslow.

In the afternoon the Bishop read his annual address.

An interesting discussion on diocesan missions closed the session on Wednesday.

On Thursday the subject of the auditing of the reports of the treasurers of diocesan funds was considered, the final decision being that the treasurers should bring the securities to the convention each year for examination by the auditors of the trust funds.

A committee was appointed to consider the question of establishing a girls' school at Burlington. The Rev. Drs. J. Swett and A. H. Bailey, the Rev. J. I. Bliss, and Messrs. J. W. Ellis, C. A. Booth and T. P. Redfield were elected on the Standing Committee.

After a discussion of the new canons the convention adjourned. The place of meeting for the next convention is Immanuel church, Bellows Falls.

##### WISCONSIN.

The thirty-ninth annual council was held in the cathedral, Milwaukee, on June 16th and 17th. The opening sermon was preached by the Rev. Mr. Durlin, of Madison, on the text, "Not many wise, not many noble," etc., 1 Cor. i: 26.

The Rev. C. L. Mallory was elected secretary. The Bishop's address referred to the opening of St. John's Hall, at Delafield, and St. Paul's church, Milwaukee, the progress of the work at Kemper Hall and the efforts made for the payment of the debt thereon, which has been reduced nearly \$3,000 during

the year. The clearing off of the debt on the cathedral was also a subject of grateful remembrance. The Bishop also noted with satisfaction the multiplication of surpliced choirs and the general progress made in Church work and growth throughout the diocese. His record of work for the year shows the number of Confirmations to have been 409; Ordinations, to the diaconate 5, to the priesthood 3; Marriages, 6; Burials, 2; administration of the Holy Communion, 82; number of visitations, convocational and committee meetings, 211.

A prominent feature of the discussions of the council was the report of the committee upon the Book Annexed. It is an able and comprehensive document, and is to be placed before the Church at large. The resolutions deprecated any changes whatever at the present time, and instructed the deputies to the General Convention to make known the will of the diocese in the matter.

A Sunday school conference was held, at which Miss Smiley delivered an Instruction on Bible Study.

The Standing Committee was elected as follows: the Rev. Drs. W. B. Ashley and E. P. Wright, the Rev. Messrs. C. L. Mallory and F. Royce, and Messrs. W. Smith, E. P. Brockway, W. M. Wells and D. G. Hooker.

##### OREGON.

The thirty-second annual convocation convened in Trinity church, Portland, Thursday evening, June 11th, when after a short sermon the Bishop delivered his annual address. It took three-quarters of an hour in delivering, was full of interest and was listened to attentively by a good congregation, considering the inclemency of the weather.

He gave a bird's eye view of the spiritual destitution and needs of the jurisdiction and of what had been done during the year to supply those needs, referring particularly to the discouragement attending his many unsuccessful efforts to obtain more pastoral help for the many vacant parishes and missions.

St. Helen's Hall has had 156 pupils against 165 of last year. The Bishop Scott Grammar School had seventy-three this year and eighty-three last year—making in the two schools the total of 229 pupils. If we add to these the forty-nine pupils at Ascension School, and the twenty at the boys' school, also conducted by the Rev. Mr. Powell, it makes the whole number of pupils in the Church schools 297. In the instruction of these children twenty-three teachers are steadily employed.

The sum of \$3,000 has just been received from a lady in Philadelphia for the endowment of a free bed in the Good Samaritan hospital as a memorial of her husband, Mr. Geo. O. Morris. This makes the sixth free bed fully provided for, while two others are supported by annual gifts.

The Bishop urged that something be done for the more rapid increase of the Episcopal Fund, that the diocese might no longer be dependent for the support of its bishops upon the charities of Eastern brethren.

After the Celebration of the Holy Communion on Friday morning, various reports were presented and a committee appointed on the matter of the Episcopal Fund. They recommended that every adult member of the parishes and missions be requested by the clergy to contribute annually at least \$1.

The convocation adjourned after prayer and benediction by the Bishop.

