

The Living Church.

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

Vol. VIII. No. 10.

CHICAGO, SATURDAY, JUNE 6, 1885.

WHOLE No. 344.

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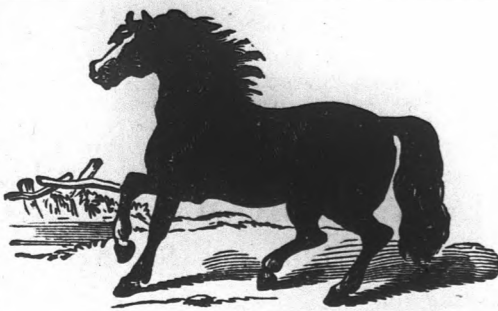
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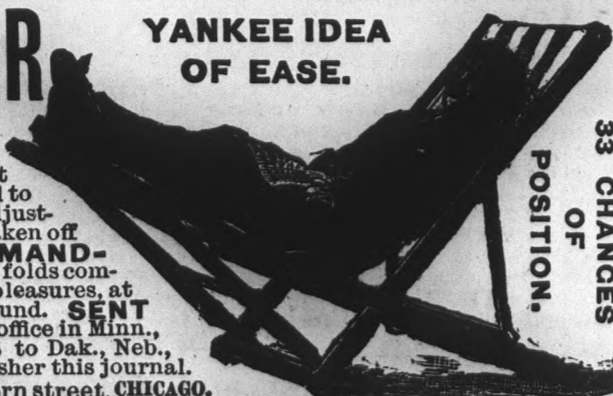
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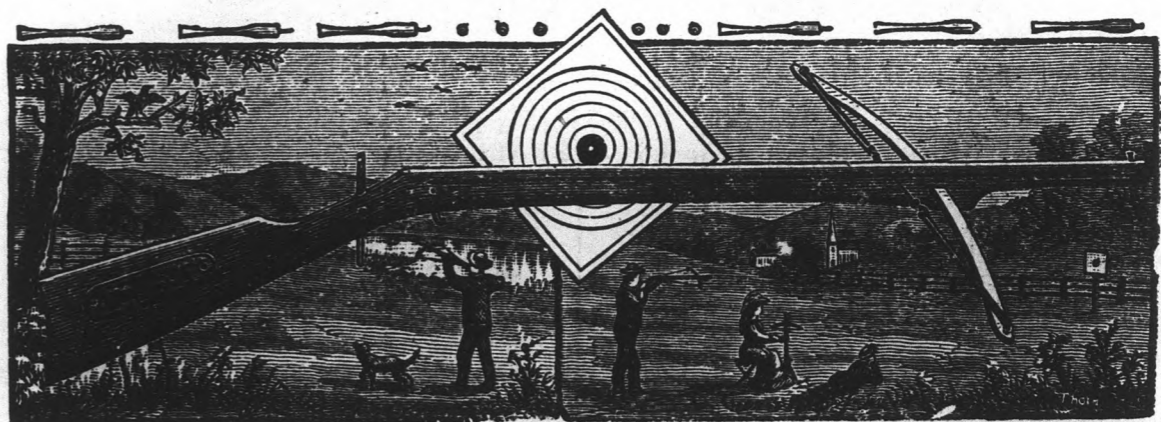
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The Living Church.

SATURDAY, JUNE 6, 1885.

NO LIFE FOR NAUGHT.

BY E. S.

An insect on the underside a leaf,
Its home, its world, that yet unnoticed falls
From some great tree that stretches wide
its arms
And to its shade the grateful cattle calls:
Less than the least of worms like this am I,
Yet known and cared for by one watchful
Eye.

Or stood that tree deep in some forest vast
Where myriad leaves bud forth and live
and die,
Then in the dust, in fragrant billowy heaps,
Trod by chance wayfarers, unnumbered
lie:
Such, Lord, am I, and yet my very dust
I know that Thou wilt keep, a sacred trust.

Perhaps the worm that lives its little day
On that green leaf, a thread so fine may
spin
That, wrought in some rich fabric, it may
deck
A queenly form, and words admiring win:
Even so Thy grace can take some word of
mine,
And in Thy Bride's own raiment let it shine.

Perhaps from that forgotten, mouldering
heap
Some little seed, by bird or wild bee
brought,
May spring up to some flower of beauty
rare;
Then was that little leaf's short life for
naught?
So would I sleep, forgotten in my grave,
While o'er my head such flowers of beauty
wave.

A speck, a mote among unnumbered worlds
And countless ranks of being, such our
lot;
What can we hope, a while our part to play,
To weep, to laugh, then die and be forgot:
Yet has each life its place, its work, its
crown,
Its just reward, its endless, sure renown!

NEWS AND NOTES.

WHAT does *The Christian at Work* mean by saying that the Primate of all England rejects the Apostolic Succession theory? Dr. Benson has always been noted for very high views on this subject.

AN esteemed correspondent points out that in a recent note on repetition of surnames in the Episcopate of our branch of the Church, I missed a triplification of one name. There are three Williamses; Quebec, Connecticut and Japan.

ONE of the schismatical "Church of England" congregations in Scotland, St. John's, Dundee, has just applied for admission into the established Presbyterian body. The application was not, however, received by the Synod with very much enthusiasm, and action on it was postponed.

DECORATION DAY cannot fail to bring to mind the verse of Maccabees: "It is a good and wholesome thought to pray for the dead." It is a grand, inspiring sight to see a whole nation standing by the graves of its departed heroes, a proof of an innate belief in the communion of saints, a belief which here below is only correctly taught by the Catholic Church, and can only be realized in the happy security of her holy fold.

THE reporters of the daily press, are strong in epithets. In the first paragraph of an account of the recent Chicago Convention, may be found the following:

"Scholarly and eminent Whitehouse;" "Able and evangelical McLaren." A new title was found in the same article for one of the most respected priests of the diocese, "The Almost Venerable Canon George C. Street." This last reminds one of Sidney Smith's suggestion for a title for Rural Deans: "Rather Reverend."

As an instance of ecclesiastical snobbery, I mentioned in this column some time ago the case of the North London clergyman who announced that he would hold Confirmation classes for ladies in the rectory at 3, and for women in the school-room at 8. Here is another and better instance: "There will be an amateur Concert and Ballet under distinguished Patronage: the Ballet will be danced entirely by the children of ladies!"

POOR Hugo. A Catholic-Infidel, a Royalist-Communard, yet a true king among men. Politically and socially, his life was a series of errors, even crimes; but no greater poet has ever sung upon earth. His conceptions were always lofty, often sublime, and his verses for the last half century have had the power Homer's had, of moving masses to tears, to laughter, to action, as their author wished.

TO "SECULARIZE" a church in order to bury an infidel in it, is a peculiarly French idea. The civil power must be able to do anything and everything. Now that poor Hugo is buried, shall we see "Father" Grevy, the weak-kneed non-entity who fills the presidential chair, vest himself in cope and mitre, or why not tiara; and reconsecrate the desecrated Pantheon?

THE Established "Church" of Scotland will soon share the fate of the Irish Establishment. The two rival Synods, Kirk and Free, have just been in session. The former of course was unanimously in favor of the existing state of things, while the latter, equally of course, was just as unanimously in favor of the change. It is understood that Mr. Gladstone will leave the matter in the hands of the Scotch people, and it is certain that the adherents of the Kirk no longer form a majority of the population. It is worth noting that the voluntary body, the Free Church, raised last year for its work a sum nearly double that raised by the Kirk.

It seems incredible that Professor Swing of Chicago could have got off the following nonsense, but the English papers quote it as an utterance of the eloquent and fascinating heresiarch:

The poor walk along the streets built by the rich; they walk through parks which have been beautified by the rich; they walk through streets brilliantly lighted by the rich; they send their children to schools, where they get an education, towards the support of which they pay not one penny; the taxes paid by the rich build up and beautify the city and add the comfort of all.

There is only one theory of social economy known to mortal man which approaches in foolishness the above extract. Some Englishmen seem to have honestly convinced themselves that farmers and laborers could not possibly till the soil unless they have a number of landlords to whom they can pay rent.

THE hunting of the Rev. Dr. Stuart Muir for heresy, already spoken of in this column, is being prosecuted with unabated vigor by the Free Church

Synod of Scotland. Some of the charges against the reverend doctor are of a very curious description indeed, and may serve to prove to the uninitiated how exceedingly difficult it is even for a Scotch minister to escape the suspicion of Romanizing tendencies. For instance, Dr. Muir is accused of having "declared that a man required great teaching and a great brain in order to be convinced that he was a sinner," also "of being photographed in priestly attire and holding a crucifix in his hands," and lastly of "having offered up prayers in public for Martin Luther and Mr. Gladstone," neither of which personages, it seems, meets with Dr. Muir's approval. The church to which the Doctor belongs certainly does not seem to be free in anything but the name.

THE "laicising" mania in France is insatiable. The religious orders have been expelled, hospitals and regiments have been purged of their chaplains, schools of their religious emblems, colleges of their theological professors. But one insult remained—flaunting itself at every corner—the word "saint," to wit, in the names of streets; and it is against this, therefore, that the cry is now raised. A voluminous report on the re-naming of Paris streets has just been presented to the Municipal Council by one of its members, in which the prominent feature is a proposal for a wholesale unfrocking of the saints. In some cases, indeed, the obnoxious word is to be left, owing to secular associations; Sainte-Beuve, for instance, and Saint Simon are still to have streets called after them, but the Faubourg St. Germain, the Faubourg St. Antoine, the Rue St. Vincent de Paul, and so on, are all to be purged of the clerical taint. The Boulevard des Capucines, too, is to follow the religious orders themselves into "Coventry." Whether the Municipal Council will endorse this "Index Expurgatorius" remains to be seen. Some of the papers want to know whether the council cannot find "laicising" work to do of a more practical kind; one almost wishes it could, so that the streets at least might escape.

S.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXVI.—THE ATTITUDE OF DISSENT TOWARDS EPISCOPACY.