The children of the various Church Sunday schools in Portland and East

Portland marched in procession with banners to Trinity church in the afternoon. It was a pleasant sight to see so large a congregation of children gathered together, and to listen to their hearty and inspiring singing. Such a sight is seldom seen and such singing by children's voices is seldom heard in this western land. Very interesting and instructive addresses were delivered by the bishop, the Rev. Mr. Potwine and the rector of Trinity church, the Rev. Mr. Foote.

In the evening a missionary meeting was held, when addresses were made by the Rev. Messrs MacEwan, Johnson and Foote. The meeting was a very interesting one and formed a very fitting and profitable closing of the convocation.

##### COLORADO.

On Wednesday, the 10th of June, the opening service of the annual convocation was held in the cathedral, Denver. The sermon was preached by Bishop Tuttle, of Utah, from 2 Tim. iv: 2. The Holy Communion was celebrated by Bishop Spalding. The convocation then organized by the election of the Rev. O. E. Ostenson, as secretary; and Mr. C. W. Boynton, as assistant.

In the afternoon the Bishop read his address. He said that during the past year he had traveled over 16,000 miles, of which more than 1,100 was by stage and buckboard; had delivered 130 sermons and addresses, celebrating the Holy Communion 63 times, had baptized four adults and 27 children, confirmed 189 persons, ordained one deacon and two priests, laid the corner stones of three new churches and consecrated one church. Six clergymen had left the jurisdiction and six had entered it. Eighteen persons had been licensed as lay readers. He emphasized the importance of concentrating work upon the important centres of population. There are 19 county towns in Colorado where the Church is not holding services at all, and 15 counties in which she is doing no work. In speaking of the needed increase to the Episcopate Fund if it was desired to be admitted as a diocese into union with the General Convention of 1886, he promised to duplicate all offerings made by the people of the jurisdiction to this Fund between now and the next General Convention.

The Standing Committee elected were the Rev. Messrs. Sorenson and Marshall, and Messrs. Jas. B. Ross and Ralph Talbot. The Very Rev. H. M. Hart and Mr. H. P. Bennett, were elected delegates to the General Convention, with the Rev. A. R. Kieffer and Mr. T. H. Sloane as alternates.

The following parishes and missions were admitted into union with the convocation: Trinity, South Pueblo; Grace, Buena Vista; St. Stephens, Denver, and Aspen.

The convocation adjourned *sine die* after the usual resolutions of thanks.

##### TENNESSEE.

The diocesan yearly convention convened at Sewanee, Wednesday, June 17th. The Bishop's address mainly directed the attention of the Churchmen of the State to the claims, needs, and possibilities of the University of the South. The building up of this university, theologically, financially, and socially has been the life-work of the Bishop, and most admirably does it show in its present advanced state the energy, taste, and love lavished upon it. This was the anniversary of the Bishop's ordination. During the administration of his function as bishop he has

gained the knowledge that the Church in addition to her phenomenal growth could almost have doubled her influence, had suitable candidates for the priesthood been offered and educated. Lack of proper endowment, and the acceptance of a money value as the rule to be applied to talent, induced the best men to accept calls to Northern cities. Very earnest was the Bishop in his remarks to the students to be ordained, saying: "I am resolved I will not lay my hands upon a deacon unless he promise to stay with us one year." The South wants missionaries—men of their own mind and temper to teach and preach to the negroes who will hear them for love's sake and old times. The Bishop has been a jealous worker in this perplexing work. Ways and means were suggested for the continuance of the building up of this university. New interest, new buildings, new friends, and new faces are slowly, steadily, markedly, accentuating its progress and foreshadowing its final triumph. No work of the Church in America demands to-day so much attention. The university is peculiarly the offspring in its polity of Southern instinctive chivalric impulse, theology its distinctive feature, science and literature strongly presented, military discipline enforced.