Very different from the authoritative and Catholic reformation of the English Church were the revolutionary Protestant reformations on the continent, which broke altogether with the past and lost the divinely commissioned ministry of the Church. Far be it from us, however, to condemn a movement which, though less successful, was as earnest and sincere, and, from the greater abuses of Rome on the continent, more imperatively necessary than our own reformation. The candid student of history, however, must admit that for the Lutherans and Calvinists to leave the corrupt and tyrannous papal Churches in Europe was one thing, but that for English Christians to behave in the same manner toward the already freed, purified, and comprehensive

Catholic Church of England was another and a very different thing.

The changing attitude of those who left the Historic Church, toward the Apostolic Ministry is, to say the least, remarkable and instructive. (a) First they revered the Episcopate, longed to retain it, and when they found they had lost the Apostolic succession, sought earnestly to recover it. It is well known how Luther and Melancthon believed in Episcopacy. Their confession of faith, speaking of bishops says: "The Churches ought necessarily, and *jure divino* to obey them." Melancthon wrote: "I would to God it lay in me to restore the government of bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved." Beza protested: "If there be any (which you shall hardly persuade me to believe) who reject the whole order of Episcopacy, God forbid that any man of sound mind should assent to the madness of such men." Calvin in his commentary on Titus (I. 5) admits that there was no such thing as "the parity of the ministry." Again he says: "If the bishops so hold their dignity, that they refuse not to submit to Christ, no anathema is too great for those who do not regard such a hierarchy with reverence and the most implicit obedience." Says Blondel, a learned Presbyterian: "By all we have said to assert the rights of Presbytery, we do not intend to invalidate the ancient and apostolical constitutions of Episcopal pre-eminence, but that where-soever it has been put down or violated, it ought to be reverently restored." The tremendous testimony of Grotius was quoted above in article XV. It is also well known that Calvin, Bullinger, and other Protestant leaders wrote to King Edward VI in 1549, with a view to securing the Episcopal succession from England. The letter fell into the hands of some Roman Catholics, who forged a haughty and contemptuous reply. ²

Such testimony might be multiplied to any extent. Grotius, Blondel, Chamier, Du Moulin, Casaubon, Beza, Bucer, Le Clerc, Baxter, Doddridge and many more, yielded to the unanswerable argument for the universality of Episcopacy in the early days, and used to place its origin either with the Apostles, or at least as far back as A. D. 150. And it has been shown (article XVII of this series) that if Episcopacy prevailed then it must have prevailed from the beginning, for no such stupendous a revolution could have taken place within fifty years of St. John's death. ³

(b) Then came a period of blind self-vindication, when the Protestant organizations having (as a temporary expedient) set up a non-Episcopal ministry, seemed bound to give it a sort of *ex post facto* justification and validity by boldly asserting that it was, forsooth, the primitive order, and that Episcopacy or *prelacy* (as they preferred to call it) was a corrupt and tyrannous usurpation. This assumption had to be backed by the most arbitrary exegesis of Holy Scripture, and the most amazing handling of the Fathers imaginable—it was indeed *translating* them "by the hair of the head over to the side of

(1) Augsburg (part I, Art. 22.)

(2) See Kip's Double Witness, p. 79.

(3) This attitude of dissenters toward Episcopacy has been well shown by Bowden, Mines, Kip and others in their well-known books.

Presbyterianism." This process reached its climax in the early part of this century, when Dr. Miller (for example), blindly and recklessly proclaimed that "for the first two hundred years after Christ" Episcopacy was unknown to the Church, but that "toward the close of the third century"—[Hear it, ye that have sat with me at the feet of St. Paul and St. John, Ignatius, Irenaeus, Tertullian, Cyprian!]—"toward the close of the third century prelacy was gradually and insidiously introduced." (!)

Again he says: "We find no evidence whatever within the first FOUR (!) centuries that the Christian Church considered diocesan Episcopacy the Apostolic and primitive form. * * * It is not true that any one of the fathers within the first four centuries, does assert the Apostolic institution of 'prelacy.'" Dr. McCleod of New York, even claimed that the sin of Episcopacy was so great that no bishop could be a minister of Christ, and that all ordinations by bishops, were null and void.

Those were days of ignorant, bitter and unreasoning hostility to the Church, when our foes cried, "Down with it, down with it, even to the ground!" I thank God, there is more kindness and candor as well as more truth and light, in the ecclesiastical controversies of today.

(c) The extreme anti-historical, anti-catholic, anti-scriptural position of Dr. Miller and his school, has now given way to a sounder scholarship among dissenters, and a better, though not yet perfect, appreciation of the overwhelming evidence on the side of primitive Episcopacy.

Dr. Schaff, a scholarly Presbyterian divine, and a profound student of Church History, in speaking of the Angels of the Seven Churches, frankly remarks: "The impartial reader must allow that this phraseology of the Apocalypse, already looks towards the idea of Episcopacy in its primitive form; that is, to a monarchical concentration of governmental power in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole.

"This view is confirmed by the fact, that among the immediate disciples of John, we find at least one—Polycarp—who, according to the unanimous tradition of Irenaeus (his own disciple, himself a bishop), of Tertullian, Eusebius and Jerome, was, by Apostolic appointment, actually Bishop of Smyrna, one of the seven churches of the Apocalypse.

"Add to this the statement of Clement of Alexandria, that John, after his return from Patmos, appointed bishops; the epistles of Ignatius at the beginning of the second century, which already distinguished the bishop from the presbytery at the head of the congregation, and in which the three orders pyramidically culminated in a regular hierarchy. * * * * *

"And we assuredly have much in favor of the hypothesis, so ingeniously and learnedly set forth of late by Dr. Rothe, that the germs of Episcopacy are to be found as early as the close of the first century, and particularly in the sphere of the later labors of St. John. * * * In addition to this, however, the Episcopal system was simultaneously making its way also in other parts of the Church. * * *

"If now we consider in fact, that in the second century the Episcopal system existed as an historical fact in the whole Church, east and west, and was unresistingly acknowledged, nay, uni-

versally regarded, as at least indirectly of divine appointment, we can hardly escape the conclusion that this form of government grew out of the circumstances and wants of the Church at the end of the Apostolic period, and could not have been so quickly and so generally introduced without the sanction, or at least the acquiescence of the surviving Apostles, especially of John who labored on the very threshold of the second century, and left behind him a number of venerable disciples. At all events it needs a strong infusion of skepticism, or of traditional prejudice, to enable one in the face of these facts and witnesses to pronounce the Episcopal government of the ancient Church a sheer apostasy from the Apostolic form, and a radical revolution."⁴

Again Dr. Schaff says: "It is a matter of fact that the Episcopal form of government was *universally* established in the Eastern and Western Churches as early as the middle of the second century."

Dr. Fisher of New Haven also says: "All candid scholars must concede that the Episcopal arrangement in the form described may be traced back to the verge of the Apostolic age, if not beyond."

The concessions of Mosheim, Gieseler, Neander, and Hase, are scholarly and candid, and show that any fair view of antiquity compels the admission of the universality of Episcopacy. Their testimony is too long to quote here,⁵ so I give but a single sentence from Mosheim, and one from Hase. The former says: "The order of bishops could not have originated at a period considerably more recent than that which gave birth to Christianity itself." And Hase says: "The Episcopate was the divinely appointed pillar which sustains the whole ecclesiastical fabric."

AN IMPORTANT CONSIDERATION.

If Christ appointed any ministry at all for His Church, it must be that ministry which, existing in the early Church, has perpetuated itself through the ages.

The only ministry which, as an historical fact, has so perpetuated itself, is the *Episcopal ministry*—it, and it alone, has organic connection with those to whom Christ gave the divine commission.

Has that ministry no authority? Has it no claims upon Christian men? Let us reflect.

(4) Schaff's *Apostolic Church*, pp. 539-541, quoted in that new and most convincing little book "Plain Footprints, or Divers Orders Traced in the Scriptures," by Rev. H. R. Timlow. (P. 10.)

(5) See these and many other like witnesses in "Plain Footprints," chapter 1.

WITH THE GRAIN AND AGAINST THE GRAIN.

We all know the meaning of these words. In material things it is well comprehended. Every artizan in woods, metals, precious stones, etc., and every mechanic in more common work soon find out the difference between "with the grain and against the grain."

The expression has a meaning beyond material things.

In social and home life, we soon discover this. We find there is a kind, conciliatory way of acting in harmony with those around us; not requiring, by any means, uniformity in taste or opinion, only patience, forbearance, and other good qualities which make up good breeding; for, after all, in a broad sense, it is good breeding which makes the flow of common life to be smooth and pleasant, or in other words to "run with the grain."

There is no need of describing the

ways and manner of the man who impedes this even flow; he is a well known character, and society justifies the distinction I would make between him and the well bred man in calling him a "cross-grained fellow."

The physician of our day has learned that it is not wise to run "against the grain" in disease. He says "disease must take its course" and directs his efforts to assist it in its flow and escape through the natural ducts and outlets; whereas the ignorant practitioner will clog and throw back the poison or fever to the seats of life. He is going "against the grain."

The merchant or shop-man directs his efforts to go with the grain of taste or fashion, and will soon come to ruin if he go "against the grain" in catering for the market. This holds good in all sorts of business, and especially those in which the whims and caprices of others are concerned.

These are very trite illustrations of a plain fact that there is such a thing as "going with and against the grain." These thoughts may be extended, as for instance in the loss of property or failure in enterprises. I am confident that he who realizes the force of his own qualities, such as courage, perseverance, etc., or in other words works "with the grain" of his own nature in its best aspects, is likely to recover his loss and position, when all may be lost by him who sinks in spirit and will not give play to his powers of will.

It is the same with sickness, bereavement, and the varied ills of life. True wisdom consists in "going with the grain" or with that which acts toward recovery, with a serene mind going along, and not with a stubborn will holding back.

If to attain the most happiness in this world be the real desire of existence, then working "with the grain" must be towards the attainment of such an object; and "going against" must tend to its loss; and I contend that "the grain" runs in the course of good conduct; that truth conduces more to happiness than lying, kindness and forgiveness more than bitterness, wrath, clamour and evil speaking.