After the reading of reports of the year's work, different committees were appointed. The Rev. Thomas F. Gailor, M. A., S. T. B., chaplain of the university, was re-elected secretary by acclamation. A portrait of Bishop Otey, first bishop of Tennessee, was suggested as a suitable gift of the convention to the theological department. Resolutions of respect for the late Bishop Smith were passed and recorded. A mission to the Coves, conducted by a member of St. Mark's Guild, the Rev. Mr. Cornish, was commended to the notice of the convention. The Sunday school, which to many is the only means of education, numbers eighty children, many of whom walk bare-footed through the mountain roads and passes to attend. Fairmount College for Young Ladies, at Moffat, or Monteagle, was commended also in the highest terms. In the evening the Bishop entertained, in a manner unusually impressive, convention and strangers at his residence, Fulford Hall.

Thursday was set apart for ordination service. The sermon was by the Rev. Davis Sessumus, a graduate of the university, from the text, "Ye shall be baptized with the Holy Ghost not many days hence." In burning words he pictured and proved the supernatural source and inspiration of the ministry, and urged the preservation in purity of its visible environment. After the services, an invitation to visit St. Luke's Memorial Theological Hall was accepted, and the inspection proved beyond doubt the refining influences brought to bear upon the hearts and minds of students.

A luncheon and reception at the residence of the Vice Chancellor at two o'clock, brought together a delighted company, to be presented to Mrs. Telfair Hodgson.

The evening session discussed the requests of several churches, to be permitted to avail themselves of the advantages of the New York Church Aid Society. There seemed a disposition to seek such help which the Bishop in some stirring remarks deprecated, assuring the convention in one instance that should they overrule his opinion he would protest. He did so, offering himself to assist by other means to secure the needed assistance. An invita-

tion to visit Fairmount College was accepted, and Friday at 1 o'clock some fifty persons boarded the train. The half hour's ride brought them to the grounds, after a lunch and some exercises in the school room of a creditable character. After some discussion on the temperance question, and most satisfactory reports as to the state of the Church, etc., a paper of congratulation was read to the Bishop, and he was strongly urged to take much needed rest. The convention closed Saturday—the universal feeling, that of satisfaction and pleasure, which such surroundings could not fail to impart.

#### CHURCH WORK.

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

#### IOWA.

**CHARITON.**—On the third Sunday after Trinity, Bishop Peery visited this parish and confirmed a class of ten, presented by the rector, the Rev. G. F. Degen. In the afternoon there was a choral service for children when the Bishop catechized the Sunday school, and baptized one child. At the early Celebration, the Rev. P. C. Wolcott, of Decatur, Ill., was the Celebrant who also preached at Evensong.

#### LOUISIANA.

**NEW ORLEANS.**—*Christ Church.*—The vestry have purchased an elegant situation for the new edifice which they propose to erect at a very early date. The church is to be built on St. Charles Avenue between Sixth and Seventh streets. This is called the "Garden District" of New Orleans on account of the many beauties of the neighborhood. A committee is now visiting the churches in the North in order to select a Churchly and beautiful design. With the \$65,000 from the sale of the old church, quite a handsome edifice and rectory ought to be built.

#### SOUTHERN OHIO.

**SUMMARY OF STATISTICS.**—The growth of this diocese is evidenced by the following figures given in the recently published journal of the last convention: Baptisms, infants, 430, adults 136, total 566; Confirmations, 395; Communicants, 6,466; Marriages, 142; Burials, 315; Sunday schools, teachers 697, scholars 6,144; organized parishes, 46; organized missions, 14; clergy, 55; church buildings, 53; total contributions, \$152,866.50.

#### NORTHERN CALIFORNIA.

**SUMMARY OF STATISTICS.**—The journal of the last convention gives the following figures: Communicants, 684; Baptisms, infants, 164, adults, 46, total, 210; Confirmations, 98; Marriages, 87; Burials, 129; Sunday schools, teachers, 101, scholars, 824; Offerings, \$15,109.12.