And now let us advance to a higher plane in connection with life regarded in an aspect infinitely more lofty, as an existence not only in this world but beyond and according to a Divine Order.

I know of no better way of looking at this subject than through the great doctrine of the *Incarnation* as exhibited by St. Paul. He presents to us two Adams, one "the first man" of the earth, earthy, and the other "the second man," "the Lord from Heaven." In the first is death—"in Adam all die;" in the second is life—"in Christ shall all be made alive."

It is not only the teaching of the Bible but it is the sad experience of each one of us that there is a natural federal connection with the Head of our race, a real incorporation by which through descent and without conscious fault on our part each one of us is born to an inheritance of suffering, sin and death. But St. Paul tells us there is a second Head, even the *Man Christ Jesus*, Who has "life in Himself," and that He, by an incorporation just as real, though supernatural, becomes a new federal Head of the family of man.

Now here are the ideas of this paper brought into full light. The "with and against" are brought into vivid contrast through two Persons. One is ours by generation. We may cling to the heritage of evil which belongs to a fal-

len nature, and in so doing go against the other, which is ours by re-generation, and in whom there is the true life. In following the first we go against the Divine plan, our end being despair and death. In going the way of the second we take the Divine direction, the end being hope and the resurrection.

O. W. T

OUR NEW YORK LETTER.

There appears from time to time in the daily papers in this city, varied accounts of the rumored conflict between the Rev. Arthur Ritchie, rector of the church of St. Ignatius, West Fortieth Street, and the Assistant-Bishop. It would seem that the Rev. Mr. Ritchie does not intend to cease from continuing the service on Sunday afternoon of the Benediction of the Blessed Sacrament and the exhibition of the Ostensorium as a part of the ceremony in the Benediction, until the Bishop shows him a law in the Church against it. He maintains that the custom has been recognized in the Church of England and in the primitive Church for centuries. The reverend gentleman further urges that it is even provided for in the first reform Prayer Book of King Edward VI., going back to the time of the Apostles, for which statement there is Justin Martyr. The announcement in the papers that Bishop Potter had issued a letter of remonstrance to the Rev. Mr. Ritchie, is from what we can learn untrue. The Bishop has refused undoubtedly to confirm persons at the church of St. Ignatius until such services be discontinued, but such attendants of Mr. Ritchie's services, who desire the administration of this rite, the Bishop will confirm at the church of St. Mary the Virgin. The reverend gentleman in question has not even denied the participation of the Holy Eucharist to any communicants at this service, but no one comes, because they prefer to be present at the earlier Celebrations. Bishop Potter is to be highly commended for his wise and judicious course, as the Rev. Mr. Ritchie does most assuredly go beyond the spirit of the Prayer Book.

The Rev. Mr. Stevens, an English missionary, spoke last Monday evening at the chapel of the Holy Trinity, in West Forty-third Street, giving an account of the different methods of missions in the old country, and referred to the proposed mission here next autumn. There were three or four hundred present at the meeting who by their rapt attention, showed their appreciation of Mr. Stevens' efforts.

Bishop Seymour administered the rite of Confirmation to a class of five persons at St. Ambrose's, last Thursday evening.

The most stirring event of the week, in Church circles, was the commencement and its attendant exercises at that revered institution of learning, the General Theological Seminary. Never, we may say, were the prospects of the institution so bright in the material, as well as in the intellectual character, of this "School of the Prophets."

On Sunday, May 24, the Rt. Rev. Bishop of Springfield, preached an eloquent sermon at St. Peter's church, West Twentieth Street, before the students, on the words taken from St. John xv and 16 verse, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My Name, He may give it to you."

The Bishop was at his best through-

out the entire discourse, urging those before him, soon to be workers in the Lord's vineyard, to think of the solemn vows and promises they were shortly to give their assent to. They were called of God and not of men. The terrible picture of the "idle priest" which the Rt. Rev. Father drew we can never forget. We wish also that the words which he uttered "were graven with an iron pen and lead in the rock forever," then the unfaithful stewards of "the mysteries of God might take warning." The Bishop struck many a sympathetic cord in the hearts of those present, and we are sure that his words will long be remembered by the class of 1885. One feature in the service of that evening, was that the students had their own music and organist which greatly added to their own devotions and worship.

On Tuesday morning, the 26th inst, there was Holy Communion in the Seminary chapel at nine A. M., and at ten o'clock the dedication of the new Library Building by the Assistant-Bishop of New York, when the bishops with the faculty, the clergy, alumni, trustees, and students assembled in Sherred Hall and walked in procession to the new building about to be dedicated. The Dedication Service opened with that most glorious of Psalms—the xlvi. The Assistant-Bishop spoke for a short time on the importance and advantages of the new library and its significance with the growth of the seminary at large. He was followed by Bishops Scarborough, Seymour, and Gallaher, who enlivened the occasion by their happy and humorous remarks.

It will be very gratifying for the old graduates to know that the old classification of the books in the library has been abandoned for a much better one introduced by Mr. Dewey of Columbia College. The system introduced has this advantage in that it has a catalogue of subjects and authors well cross-referenced. The old library is to give place to the new refectory, which will give the present inmates of the seminary and those that come after, more commodious quarters with all the advantages of light and modern appliances as compared with the cavernous dungeons used for the purpose before. There are rumors which are more than probable that there is to be a residence built for the dean which will front Ninth Avenue. The grounds of the seminary now present a beautiful appearance with the blending of tree and lawn.

Wednesday, the 27th inst, was the grand finale of the Commencement week. At 7 A. M., there was a Celebration of Holy Communion in the chapel, at nine A. M. Morning Prayer, at eleven o'clock the Commencement at St. Peter's church, when, as one of the daily papers facetiously put it, there was the "graduating of young rectors." Forty clergymen, thirty graduates, and about sixty undergraduates, with the trustees and Bishops Potter and Seymour took part in the procession, which started from Sherred Hall across Ninth Avenue to the church. Essays were read by three members of the graduating class which were well written and rendered. At the delivering of the diplomas Bishop Potter counselled the graduates to bestow all the earnestness and devotion to their work, as by these characteristics alone would humanity at large judge them. Of the thirty graduates twenty will be awarded the degree of S. T. B. for remarked success and diligence in their studies. The class just graduated is consider-

ed by many to be one of [unusual promise.

After the Commencement exercises the clergy, graduates, and trustees returned to the new Library Building where a luncheon was served. At half past two there was a meeting of the Associate Alumni at Sherred Hall when some changes of the constitution were made.

LETTERS TO THE EDITOR.

HEAD-GEAR FOR THE CLERGY.

To the Editor of the Living Church:

There are few who will not feel sympathy with "A Sufferer," in his distress at the incongruity of clerical head-gear. I can call to mind an experience very similar to his. It was at a burial, and there were five clergy present. They wore respectively a velvet skull cap, a tall silk hat, a "wide-awake," a college cap and a Roman biretta.

I think all will agree that an ordinary hat looks out of place with a surplice. Your New York correspondent thinks the "mortar-board" least objectionable; but I venture to suggest that a skull cap of elvet or silk is better for three reasons. 1. It is in accordance with old English usage. 2. It is inconspicuous. 3. It is convenient. I might add the further recommendations that it is easily made and inexpensive.

Some covering for the head is very desirable in inclement weather for health's sake. The Roman biretta is hideously ugly and—it is Roman. The skull cap is found in many old pictures of English clergy. Who is not familiar with a portrait of George Herbert in such a cap? And at the present day we have portraits of Dr. Pusey, Archdeacon Denison and many others in skull caps.

Then its simplicity is greatly in its favor. Even the academic "mortar-board" would be apt to be looked upon with suspicion by those with whom it was not familiar; but the most "ultra" Protestant could hardly object to a modest skull cap.

It is easily disposed of on entering church, for it can be folded and put in the pocket. So far as convenience goes it has all the advantages of the traveling cap, while at the same time it is dignified and decent. EUSEBIUS.

May 20, 1885.

OFFERINGS FOR MISSIONS.

To the Editor of the Living Church:

I should like, through your columns, to speak a few words about one of the great questions which now occupies the attention of the Church and to draw the notice of her children to a plan in regard to the same. I mean the question of "missions" both foreign and domestic, and the small amount which is given every year by the "faithful." A small amount indeed, when one thinks of the wealth of her members.

But is the lack of offerings for this object altogether the fault of the laity, or is it not like that of ignorance of Catholic truths, the fault, to a great extent of the priests of the Church? Let me give an instance.

In one of the largest parishes of this diocese of Pennsylvania, a plan was started in the beginning of 1884, by a layman, of opening a subscription book for the parishioners to enter their names, pledging themselves to give, on or before October, 1886, the sum of five dollars, to be applied to missions, no one person being allowed to give more or less than this amount. This plan of course gave the subscribers nearly three years in which to pay. There were

some 600 names out of a communicant list of some 960, obtained in Lent alone. The plan has the approval of the Bishop and it was designed to distribute these enrollment books free of charge, with explanations, to all parishes over the United States, in order if possible, at the next General Convention to place on the altar the sum of one million dollars to be applied as follows:

Fifteen missionary jurisdictions (Domestic and Foreign) \$35,000 each, \$525,000; to Foreign missions in Africa, Haiti, Greece, etc., \$50,000; to work among Indians, \$50,000; to fund for the relief of Widows and Orphans of Clergy, etc., \$50,000; to the great work for schools, churches, hospitals, etc., among the colored people, \$325,000. Total \$1,000,000.

They were distributed as above in this diocese, and I presume in all the others, and yet to mine own personal knowledge, three rectors have not paid the slightest attention to it, one in fact having consigned the book to the waste paper department, and from the utter ignorance of the subject by members of a large number of the parishes, it would almost be safe to say half the rectors in the city have done likewise. There are only left about fifteen months now, for those who have not given it attention, to put into operation a plan which, the writer believes, has proved successful wherever tried, and which, like many others, if only taken hold of with a will by the priests, will help the Church to fulfil that divine command given her, "Go, teach all nations, etc.," and to do the work which is one of her distinctive signs, "The poor have the Gospel preached unto them."