#### NORTHERN NEW JERSEY.

**HALEDON.**—*St. Mary's Church.*—The altar of this church was adorned at the morning service on the third Sunday after Trinity, with a superb new altar cross in polished bronze, a thank offering made by Mrs. W. S. Hudson, a member of the parish. It is beautifully wrought and is one of the largest and most beautiful altar brasses in Paterson, on the outskirts of which St. Mary's is situated. Within the past six weeks, the congregations have increased in numbers at both Sunday and week-day services. Several handsome gifts have been received from friends, including a re-table, an altar-desk, a fair linen cloth and a stall for the chancel. The minister-in-charge, the Rev. J. C. Hall, has every reason to feel encouraged.

#### CONNECTICUT.

**MIDDLE HADDAM.**—*Christ Church.*—On the 17th of June this parish celebrated its hundredth anniversary. At 11 o'clock A. M. the wardens and vestrymen received the Bishop and clergy at the door of the school house adjoining, and escorted the procession to the church. The Bishop read the anti-

Communion service, assisted by the Rev. John Townsend and the rector, the Rev. F. D. Harriman, and administered the rite of Confirmation.

The Centennial Address by the Bishop applied the lessons of the past to the present and the future. The Holy Communion was then celebrated.

At noon an abundant collation was served by the ladies. In the afternoon the congregation re-assembled and listened to a brief but excellent historical sketch of the parish by Mr. John H. Stewart, one of the parishioners. An address of congratulation was then made by the Rev. F. W. Harriman of Portland, Conn., followed by spirited addresses from the Rev. Messrs. John Townsend, J. Lewis Parks, and F. B. Woodward, M. D., the oldest living of the former rectors. A few closing remarks by the Bishop, with prayers and benediction, ended these delightful services.

The church, now ninety-nine years old, was beautifully decorated with wreaths of flowers and choice plants. It was filled to overflowing. The congregation led by a select choir joined heartily in singing the old and familiar hymns, and seemed greatly to enjoy the occasion.

#### NORTHERN TEXAS.

**DENISON.**—*St. Luke's Church.*—The Bishop visited this parish on the 3d Sunday after Trinity, preached morning and evening to immense congregations, scores being unable to get in the church. After Evening Prayer he confirmed thirteen persons, eleven ladies and two gentlemen, who were presented by the rector, the Rev. F. N. Atkin, making forty that he has presented in the two years that he has had charge of this parish. At 4 o'clock the Bishop visited St. Luke's Mission Sunday school in the suburbs of the city and addressed the children in his happy and instructive manner.

#### MICHIGAN.

**SAGINAW.**—*Ordination.*—Sunday, June 7th was the occasion of the first ordination ever held in St. John's parish, Mr. George D. Wright of the General Theological Seminary, New York, being ordered deacon. The beautiful new church had been handsomely decorated. At six o'clock there was an early Celebration of the Holy Eucharist for special intercession for him who was about to consecrate himself to the work of the Master. The rector, the Rev. B. F. Matrau was the Celebrant. Ten o'clock was the hour appointed for the ordination service.

The venerable rector of St. Jude's, Fenton, Rev. L. L. Rogers, preached the sermon. He had presented the candidate for Confirmation when a boy of 14 years and regarded him as a son in the Gospel. So was this an occasion of great interest to the aged father. His address to the candidate was most touching and instructive. The Rev. B. F. Matrau acted as Presentor.

In the evening an eloquent sermon was preached by the Bishop from Gen. i: 26, 27, and a class of fifteen was presented for Confirmation. This makes a total of ninety-five within the last conventional year, one of the many indications of the marked growth of the parish. The rector reports, also, 76 Baptisms of which 32 were adult.

There has never been an occasion of greater interest, however, in St. John's parish than that of Sunday, June 21, when for the first time the vested choir of young men and boys was introduced into the church. Since January 4th the choir had been in training under their accomplished choir master, Prof. Roney, and had acquired a very creditable degree of proficiency. It is hoped that this may result in such hearty services in these parts and such a harvest of souls as has never before been known.

#### NEW YORK.

**ANNANDALE.**—*St. Stephen's College.*—The twenty-fourth Commencement of this college occurred on Thursday, the 18th of June. A cool, bracing temperature, and a cloudless sky, favored the hundreds who from the neighborhood, as well as from the surrounding towns and more distant cities, gathered together to witness the exercises of the day.