MISSIONS.

"YEARS OF DISCRETION."

To the Editor of the Living Church:

Although being in another diocese, the writer ventures respectfully to take issue with a venerable bishop who has announced that the proper age for Confirmation is fifteen. By whom is it "usually considered" that "years of discretion" are only reached at the age of fifteen? When the writer was confirmed by the sainted McIlvaine, he was a year younger, and it was then usually considered that fourteen was the proper age. But has any one, whether bishop or layman, a right so to interpret the preface of the Confirmation Office as to place a narrower limitation upon the age than is placed by the Rubric in the Baptismal Office?

That rubric which is mandatory, states the proper age for Confirmation as being "when the child" "can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in other parts of the Church Catechism." It is not even required that he shall be able "to say" the whole catechism. Has a bishop really any right to add to these qualifications another, viz., that the child shall be fifteen years of age? Again, as to "years of discretion," surely that means the being able to know what he is about to do or to receive. Any Christian parent who has reared children would be scandalized at the idea that an ordinarily intelligent child cannot understand the meaning of the baptismal vow at a much earlier age than fifteen, and most would place the age rather at five. Indeed I knew a good presbyter, distinguished for holy life and devout conversation, who declared that he could not baptize a child over six years of age as an infant, considering, and rightly, that at that age a child is cap-

able of being taught the meaning of the Sacrament, and therefore should answer for himself. S. J. F.

"SOCIETY OF THE TREASURY OF GOD."

MOTTO.

"Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."—Malachi, iii:10.

To the Editor of The Living Church:

I have issued about five hundred packets of tracts and circulars to the clergy of the American Church. As they number about four thousand, it will take some time to get through with it. On the receipt of a postal card I shall be glad to send them to any one who is interested in the reform of Church finance.

If our motto should remind any layman of the blessings he has received in answer to his returning his tenth to God, I would suggest that I can spend hundreds of dollars in the work of this society, which is not only the reform of Church finance, but bringing to individuals the inestimable blessing of living in conformity with the will of God.

C. A. B. POCOCK,
Hon. Organizing Sec.

Brockville, Ont. Ascension-tide, 1885.

A CORRECTION.

To the Editor of The Living Church:

I read recently with much surprise in my LIVING CHURCH—"A Midnight Hymn of the Oriental Orthodox Church, translated by John Eliason."

I did not know until this moment that my name was "Eliason;" but I do happen to know that I made and contributed this very translation in March, 1879, to the *Oriental Church Magazine*, which was then edited by the Rev. N. Bjerring. There is another, earlier, version of this nocturnal hymn by the Rev. Gerard Moultrie, of which the first verse runs:

"Behold, the Bridegroom cometh in the middle of the night,
And blest is he whose loins are girt, whose lamp is burning bright;
But woe to that dull servant, whom his Master shall surprise
With lamp untrimmed, unburning, and with slumber in his eyes."

It is very beautiful, but not at all faithful to the original. On the whole I think I must cry *eleison* to Eliason!

J. ANKETELL.

New York, May 30.

"EXPERIENCE may be a dear teacher," remarked a clergyman as the contribution box was returned to him empty, "but the members of this particular flock who have experienced religion have accomplished it at very trifling cost. The choir will sing the seventy-ninth hymn omitting the first, third and fourth verses, in order to save unnecessary wear on the organ."

A PLAIN and unschooled man, who had received his education principally beneath the open sky, in the field and the forest, and who had wielded the axe more than the pen, whilst speaking of children, remarked, with true and beautiful simplicity, "The little chips are nearest the heart."

As they were trudging along to school, a five-year-old Boston miss said to her companion, a lad of six summers: "Were you ever affrighted at the contiguity of a rodent?" "Nay, forsooth," he replied, "I fear not for the juxtaposition of the creature, but dislike its alarming tendency to an intimate propinquity."

THE oldest Reformed Dutch Church in the world is said to be in London, near the Bank of England. It was built in 1248 by the earl of Hereford and Essex and is built of stone in the pointed Gothic style.

The Household.

CALENDAR—JUNE, 1885.

7. First Sunday after Trinity.	Green.
11. St. BARNABAS (Apostle).	Red.
14. Second Sunday after Trinity.	Green.
21. Third Sunday after Trinity.	Green.
24. Nativ. of St. JOHN BAPTIST.	White.
28. Fourth Sunday after Trinity.	Green.
29. St. PETER (Apostle).	Red.

SERMON NOTES.

BY THE BISHOP OF BEDFORD.

V.—CONFESION AND ABSOLUTION.

Text: Psalm xxxii. 5.

As the poor child that has its father grieved
Comes weeping back to own its little wrong,
Nor, till the waiting pardon is received,
Dares join the gladness of the merry throng:

So we, with humble voice and low-bent knee,
Would seek our Father in Confession meet,
Still sorrowing till in deep humility
We lay our sins down at His awful feet;
Then listening for the assuring word of peace,
The pledge of mercy, and the stay of faith,
Ah! blessed Gospel message of release,
Full of deep solemn joy!—“He pardon-eth.”

Teach us, O God, as unto Thee we turn,
To set ourselves in Thy all-searching light,
That by Thy mercy we our sin may learn,
And by our sin may know Thy mercy's might!

Church Bells.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XVII.—CONCLUDED.

“Keep still, keep still, Tina,” was all she said, going for a hive into which she would try to entice the truants and murmuring to herself; “I would rather she had perished in the snow than to be stung to death. She will not stay with me, I shall lose her, I know. There is no good for some of us in this world.”

The hive was put near the swarm and Tina stirred a little, for it was getting hard to keep so still. This started some of the colonists, who grew curious about the hive and flew toward it. Tina was too interested in their movements to feel any fear and, presently, between her moving and their stirring, found herself free.

For a long time after this Greta would scarcely let the child out of her sight, and, as time passed on, made more and more of a companion of her, talking long and often of the son she had lost and of all the marvelous things he said and did when he was no older than Tina.

Tina was perfectly sure he would come back, so while she worked and sang, she would stop to talk about him to Greta, and when she skipped outside when work was done, she would run to look if she could see him coming. After a while Greta allowed her to go to the little church, a mile away, and she would treasure every wonderful Bible story she heard to repeat at home, always ending by saying, “if that happened, why shouldn't it happen that he will come back?”

One Whitsun Day Tina came home in a very thoughtful mood. When the noonday meal was over and she and Greta sat outside in the shade of the trees—the bees coming and going all about them—she told in a thoughtful voice what she had heard that day.

“I can't remember all, but he said

over and over again the fruit of the Spirit is love, joy, peace, faith. He said the Spirit of God would come into my heart and fill it full of good thoughts, and help me to do everything so right that I would always be happy. That is if I pushed away wrong thoughts and let the good ones in. But he said some people kept fast hold of the bad ones, so that the Holy Spirit had no room to come.”

Greta's first impulse was to tell the child there was no such Spirit and she need not trouble herself about it; but something stronger than herself checked the words, forbidding her to destroy the child's faith, and she bent her head upon her hands in sudden fear. Then, strangely enough, she thought, the old bitterness went out of her heart, and, opening her arms to the child, she pressed the first kiss she had ever given her, on Tina's ready lips.

If the child had been happy before, she was doubly happy and merry now. Only one thing was lacking—the return of the wandering son. Every day she watched until at last he came. It was a very poor excuse for so long an absence and so much anxiety, that he wanted to make his fortune first before he came back to his mother; but she accepted willingly whatever he had to say, and her last grievance was laid to rest when Tina persuaded her she was not a fairy child, promising neither to be swept off in a whirlwind, nor to fly away with a pair of bees' wings.”

CHAPTER XVIII.

“Since truth is truth, and right is right,
Though fools decry and towards blame,
Stand in the everlasting light,
To-day as yesterday the same;
Let others boast their fair deceit,
The true alone shall prove the sweet.”
—Emily S. Oakey.

The last great festival of the Christian year was marked by an event which the boys would not soon forget, and, indeed, by the majority of the parish for a long time. Many things in Oakland were dated from Trinity Sunday, 18—.

It was twenty-five years since the first service had been held in Grace church. The anniversary was observed with appropriate ceremonies, expressive of gladness and thankfulness for the prevailing peace and prosperity, and there was great rejoicing over the presence of the first rector of the parish—now a bishop in a far distant diocese.

He was a man whose commanding presence and vigor of speech aroused at once the enthusiasm of the boys, and they were delighted when he came into the Sunday school room to talk there. It was wonderful how he noticed everything, and how every little matter interested him. He had heard, too, about the Guild, and, before the opening service, sought out the members of it, admired the badge and spoke words of encouragement.

When he stood up to talk to the whole school there was such stillness that not a word was lost. He told them how pleased he was to see such a school in his old parish, how glad he was to make acquaintance with the children whose parents he had known as parishioners, and then, with an earnestness that they would long remember, he told them that he might never stand there again; it might be the last time he would look into their faces and he wanted his words to them not to be empty words but such as would leave a blessing. “I remember,” he said, “that in my first visitation as bishop, I reached on the eve of Trinity Sunday, a strange little town with a good many

people in it who had almost forgotten that there was such a day as Sunday. But they all received me pleasantly and I had no fears of a small congregation to preach to. It was a beautiful evening and I was strolling about, enjoying the quiet after a good deal of talking, when I was joined by a man who evidently wished to converse with me. He was from the Eastern States and had been brought up in the most rigid manner. When he was a boy all brightness and joyousness had been stricken out of his Sunday, and he was obliged to go to church, read dull books and keep so still that he learned to hate the very name of the day. That, was, pretty bad; but his way out of the trouble was worse. When he grew up he not only ceased to observe it, but he said most of the things he had been taught on that day were not true. He felt very proud of his conclusion, thought he was considerable of a philosopher, and, when he went West, became quite an oracle, an authority as to opinions and ideas in the little town where he established himself.