At 12 M. a procession, consisting of the undergraduates, the alumni and visiting clergy, the faculty and trustees, headed by Eastman's band, marched

from the college to the chapel, where the Litany was intoned by the Rev. D. P. Morgan. After the religious service the literary exercises took place in the open air, under the shade of the trees, on the college campus. The speeches were well written and well delivered, and the speakers were rewarded with prolonged applause, and many floral tributes.

The prize for elocution was awarded to F. J. Hopson; the prize in logic to A. C. Clarke, '85; Wm. Dorwart, '87, received the prizes in Latin and mathematics, and divided the prize in Greek with Geo. A. Alcott, '86. The degree of B. A. was conferred on the six members of the graduating class. The degree of M. A., on the Rev. Messrs. Charles A. Jessup, B. A., and Lewis T. Wattson, B. A., of the class of 1882.

At 3 o'clock a bountiful collation was served in the college dining hall, where speeches were made by the Warden, the Assistant-Bishop, John Bard, Esq., the Rev. Dr. Dean, Judge Forsyth, and the Rev. Dr. Tucker, and the Rev. Mr. Jeffries, the newly-elected president of the alumni. Mr. Bard, the founder of the college, has been absent in Europe for the past sixteen years, but is spending the summer with his daughter in his old home. It was a great pleasure to all to meet him again, and to hear his account of the early history of the college. If all American Churchmen were animated by his earnest spirit, our institutions of learning would have no lack of support.

#### SOUTH CAROLINA.

**SUMMARY OF STATISTICS.**—We gather the following from the journal of the late convention: Baptisms, infants, 515, adults 49, total, 564; Confirmations, 361; Marriages 106; Burials, 353; Communicants, 4,966, Sunday Schools, teachers, 316, pupils, 2,817; Parochial schools, 2, teachers, 8, pupils, 219. The contributions for the year for all purposes amount to \$85,322.00.

In the above statement seven parishes and congregations are omitted who have made no report.

#### MARYLAND.

**WASHINGTON, D. C.**—*St. John's Parish.*—A great loss has been sustained by this parish in the death of Miss Gertrude Allen, who for the past eight months has labored faithfully and unceasingly in the work among the colored people and at the Church orphanage.

She was the daughter of the Rev. J. C. Allen, of Hawley, England, and was a graduate of Girton College, Cambridge. Unusually gifted and cultured and a good linguist, she devoted her time and talent to mission work. In seven months she brought 150 colored children to baptism, she filled the Sunday school and parish school to overflowing, trained teachers for both, conducted Bible and Confirmation classes, visited from house to house, and taught the unfortunate inmates of the House of Mercy. She died on June 13th, and her body lay in her own school-room in St. Mary's Hall for two nights and a day surrounded by watchers who mourned for her as for a dear friend. At the funeral service the chapel was crowded with friends. She was buried temporarily in Rock Creek churchyard beneath the shadow of its ivy-covered English church. Truly of her it may be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

#### NEW HAMPSHIRE.

**GENERAL CHURCH NEWS.**—Mrs. A. H. Tilton, of Tilton, has pledged the Bishop \$10,000 toward the establishment of the proposed girls' school, in Concord. Half will be paid in September, and the remainder next March. This gift, a memorial of a beloved daughter, together with the sum contributed by citizens of Concord, will undoubtedly set the enterprise well forward. Steps will be taken to secure incorporation during the current session of the legislature.

Charles Wheeler Coit, eldest son of the Rev. H. A. Coit, D. D., rector of St. Paul's School, was ordained to the diaconate on Trinity Sunday. He will spend the summer traveling in Europe, and in September will take charge of St. Luke's church, Charlestown. The sermon at the ordination was preached by the Rev. Dr. Houghton, of the church of the Transfiguration, New York.

Anniversary day at St. Paul's School was celebrated May 23d with the usual eclat. The address was delivered by the Rev. Hall Harrison, of Ellicott's Mills, Maryland. Forty-one of the pupils of the school and seven others, people of the neighborhood, were confirmed at the chapel on Ascension Day.