On the evening of which I am telling you, he, was so communicative that I had little trouble to see exactly what sort of man he was. And I'll tell you what I thought about him at that time. I thought that something—either the notice that I would hold service next day, or something he had read, had brought back recollections of his earlier days, and that he felt a little uneasy about the ideas he was advocating so strongly. I thought if I began to argue with him, as he seemed to desire, it would only make him obstinate and stubborn in propping up his own opinions, so I talked about his early home—I happened to know the town where he was born—about the place where he then was, and various other matters, wishing him good night with the hope that I might see him at the service next day.

The next day, as I told you, was Trinity Sunday. I preached a very long sermon, when I meant to have preached rather a short one, and I'll tell you why—there was no church, you know, only a town hall to preach in and many of the people had no idea of calling me bishop so long as they gave me some other title of respect.

Toward what I had intended as the close of my sermon, I put up my hand to my head for an instant, as I have a habit of doing, and which I suppose gives me a look of considering what I shall say next, when an old man spoke up and said: “Don't skip any, go right on, Deacon; we ain't had a sermon here for many a day.”

You may be sure I was pleased; but I remembered my friend of the night before and feared he might be tired, so I said any one who wished to go home had an opportunity, and, after waiting a minute or two, talked for some time longer.

When I came out of the hall and had shaken hands with a good many, the man I tell you of joined me and said: “I liked it all and could have listened longer, just as I'd read a book; but all that you said about the Trinity, and some of the other things, although t'was very fine, I tell you isn't true.”

I had been preaching, children, what you have been learning from your leaflets today; what you heard preached in church this morning, and I thought if he was'n't convinced by what I said then, there was no use to argue. He seemed a trifle disappointed; but I thought it was not best.

In six months I visited that place

again. There was a larger congregation, children were brought to be baptised, there was a Confirmation and the administration of the Lord's Supper. My sceptical acquaintance came to me with the same personal cordiality as before; but still insisted, “It is not true,” adding, “why won't you argue with me?” “Because,” I answered frankly, “I do not believe it would do any good. You are in no state of mind for fair argument; all you would do would be to obstinately combat what I should say.”

THE CHURCH IDEA.

BY THE REV. GEO. C. BETTS.

The points in controversy, between religious people, ought to be reduced to the lowest possible number.

This may be measurably effected by clear definitions of words and ideas.

Controversies grow, not so much out of statements, as out of interpretations of statements and definitions of words.

If we can get at root differences we will greatly simplify matters in debate. The first, if not the chief, cause of difference is as to the proper conception of the constitution and character of the Church. There are two general heads under which all controversies as to this may be gathered. These may be called the Protestant Idea and the Catholic Idea. The following table exhibits the leading points:

THE CHURCH.

Protestant.

1. Is a human institution with a divine mission.
2. Is an organization for the attainment of Christianity.
3. Is a company of believers.
4. Is a society on earth seeking the kingdom of Heaven.

Catholic.

1. Is a divine institution with a human mission.
2. Is an organism for dispensing Christianity.
3. Is a corporation of believers.
4. Is the kingdom of Heaven seeking men on earth.

Study the above carefully. Note the differences. Look up the meanings of the words *organization* and *organism*, *company* and *corporation*, in some good dictionary.

The foregoing table suggests the place of divergence in the conception of the Church, and each side is responsible for its logical outcome as represented in the government of the body, and doctrines taught, the place and power of the Sacraments, and the ceremonies which illustrate all these, whether they be more or less.

It is clear that, to be consistent, all matters of discipline, of doctrine and of worship, must depend from, and be referable to, the primal idea of what the Church IS.

A similar table, therefore, may be constructed as to

GOVERNMENT.

Protestant.

1. Of human appointment as necessity may require.
2. For convenience of administration, and
3. May be created by the people. Therefore
4. Does not demand, as of necessity, continuous tactual succession from source.

Catholic.

1. Of divine prescription.
2. For directing and controlling administration, and
3. Must descend from the Head. Therefore,
4. Does demand continuous tactual succession from source.

It will hence be seen that the chief difference in government (or discipline)

is the acceptance or rejection of what is called the Apostolic Succession. All other differences, and shades of differences, grow out of acceptance or rejection of this principle in whole or in part.

Thinking carefully of the above (and it is a perfectly fair statement) in view of the best interests of your soul, which side appears to be the safer?

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

BRIEF MENTION.

—DEACON NATHANIEL WILLIS, father of the poet, N. P. Willis, founded the paper, *Youth's Companion*, and the Park Street church, Boston. The latter for a long time bore the name of "Brimstone Corner."

—IN the collection of articles belonging to Mr. W. Terry, of Peterborough House, Fulham, recently sold, was a wax taper said to be the identical one carried in penance by Henry II., to the shrine of Thomas a Becket in Canterbury cathedral. It bears the arms of England embossed upon it. It sold for \$35.

—MANY years ago when the subject of abolishing prayers at Harvard University was agitated, Ralph Waldo Emerson came to the rescue by speaking of the good effect of coming together once a day, in the presence of the Higher Power. His plea was not in vain and the ancient custom prevailed.

—KEBLE HOUSE, a Home School for Girls, has just been opened at Hingham, Mass. It is on the estate of C. F. Shimmin, with a lease of five years at a moderate rent.

—THE teacher was going over the good old story of King Solomon and his wisdom. "Now, dears, who was the great queen who travelled so many miles and miles to see this king?" Silence prevailed in the class. "Why you do know, all of you. The queen who came to see the king?" The name had been forgotten by the class. In order to help them, the kind but misguided teacher began to offer a little assistance; "You do know, I am sure. The name begins with S and she was a very great queen." Just then up shot a little hand and out spoke the triumphant voice of the little auburn-haired girl. She transfixed the listening schoolroom with the following brief statement: "I know, it was the Queen of Spades."

—A GERMAN named Herr Damman, has turned to English history for lessons against papal aggression. He has raked up the ancient British Church which was founded by St. Paul, and was earlier than the Roman Church which was certainly not founded by St. Peter. All papal dealings with England were aggressions on the freedom of this ancient British Church, and the English Reformation was merely an assertion of its long dormant rights. The work is published at Leipzig.

—SIR HENRY TAYLOR, in his lately published autobiography makes this reference to Archbishop Whately: "He was of a gigantic size and a gaunt aspect, with a strange unconsciousness of body; and what is perhaps the next best thing to a manner, he had no manner. What his legs and arms were about was best known to themselves. His rank placed him by the side of the

lord lieutenant's wife, when dining at the castle, and the wife of one of the lord lieutenants has told me that she had occasionally to remove the Archbishop's foot out of her lap."

—DR. WM. M. TAYLOR says that all young men should read, once a year, Canon Mozley's sermon on "The Revelations of Human Judgment."

—THE Orthodox Greek Church of Russia, is doing good work among the Japanese. They have 7,000 converts, 90 churches, 277 chapels, 13 priests, 93 travelling ministers, 1 seminary and 41 pupils.

—IN Plevna, a Turkish young lady having read the New Testament determined to be a Christian, and united with the Bulgarian Church (orthodox). A Mohammedan priest came to instruct her, but she met him with the New Testament, and he retired discouraged. She is an heiress and a strong influence is brought to bear upon her that she may return to her old faith.

—THE *Record of Christian Work*, a paper published by F. H. Revell, (brother-in-law to Mr. D. L. Moody) of Chicago, reprints Bishop Seymour's remarks on "The Preferred Creditor."

—BISHOP HUNTINGTON in a speech before the Congregational Club of Central New York, denounced skating rinks in these terms: "This mad excess which has turned the heads of thousands is but a product of self-indulgence. In the places where this amusement is practised, modesty is allured to immodesty, and virtue falls to vice."

—THERE are 539 varieties of human speech employed by the natives of the Indies. The Bible has been translated into 68 of these tongues.

—THE *Evangelist* ridicules the ministerial practice of saying, "if you please" in prayer meetings and elsewhere. "Brother Smith, will you pray, if you please," is in its estimation belittling speech. How naturally all this could be avoided, if we all would follow the Church's way.

—THE Russian Judge of the Court of Assizes in Odessa, has sentenced a peasant, who is one of the sect of Stundists, to three years and nine months' imprisonment, for saying that the ikons or holy images in the churches are simple idols, and that those who pray before them are idolaters.

—LONDON Society is talking over Mr. Gladstone's eccentricities. He visits second-hand book stores, and makes large purchases of antiquities.

—A DENOMINATIONAL paper makes this summary of reasons for taking religious papers: 1. Church members who take religious papers, are much better informed in religious matters than those who do not. 2. Church members who take religious papers are more liberal in supporting the cause of Christ, than those who do not. 3. It is a fact that Church members who read religious papers, are the best Christian workers.

—THE English *War Cry* has this news from the town, Norwich. "Tremendous farewell meetings at the rink on Sunday, place all ablaze, souls in the fountain. March at half-past nine o'clock. Public houses turned inside out. Great farewell tea on Monday, terrible crush to get in at night to hear. Wonderful enthusiasm. Soldiers going up. Look out for report."

—"WELL," said a bridegroom to a minister at the conclusion of the ceremony, "how much do I owe you?" "Oh, I'll leave that to you," was the reply, "you

can better estimate the value of service rendered." "Suppose we postpone settlement then, say for a time. By that time I shall know whether I ought to give you a hundred dollars or nothing." "No! No!" said the clergyman who is a married man himself, "make it three dollars now."

—JOHN RAE, author of "Contemporary Socialism," says: "The spread of socialism has been more rapid in America than in Germany. This is striking, since Germany is the original seat and rallying ground of socialists."

—A SHORT time ago, a Roman congregation declared void a marriage duly ratified by an acknowledged priest, between a young Greek and a French woman, on the ground that it was contracted under the special instigation of the devil and could not, therefore, have sacramental efficacy.

—BOARD SCHOOL EXAMINER: "And who were the Apostles?" Minutely advanced scholar, "Please sir, they were the wives of the Epistles."

—THE rule of the late Edmond About in correcting the proofs of his writings was as stated by that writer himself: "If I come to a sentence or even a word which I should not like my daughters to read I at once strike it out."

HINTS FOR HOUSEWIVES.

BROWN BREAD.—Two cups of cornmeal; one cup of rye; two cups of sweet milk; one cup of sour milk; two thirds of a cup of molasses; one teaspoon soda put in molasses; little salt. Put in round tin and steam three hours. Do not cover.

BRUSHES FOR VELVET.—Very dainty brushes for use on velvet, which make pretty and useful presents, are made in this way: Take a strip of hair-cloth, no matter if old, one and one-half yards long and five inches wide, ravel one and one-half inches on each side of the piece, and then roll the strip up tightly and tack it. You will have a brush from the ravelled portion at each end of the roll. At each of the unravelled parts tie around it a bit of scarlet satin half-inch wide ribbon, with a little bow, and put a three-inch strip of the same between to hang it up by, the ends of the loop being hidden under the bows.

DAISY TIDY.—Cut out of stiff, white material forty-one pieces the size of a silver half-dollar. Cover these with serpentine braid, beginning on the outer edge, and sewing each point down until near the centre. Make a tuft of yellow worsted, and fasten in the centre of each. Make four squares of nine in each, catching lightly one or two points of each daisy. Make a cross of two pieces of red ribbon, each piece two inches wide and thirteen inches long. Hem the ends to a point. Fasten a daisy on each point of ribbon, and one in the centre. Now fasten one of the squares of nine daisies in each of the corners, which will make your tidy nearly square, though each point of ribbon should extend out a little further than the daisies. By using these colors the daisies will look very natural, and you will have a beautiful and easily-made tidy.

Another.—Procure some fine white tape and a few knots of yellow worsted. Cut your tape into pieces fifteen and one-half inches long. With the aid of your tape measure and pencil mark off upon one edge of the tape dots one inch apart; mark the other edge in the same way, these dots alternating with the first, and place a third row of dots midway between these two along the centre of the tape; join the ends, and with a strong, white thread gather the tape by taking a short stitch where each dot appears, and carrying the thread from one to the next. If done rightly the gathering thread will form a series of points. Draw the thread and fasten it, thus forming a flat ring of quilled tape, with a small opening in its centre. For the centre of the daisy, wind a thread of the worsted around your finger fifteen or twenty times, slip off and tie a bit of thread tightly around the little cluster of

loops, cut open at each end, shear it off smoothly with the scissors, and you will have a flat, fuzzy tuft one inch across; fasten this over the centre of your daisy and the flower is complete. Make nineteen and sew together in the following manner: 1. four daisies; 2. Five daisies; 3. Four daisies; 4. Three daisies; 5. Two daisies; 6. One daisy. Finish with cord and tassel of worsted, looped and fastened from the three points.

KNITTED FLOOR RUGS.—Good firm floor rugs can be made in the same manner as table or stand covers, using woolen rags instead of the lighter fabrics. They require extra strong needles, as the woolen strips, unless cut very thin, are much more weighty, and would otherwise bend the needles. Such rugs are very durable, and with taste in combination of colors are pretty enough to place in almost any room. They can be finished with a home-made fringe across the ends, or all around, as one fancies. A scalloped row or two of firm broadcloth pinked on the edges is an inexpensive finish. One advantage of these mats over some others described in previous papers is, that these can be very quickly made, and when done are sufficiently firm to keep in place without any linting. They can also be turned without any trouble when they become worn or soiled on one side.

THERE is nothing better for cleaning old carpets and it is also very cheap, than a gall bag. It can be purchased at a city market for fifteen or twenty cents, and for next to nothing of a country butcher. Add a tablespoonful of the gall to a quart of water, or use a little more gall if the carpet is very badly off. Rub the fabric a little piece at a time with a linen cloth wet in the gall water, wash off with another cloth wrung out in fresh water, and finally rub with a dry cloth. In case you cannot procure fresh ox-gall, soft soap and fuller's earth in equal parts, beaten up with a little oil of turpentine, will answer. First moisten a small square of the carpet, rub with the cake, allow it to become nearly dry, when rub with a little warm water and a brush or a piece of woolen cloth; afterwards rinse in clean water, finally rub dry, and smooth off with a dry brush.

PRUNE PICKLE.—Take five pounds of dried Turkish prunes, wash through several waters to cleanse, then put them in a broad-mouthed stone jar, pour over them boiling water, and let them steep until they are plump, like fresh plums, but be sure not to let the skins be broken. Now put on to boil in a preserving kettle one quart of vinegar, one pound and a half of sugar, a teaspoonful of ground cloves, and the same quantity of cinnamon; as soon as the vinegar boils, pour it hot over the prunes, from which every particle of water has been drained. This pickle is a novelty, and particularly grateful in the spring, when the supplies of the store-closet are apt to run low. A yet more economical way of preparing prunes as pickle, which we have just tried successfully, is to use the syrup left from our jar of sweet peach pickle made in the fall. The peaches having been all used, a quantity of spiced syrup was thus utilized, which would otherwise have been of no use at all.

KNITTED SMYRNA LACE.—Cast on fifteen stitches, knit across plain.

First row. Slip one, knit two, over, narrow, over, narrow, knit four, over, narrow, over twice, knit two.

Second row. Slip one, knit two, seam one, knit two, over, narrow, knit one, over, narrow, knit one.

Third row. Slip one, knit two, over, narrow, knit one, over, narrow, knit three, over, narrow, knit four.

Fourth row. Slip one, knit five, over, narrow, knit one, over, narrow, knit one.

Fifth row. Slip one, knit two, over, narrow, knit two, over, narrow, knit two, over, narrow, over twice, narrow, over twice, knit two.

Sixth row. Slip one, knit two, seam one, knit two, seam one, knit two, over, narrow, knit six, over, narrow, knit one.

Seventh row. Slip one, knit two, over, narrow, knit three, over, narrow, knit one, over, narrow, knit seven.

Eighth row. Bind off five stitches, knit three, over, narrow, knit six, over, narrow, knit one.

This finishes one scallop.

The Living Church.

Saturday, June 6, A. D., 1885.

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

It is a sort of fashion with a certain school of writers, to exalt doubt as a means to the attainment of truth. "God likes us to doubt His existence," says one, "if we do it sincerely and honestly." But is not this a mere juggling with words, a subtle using as a plain term, one which is equivocal and misleading? Doubt, as commonly understood, is the antecedent of scepticism. The truth, then, does not ask us to *doubt*, but rather and only to *deliberate*, to weigh considerations carefully and candidly. This is the attitude and the work of the honest inquirer.

WITHOUT the least particle of envy we congratulate *The Church Press* on the prospect of increased usefulness and prosperity, as stated in the announcement of its last issue. The editor made a slight mistake in charging that THE LIVING CHURCH had copied one of his editorials without credit. The article on the University of the South was sent to us by one of the professors in that institution, in his own handwriting. We gave it a conspicuous place in order to give the greatest possible advantage to the University. A duplicate was, it seems, sent to *The Church Press*, and inserted as an editorial, *Hinc illæ lachrymæ!*

THE importance which is attached to "Modern Thought" is, as Dominic Sampson would say, "prodigious!" In the supreme self-conceit of its worshippers, it seems to be looked upon as the centre, circle, circumference, and entire tangential of possibilities, the very "Be-all, and End-all" of philosophy. Hence, strange to say, this floating island, this thing of to-day and not to-morrow, is made the test for anything which does not suit the thinker, for things the most sacred and settled. Even Christianity and the Creeds, Holy Scripture and Catholic doctrine, must be tested by the blow-pipe analysis of the "new criticism"

and be proved to be accordant with "Modern Thought," or be impugned.

THERE are various forms of scepticism in this age, which are armed with keener weapons than those of older times, and will not be put down with the mere cry "infidel." Against these Christianity can hold its own only by the presence and prevalence in the Church of a higher moral and spiritual life. In the absence of that, its strength for defense lies in a clergy intellectually alert, vigorous and reasonably prepared to meet scepticism on its own ground. To this end, theology and philosophy must receive much; more systematic, more practical attention, than they have received hitherto. The only question is, how, with the partial scholastic training given them, and the subsequent dire absorption of all their time and strength in the details of parish work, they are ever to become reasonably versed in either branch.

A CORRESPONDENT calls attention to the great disparity of results in our missions in Japan, and those of the Russo-Greek Church in the same country, as appears by comparison of the accounts given in *The Spirit of Missions*, December, 1884, and in *The Church Press* for the 13th of the same month. It appears that the two Churches began missionary operations in Japan about the same time, 1859, and that their agents have met with the same difficulties and opposition from heathen priests and devotees. In some respects, however, it seems that the Russian missionaries had greater trials than ours, in the fact that some of their converts were bitterly persecuted and cast into prison, while we have never heard that ours were ever so molested. Then again, the Russian mission is reported to have been without a resident bishop until 1881, while ours has had one ever since 1868; the number of Russian missionaries has always been, and is even now, much smaller than ours; and yet, the Russo-Greek mission is reported to have a hundred converts to our one, the statement being "more than ten thousand," while the last report of our missionary Bishop of Yeddo gives the number of our native communicants as just one hundred. We are not prepared to verify these statements, and we venture no explanation, but give the facts as they are given to us.

WE are informed by the Marquette *Mining Journal* that there were to be Prayers for the Dead in the Presbyterian church in that place, on the Sunday preceding Memorial Day. The Rev. Dr. Bonar, the pastor, kindly consented to deliver an appropriate sermon. We quote from the notice, italics ours: The members of the Post will assem-

ble at their hall (Odd Fellows?) at 10 A. M. on that day, and march in a body to the church, where they, in conjunction with their families will listen to the reverend gentleman's discourse, offer a silent prayer for the dead and thank the Giver of all Good for his infinite mercy.