At Holderness eight pupils and one other person were confirmed in the beautiful chapel of the school recently completed and consecrated.

The Rev. Jacob LeRoy, of the church of the Good Shepherd, Nashua, has resigned that cure, to the great regret of the parishioners, and as well of that community and of the Church people of the diocese generally. He has accepted a call to Zion's church, Greensburgh, N. Y. Greensburgh is a name new to people who know the locality only by the postoffice name of Dobbs' Ferry.

The Rev. W. H. Moreland, assistant minister at Christ church, Hartford, Conn., has been called to the parish at Nashua.

The Rev. Chas. Stuart Hall has resigned the rectorship of Trinity church, Claremont.

The Rev. I. W. Beard, of Dover, had the gratification of presenting the largest class for Confirmation that ever received that Sacramental rite in the old parish of St. Thomas. It consisted of twenty-two persons.

Bishop Niles and family go the second week in July to Hatfield, Canada, the birthplace of the Bishop, and thence to his usual summer residence, over the Canada border, not far from the lovely Vermont village of Newport, on the shore of Lake Memphremagog.

The additions to the numbers of resident Churchmen in New Hampshire from year to year, is by no means a just measure of the real increase that comes of the work that is done by the Church in this rocky little diocese of the North-east. The steady and constant overcoming of prejudices and winning of souls cannot be made to appear in the diocesan statistics, because of the great emigration of the young people to the West. Many a western bishop and missionary finds his hands upheld and the work of the Church in every way strengthened by the advent of enterprising men and cultivated women from northern New England, who have here received their first impulse and their first training in Churchly ways.

#### PENNSYLVANIA.

**PHILADELPHIA.**—*St. Matthias's Church.*—The finances are in a very satisfactory condition. Receipts from all sources, \$15,162.62. Of this sum, \$9033.98 was collected as pew-rent, and \$3,638.78 received through collections in church. By the payment of \$3,759.52, the last of the bonds issued at the erection of the Church edifice, was cancelled in April. The only debt of the parish now is the ground rent, amounting to \$11,627.53. As this is redeemable, it is hoped that it will not be long before it is also provided for.

The Men's Beneficial Association has done a noble work of philanthropy, having paid out during the year in benefits to the sick, or families of deceased members, about \$500. It numbers at present 210 members, and is steadily on the increase. In 1883 it had 100 members, receipts \$459.82. In 1884, 147 members, receipts \$947.35. Its meetings are held on the first Tuesday evening of each month, in the chapel.

The Sunday school committee report the department of parish work under their immediate care, as moving on harmoniously and successfully. At the late Confirmation eleven young men from one of the Bible classes were received into full communion with the Church. The infants school has been remarkably well conducted.

The offerings of the schools amounted to \$785.81, and were all donated to charitable or Church work outside the parish, except \$143.59, part of their Easter offering, which was given towards reduction of the debt. There was also received into the Sunday school treasury \$263.75, proceeds of the strawberry festival held by the young ladies last summer, and \$75, one-third part of the entertainment fund of the winter. Number of teachers and scholars as reported 625.

The ladies of the parish sent a Christmas box, valued at \$200, to a missionary in West Virginia, while the young ladies prepared, during the Lenten season, sixty-six garments, which they sent with a donation of \$80 to the Home

for Crippled Children, in West Philadelphia.

Mothers' meetings were held with excellent results from December 11th to April 16th, closing on the latter date with an attractive entertainment; 235 yards of muslin, and 296 yards of flannel and other goods, were sold at a nominal sum, to suit the purchaser.

One hundred subscribers have been added to the missionary enrollment fund and \$300 paid in, which are included in receipts as given.

There have been: Marriages, 22; confirmed, 32; burials, 30; Baptisms, 34; number of communicants, nearly 500.

**SPRINGFIELD.**

**SPRINGFIELD—St. Agatha's School.**—The closing exercises of this flourishing school for young ladies consisted this year of a concert given by the pupils, under the direction of their teacher, Miss F. A. Conkling.