It is true the prayer was to be a silent one, but we cannot believe it will be long, after such a beginning, before parson Bonar and all the elders will be praying aloud in the same strain. From Marquette this germ of Romanism may be propagated to Chicago, and from this great distributing centre it may rapidly find its way to all parts of the Presbyterian world. It is an accepted principle of prognostication that the appearance of one germ warrants the prediction that many more will soon be developed. From this obscure case in Marquette it is perfectly legitimate to infer that the Presbyterian body is honey-combed with Romanism, that all or nearly all Presbyterian pastors are Jesuits in disguise, and that unless something is done to stamp out the disease there will speedily not be left a true blue Presbyterian to tell the tale. Dr. Bonar should be brought up with a round turn, and be made to understand that very great peril to souls is involved in praying for the dead. Whether the peril is to the dead who are prayed for, or to the living who pray, has never been very clearly demonstrated by Protestant theology; but that it is a very sinful thing and very dangerous, all Presbyterians ought to know. The great horror of the sight of a congregation of old soldiers, offering silent prayer for the souls of their dead comrades, should have so impressed the Marquette divine that he would lift up his voice in warning and spare not. He should have broken up the meeting, bidding all to flee from the wrath to come, rather than to allow such dreadful impiety to go on in a Presbyterian meeting-house. Did he? We cannot tell. Anxiously we await further information.

INFIDELITY AS A BASIS OF MORALS.

The plausible argument is often used against the claims of the Christian religion, that men who make no pretense to religion live as honorable and useful lives as Christians do. Individual cases are cited with satisfaction by those who take this view, and no doubt they really persuade themselves that moral principle is quite as good as religious principle for a guide of life and a foundation of character.

But the thoughtful man who should consider the subject without prejudice would easily understand how unfair is the argument and how insufficient is the evidence. We can reasonably infer nothing from individual cases of infidels living among Christians. They were reared

in Christian homes, taught to pray at a mother's knee, inspired with a high sense of honor and purity by the family life which had the Bible for its daily reading and the Prayer Book for its model of devotions. They are surrounded by all the safeguards of a Christian civilization, by all the restraints of a public opinion which, though far below the standard of the Gospel, is far above any standard that has ever been attained by man without the Gospel. All motives of self-interest and self-respect lead a man in a Christian community to live a clean life, to avoid all that is dishonorable and degrading, and to cultivate all that is of good report. Though he does not know it, he is a debtor to Christ and is near to the Kingdom.

The real test of the comparative value of these two bases of action, viz., religion and infidelity, it would be difficult to make in any one generation, inasmuch as in no Christian land is there an infidelity that is not largely influenced in its daily conduct by the religion in which it has been born and bred, and the restraints of which it can never quite escape. The comparison of Christian lands with heathen lands shows on the whole, a grand superiority in the former, though it is not altogether a fair comparison; because in so-called Christian lands a large portion of the people, while they are to some extent restrained by the influences of religion, are not in any real sense Christians, and hence do not contribute anything to the religious life of the country. If we make the comparison between an average Christian community and a settlement of avowed infidels, our religion is at still greater disadvantage, from the fact that the effects of infidel principles must have been greatly modified by the elevating influences of the religion under which these infidels have lived in their youth. With all this disadvantage, however, let us make the comparison.

There is, in the West, a small town of about 500 people, called "Liberal." It was founded some five or six years ago by a colony of "free-thinkers." It was founded to provide a congenial place of residence and resort for those who despise religion and rejoice in "liberty of thought." It has been advertised as the paradise of infidels and the paragon of incorporated virtues. *The Evening Times*, of Fort Smith, Arkansas, calls it, "a moral ulcer, a pestilential cess-pool of concentrated vice, that ought to be expunged from the maps."

Reports of competent and reliable observers have been made public which give to this resort of so-called liberalism the appearance of being the very mouth of hell. Scientific morality has reached its cli-

max there in the almost universal practice of feticide. Profane swearing is generally practiced by men, women, and children. Of the books that are read many are of the class that decency keeps under lock and key. Vile slanders are prevalent. "If one were to accept what the inhabitants say of each other he would conclude that there is a hell, including all Liberals, and that its inhabitants are the devils." There are no schoolhouses in this godless town, and only one mean place of meeting. The infidel league was turned out of the hall for not paying the rent of \$100 a year. Money is freely spent for dances and shows that are corrupting the youth of the surrounding country.

This is the record of the first five years of a community that has no God. To a comparison with this we are not afraid to bring any nominal Christian community on the face of the earth.

MORE ABOUT THE REVISION.

THERE is something in human nature that inclines it to cling to the old though the new is evidently in some respects better. If it were not for this conservative element we should have no peace of our lives; we should, indeed, have nothing old. Everything would be in a continual unsettlement and ferment and nobody would know one day what would be the next. As it is, with all our conservatism the age is restless and given to change. We are "improving," revising everything, and it is safe to say that nearly everything needs revising. But great caution and good judgment are needed in such work, especially in all matters relating to the standards of our religion. We should look to it that the few advantages of revision are not offset by defects which more than counterbalance all the gain promised. The mere modernizing of our antique treasures is not necessarily a good thing. A hundred years from now, for example, the Declaration of Independence may contain words and phrases that are antiquated, but it will be a positive loss to the generation that then shall assume to strike out everything that links that document to the past by means of quaint words that our forefathers used.

This idea of the need of modernizing the language of our old Bible is, we conceive, the great fault of the revision recently attempted in both New and Old Testaments. In the former this mistake was carried so far as to make the adoption of it as a standard almost hopeless. In the case of the latter a more conservative spirit has prevailed. Still, the work of elimination has gone too far, and we are robbed of some of the choicest anti-

quities of our language. This is not to say that the revision is not in the main very good and to be desired, and it is to be hoped that this defect will not in the end defeat the entire work. The present revision may be the basis for a final revision which shall embody all useful results of the scholarship and labor which have been so freely bestowed during the last fourteen years, while it restores to the people many familiar phrases and ancient words which will be otherwise lost to our language. All that scholarship can do has been done. The case now goes to the jury, so to speak, and the verdict will be pronounced by the common-sense of the Christian world.

The abrogation of all archaic forms cannot be justified by the plea that it brings the sacred writings within the comprehension of the unlearned. The greatest difficulties of exegesis are not found in the interpretation of archaic forms of speech. There are passages in the Bible that are "hard to be understood," even by the learned; and the assumption that the whole book can be adequately interpreted to the unlearned by modernizing the phraseology, is absurd. These gems of wisdom must be sought for "as hid treasures." The Bible is a book for study, an inexhaustible mine for every generation. The simple expedient of a word in the margin would obviate all objections to archaic forms, without sacrificing the treasures of antiquity and the few links that bind us to the language of our forefathers.

A list of about a hundred words that have been modernized by the revisers of the Old Testament, is given by one of the American revisers. Of this list more than one-half are words generally understood by readers of the Bible; such words as assay, coast, comely, conversation, cunning, despite, ensue, fenced, goodman, handiwork, let, minish, noisome, poll, prevent, seethe, tabernacle, tired, wench, witty, etc. Everybody knows what is meant by "witty inventions." There is not a child in our Sunday schools who does not know that "quick" means "living" when coupled with "dead." A tabernacle is a tent, the world over; saving health of course means salvation. The modernization of such terms is an impertinence to the average reader. It takes away one pleasant and profitable feature of Bible study, it impoverishes our language, and weakens the force of the imagery which makes the past to live before us. Quaintness of expression without affectation is a quality that is found nowhere else so rich and attractive as in the old Bible. Where this can be retained without sacrifice of truth, it ought to be retained.

Some renderings of the author-

ized version are doubtless misleading and many are incorrect. Of the former may be quoted the term "meat-offering." This was not an animal sacrifice, and the word doubtless conveys to the unlearned a wrong meaning, but the substitute "meal-offering" does not seem to be a good choice. Of the incorrect renderings of words about sixty are enumerated, and most of these doubtless need correction. We do not see, however, why "caldron" should be changed to "pot," "dragons" to "monsters," "coast" to "uttermost part;" but when we find that our "linen yarn" (1 Kings, x: 28) means "droves of horses," we cannot deny that there may be some need of revision. The unlearned reader may be influenced in favor of the new rendering when he discovers that the Hebrews did not "borrow" of the Egyptians "jewels of gold and jewels of silver" (Ex. xi: 2), but "asked" for them. For the "mules in the wilderness" (Gen. xxxvi: 24) he may now read, "the warm springs in the wilderness," and abate his wonder at the extraordinary "find." The owl of Lev. xi: 16, was really an ostrich; the satyrs of Is. xiii: 2 were goats, and the spider of Prov. xxxviii: 31 was a lizard. "The sweet influences of the Pleiades" (Job xxxviii: 31), were "the cluster of the Pleiades," which may be a better translation but it spoils the imagery. The change of "the tabernacle of the congregation" to "the tent of meeting" is a great loss of dignity in diction, though it may be a very exact translation. In Gen. xlix Reuben is represented as "boiling over," not as "unstable."

Other changes of interest will be noted hereafter.

OUR CHICAGO LETTER.

I do not intend to present a detailed account of the diocesan convention held last week, but to give my impressions of the whole proceedings as I was privileged to be a looker on.

When I entered the cathedral on the opening day, Dr. Elmendorf was in the middle of his sermon, appropriate both to the occasion of the convention, and the added function of Ordination to the priesthood. As I came in from the sunshine outside, the effect of the interior of the cathedral was singularly striking,—the earnest preacher with voice and gesture giving force to his words—the crowded congregation—the chancel filled with choristers and clergy—the bishop seated aloft in his chair of office, and the altar with its flaming Eucharistic lights—all combined to make an effective whole.

The office of the holy priesthood was conferred upon the Rev. Frederick C. Jewell and the Rev. Geo. Taylor Griffith, the Bishop singing the *Veni Creator*, as well as the litany in the Ordination service. The former of these gentlemen is the son of the learned Dr. Jewell, rector of St. Mark's, Evanston, and is doing duty at Christ church, Joliet; the second has been ministering at the cathedral since his ordination to the diaconate. The service was all that

could be desired lacking only the delivery with the Holy Scriptures of the sacred vessels when the solemn words are said: "Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto." There was an added ceremony of placing the stole over both shoulders, after Ordination; to include also the presentation of the vessels for the Celebration of the Holy Eucharist, would not be without its teaching. I was pleased to see that there was no pause after the prayer of Christ's Church Militant, and no dismissal of those not then intending to commune, neither was there the usual unseemly rush out of the church at this point. A few however did drop out at odd intervals apparently having no conception of the great privilege of assisting at the Holy Sacrifice. The great body of the faithful however remained reverently present all through, to pray and worship.