A large company of parents and interested friends were in attendance. The day, the 20th of June, was bright, and promptly at 10 A. M. the concert opened with a galop, and for an hour or more the young ladies filled the hall and rooms of the spacious old mansion, which St. Agatha now occupies, with melody. The music was varied in character, and was partly instrumental alone, and partly instrumental and vocal. The verdict on the part of all, whose privilege it was to be present, was that the performances were in every way excellent. Miss Conkling was universally commended as a thoroughly good teacher, and her pupils, all thought, reflected great credit upon their instructress. After the concert the Bishop made a brief address, in which he spoke of the workmen, the material and the work. He emphasized the fact that education is the drawing out what God has already stored up in the child in the body, intellect and soul. He showed that any system of education, which does not contemplate the whole of our composite being is partial, and so far defective. He pointed out that in St. Agatha's school, Springfield, and the diocese had a treasure, which he urged all to prize, and to show their appreciation of its worth by lending their active corporation in extending its patronage, and helping it with endowments and gifts. The Bishop then introduced in a few well chosen words his excellency, the Governor of Illinois, and the Governor responded in a speech of hearty commendation of the school. He made himself at home with the young people, and secured their sympathetic attention in the evident satisfaction which he showed in all that he saw and heard.

Mrs. Oglesby and the Governor's family, Judge Baker, of the Appellate Court, and other eminent persons were present.

One word in reference to the school. It is presided over by two principals, as a family is governed by husband and wife, and these are admirably fitted by contrast in character and temperament to work together. The one supplies what the other lacks.

The design of the school is to be thorough, not showy. The accommodations will for the present allow the reception of not more than fifteen boarders.

The house now occupied by St. Agatha is historic. Infit President Lincoln was married, and in it Mrs. Lincoln died. There is only one building between it and the magnificent State House of Illinois, and the immense sweep of lawn studded with trees, which surrounds the venerable mansion, gives the school seclusion even in a large city, and fresh air, and ample space for out door-exercise. We hope that St. Agatha's school will soon become more widely known.

**DANVILLE—Holy Trinity.**—The Bishop visited this church, the Rev. Frederick W. Taylor, rector, on the Nativity of St. John Baptist and confirmed a class of eleven, nine boys and two girls. Eight of the boys were members of the surpliced choir. The Bishop preached to a large congregation.

**A Wonderful Substance.**—The results which are attending the administration by Drs. Starkey & Palen, 1109 Girard St., Philadelphia, of their Compound Oxygen for Chronic diseases, give new surprise to both patients and physicians every day. Nothing like these results has heretofore been known in the treatment of disease. If you have any ailment about which you are concerned, write to them for information about their new Treatment and it will be promptly furnished.

**ADVICE TO CONSUMPTIVES.**—On the appearance of the first symptoms, as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on Consumption send two stamps. World's Dispensary Medical Association, Buffalo, N. Y.

**LADIES** who value a refined complexion must use Pozzoni's Powder. For sale by all druggists.

**A FLOURISHING INSTITUTION.**—Don't fail to read the advertisement of Knox College, Galesburg, Ill., in another column of this paper.

"YES, the other may be 'just as good,' perhaps, but I prefer N. C. Brown's Ess. Jamaica Ginger.

**AYER'S AGUE CURE** is a powerful tonic bitter, composed wholly of vegetable substances. Its action is peculiar, prompt and powerful, breaking up the chill, curing the fever, and expelling the poison from the system, yet leaving no harmful or unpleasant effect upon the patient. Sufferers from chills and fever who have used quinine as a remedy will appreciate this.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

"THAT tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

**THE VOICE OF THE PEOPLE.**—The people as a whole, seldom make mistakes, and the unanimous voice of praise which comes from those who have used Hood's Sarsaparilla, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based entirely on what the people say Hood's Sarsaparilla has done. Send to C. I. Hood & Co., Lowell, Mass., for book containing statements of many cures.

**THE BILIOUS,** dyspeptic or constipated, should address, with two stamps for pamphlet, World's Dispensary Medical Association, Buffalo, N. Y.

**EASE AND LUXURY.**—You have heard of the Hamilton Chair, but if you have never seen or used one, you do not know what comfort and ease are. Man is never satisfied. Continually desires a change. This chair is capable of thirty-three changes of position. A chair by day, a bed by night. Rest for the weary, a joy to the sick—solid comfort. Read the advertisement.

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

**ROYAL**



**ROYAL**  
FULL WEIGHT  
ROYAL BAKING  
ABSOLUTELY PURE

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**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.

**FANCY WORK.** Profitable and Permanent Employment furnished Ladies and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

**"THAT"** Liniment instantly relieves the pain of BURNS, WOUNDS, SCALDS, and heals without SCAB. Garden & Minor, Prop's, Belmont, Wis. Sold by all druggists.

**Canfield Seamless Dress Shields**



are elastic, seamless, waterproof, absorbent, odorless, strong, yet soft as kid, do not wrinkle, chafe or rip. The sales are double that of any other Shield made in the U. S. or Europe.

Samples sent free on payment of 50 cents

**The Canfield Rubber Co., Bridgeport, Ct.**

**OPINIONS OF THE PRESS.**

*The Pacific Churchman.*

**SEPARATE ORGANIZATION.**—Bishop Whittle advocates in his convention address the setting up of a distinct "church" (i. e. sect) for the colored people of the south after the example of "the other denominations." This is about a fair specimen of the depths of Churchmanship in that quarter. It would doubtless be a convenient way to dispose of Mrs. Buford's troublesome work among the poor negroes. By all means let us have a new sect—the A. P. E. Denomination.

*Church Bells.*

**THE CHURCH'S FUTURE.**—The Church's future must be felt henceforth to be in the hands, under the guidance, favor and blessing of Almighty God through the Chief Shepherd, of every individual member of the Church, to be, however, guided and controlled by the bishops and convocation. The Church of the future must see every member of the same in his vocation and ministry, whether layman or bishop, or priest or deacon, truly and godly doing his utmost in advancing the kingdom of our Lord and of His Christ. Let this be done prayerfully, lovingly and thoughtfully. Let the princes of the Church attentively watch proceedings, inaugurate them, give advice about them, and, when they have been found successful, put their *Imprimatur* upon them. And then it may be hoped that the Church of the future, although not even then quite all that she ought to be, will be found to have approached much nearer than she now is to the ideal at which she ought never to cease aiming, namely, the becoming what God's Providence intended her to be, the one branch of the Catholic Church of God in this land. Let laity and clergy be up and doing.

*The Irish Ecclesiastical Gazette.*

**THE SYMBOL OF THE CROSS.**—The different way in which the symbol of Christianity is regarded in this country and in England is remarkable. Not a few Irish Churchmen seem ashamed or afraid of the cross; they fear lest the weakness of their Protestantism should not stand the temptation to worship it; in England, on the contrary, Churchmen look on the cross as St. Paul looked on it—the most glorious outward embodiment of Christ's salvation. "God forbid that I should glory save in the cross of our Lord Jesus Christ." It is impossible to believe that the man who wrote these words would have disapproved of the use of the material symbol. Archbishop Trench was precluded by the Canons of our Church from accepting an archiepiscopal crozier, but we find Churchmen of all schools of thought united the other day in England in offering a crozier to the Archbishop of Canterbury. The English Primate, in acknowledging the gift, alluded to the regard which was felt for this symbol by Archbishop Warham, the patron of Erasmus, and the Prelate who, as President of Convocation, swept away the cobwebs and usurpations of the See of Rome from the Church of England, and also by Archbishop Crammer. The pattern of the cross, he also noticed, was similar to that impressed upon the old parchment records which so minutely described the details of the consecration of Archbishop Parker in Queen Elizabeth's time. Thus it is seen how little the English Reformers, some of whom sealed their Protestantism with their blood, shared in this Puritan abhorrence of the cross.

**Ayer's Cherry Pectoral**

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

**Saved My Life,**

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

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and the inconvenience is soon forgotten."

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