The Eucharistic service was conducted with loving care of every detail; the Bishop was Celebrant assisted by the Rev. Dr. Morrison, and the Rev. D. S. Phillips. The Rev. Dr. Morrison acted as deacon, going through the minutiae of ministering at the ablutions with exemplary exactness.

The music of the Holy Office was in every way worthy, anthems and hymns were not forgotten, but the strength of the choir was spent upon the altar music proper, the *Credo*, the *Sanctus*, the *Benedictus qui venit*, the *Agnus Dei*, the *Gloria in Excelsis* all being to figured compositions of good ecclesiastical style.

Such a service is really a diocesan object lesson placed before priests and people. From the isolation of parish life and personal peculiarities men come to see how others minister, and how full of ministered beauty and grandeur is the Liturgy of the Church. They learn something and try in good time to reproduce it. The beautiful service came at length to a close and the worshippers remained in devout attention until the last notes of the recessional hymn died off in the distant halls of the adjacent choir house.

A bountiful luncheon was spread in the same building, by the ladies of the St. Mary's Society, to which all clergy, the lay delegates and their friends were hospitably welcomed. I noticed many old friendships renewed, and many new acquaintances made among the happy company.

The proceedings of the convention passed along as usual. To an outsider it seems somewhat inexplicable, and it is not at all easy to catch the drift of things. Quite a lively debate was had upon the subject of woman suffrage in the parochial affairs of the Church. It seems to be the especial trial of some country clergy to find themselves in contact with men in power who are very cold in their religion. The female soul, if there is such a thing as sex in soul, seems to be more easily reached, and flocks are more easily made up of the more susceptible side of humanity. It is not a pleasant thing to contemplate a number of faithful women doing their best to build up a church, and when it is built, seeing it ruined by easy-going indifferent men, who are necessary to hold the property, and take charge of matters in the vestry. Perhaps the cure for it all, would be to spend more time converting those hard-headed men; the good women for the most part being able to convert themselves. A little more attention to men

and a little more courage in dealing with them, would be the best solution of difficulties. The humorous side of the whole matter is that the women do not want such representation and voting power. This however does not abate the zeal of the self-appointed champions of the matter, who year after year awaken the echoes with a burly heartiness, strangely suggestive of the political stump.

I was surprised to see an increase in the clerical advocates of this un-Catholic movement, and pleased to see the good sense of some vestries who voted diametrically opposite to their rectors in this question.

On the evening of the first day of convention at 8 o'clock, the first annual assembly of the Woman's Auxiliary Missionary Society was held in St. James's church, the Bishop of the diocese presiding. The congregation was large, but might have been much larger without filling the huge church. It was a fairly enthusiastic gathering, and the whole occasion augured well for the success of this association and its splendid work for the diocese and the mission cause in general. The amount of work and contributions aggregated a sum of over three thousand dollars. This in the first year promises great things for the future.

The opening devotions were fully choral, the choir of St. James's being in attendance. Addresses were made by Bishop McLaren, the Rev. T. N. Morrison, Jr., and the Rev. Mr. Applegate. The speeches though able were rather protracted and it was nearly ten o'clock before the interesting address of the Bishop of Fond du Lac, on the Oneida Indians settled in Wisconsin, came to an end. It is a mistake to give all speakers free scope on such occasions, charity to the audience ought to make the rule of fifteen-minute addresses imperative. People living at a distance or out of town get so fidgety and nervous as the evening draws on, that dreariness and wretchedness ensue. When one of the front doors closed with a bang like a cannon in the midst of one of the addresses, the nervous condition of many was shown by the sudden start as if something had happened. The Rev. Mr. Morrison roused a genuine enthusiasm by his remarks, in which he startlingly said that we build churches for ourselves and not for God, and that we ought to build them for the poor and outcast. There is a certain weird sense of truth in the remark, but at the same time there is a desire to reply in self defense "How can we help it; who will build churches at all unless those who want them and can pay for them will build them." A certain turn of mind takes a pessimistic view of everything, and sees even in Church magnificence, a token of that inevitable selfishness without which after all nothing can exist. Good and evil are ever mixed up together, even in churches and church buildings.

The convention closed its sittings on the second day, after enacting some canons and electing some necessary officers. In all treasuries of the diocese there are surplus funds. This is fortunate in view of the inaction of the Committee on Endowment. Ample funds are forthcoming year by year for the support of the Bishop and all other expenses, but yet for all this the diocese of Chicago ought not to let the years pass on without vigorous effort for the endowment of the Episcopate. As I looked at the array of figures in the newspapers giving the amount expended in the diocese of Chicago for the past

year, I thought what an erroneous notion it must give to the general public. The showing is in round numbers fifteen thousand dollars. Now this sum is apt to be taken for the financial exhibit of the whole Church everywhere, within our diocesan bounds. Would it not be wise to include in this public statement the aggregate of all offerings from all parishes, so that the proper showing would really appear. The whole sum last year was \$276,497.30. This year it may be more than even that large amount.

A resolution of an important character was offered by Canon Knowles which was duly passed, requesting the Board of Missions of the diocese to authorize the Bishop to use such portion of the Fund for Diocesan Missions as he saw fit, for the employment of mission priests attached to the cathedral, to work under his direction within the city limits.

The importance of the cathedral as a city mission centre was thus emphasized. If the entire mission fund of five thousand dollars was available for work in Chicago alone it would be but as a drop in the bucket. The cities are the true mission fields, though the work of missions in the rural districts should never be lost sight of.

It seems a pity when the convention of a diocese assembles that the opportunity is not utilized for a wider purpose than even raising necessary mission funds, electing officers, and then adjourning. Features usually found in Church congresses might with advantage be engrafted upon our conventions. It seems a pity to hurry through and get home again when one evening might be devoted to a festival of choirs, with an address on Church music, another to a social meeting, with talks on subjects of general interest. There might also be exhibitions of Church work in vestments, architectural plans, Sunday and day school appliances, and other departments of interest to Churchmen. The wives of clergy and delegates would have something to interest them beside listening to what must be to them disjointed debates and inexplicable routine business. It might also be a time for the public gatherings of Church guilds, such as the Confraternity of the Blessed Sacrament, or the Guild of All Souls. It should in short be a dress parade of the Church in all its branches within the diocese of Chicago.

What a title that "Diocese of Chicago" is! The man who founded the Seminary just completed on Washington boulevard, living still, came here fifty-three years ago. Then there was not a place of public entertainment in the place. It was an Indian Post. He had to ask shelter as a special favor in old Fort Dearborn. That man is alive to-day in this third city of the Union in commercial importance, with a destiny before it as surprising as the change from fifty-three years ago to to-day. "The Diocese of Chicago," what a name for future growth and importance!

The trustees of the new Seminary met on Thursday, the 28th of May. I have been told that the attendance was good and the enthusiasm of the trustees, bishops, priests and laymen, over the beauty and fitness of the structure was very manifest. In addition to Bishop McLaren there were present Bishop Brown of Fond du Lac, and Bishop Knickerbacker of Indiana. The Bishop of Chicago was elected Dean of the Seminary, and an executive committee was appointed to arrange for the opening of the institution on St. Michael and All Angels' Day next, and also to

procure such instructors as they might be able to obtain.

I understand that the available income for the institution is at present only about six thousand dollars per annum. This is very little more than enough to keep the material structure insured, in good repair, aired, heated and lighted, and to pay the wages of necessary help. The magnificent gift of Dr. Wheeler calls for as magnificent an endowment. Two hundred thousand dollars are necessary to make it respectably effective. A professorship in the Western Theological Seminary ought to be a prize to the whole American Church. If the places are filled in a cheap way, unless as an absolute necessity, it will be bad for the Seminary and for the Church. We have so few prizes among us for men of letters and ability, that the whole current of the clerical mind runs toward that combination of mediocrity and tact which is sufficient to insure the success of the average American parish priest. I hope the Western Theological Seminary may be a place of reward for men of real learning and ability. To secure these it wants an endowment and a regularly organized Faculty. It is not easy to get such men, simply for the reason that we have no places of honor or emolument for them when they do appear, and so they huddle off to obscure places where their talents will be forgiven, or find a situation in secular libraries or museums where they can in peace and poverty follow their bent.

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PERSONAL MENTION.

The address of the Rev. Wm. M. Hughes, until October 1st, is care Baring Bros. & Co., London, England.

The Rev. Samuel David Ferguson, rector of St. Mark's church, Harper, Liberia, and bishop-elect of Cape Palmas and parts adjacent, has arrived in this country. His address is 23 Bible House, New York.

The Rev. Dr. Frederick Courtney, of St. Paul's church, Boston, Mass., will deliver the annual address before the Berkeley School, Providence, R. I., on Berkeley Day, June 15th.

The address of the Rev. Wm. Osgood Pearson, is now 998 Saunders Street, Omaha, Neb., he having completed his engagement as priest-in-charge of St. John's, Detroit, and gone to work under Bishop Worthington.

The Bishop-elect of Cape Palmas, the Rev. S. D. Ferguson, may be addressed until further notice, at 23 Bible House, New York.

The address of the Rt. Rev. Bishop Gregg, D.D., is Sewanee, Tenn., until further notice.

The address of the Rev. R. Todd is changed from Chenango Forks, to Whitney's Point, N. Y.

The Rev. Henry K. Rees has resigned the rectorship of St. John's church, Mobile, Ala., and removed to Cave Spring, Georgia.

OFFICIAL.

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

MARRIED.

REED-AVERY.—In Christ church, Saucelito, California, on Tuesday, May 26, by the Rt. Rev. the Bishop of California, assisted by the Rev. Carroll M. Davis, the Rev. Frederick W. Reed, rector of the parish, to Ellie, daughter of Francis Avery, Esq. of Saucelito.

OBITUARY.

BLANDY.—In Huntington, Pa., on April 21st, Dr. Thomas R. Bland, aged 56 years.

BACON.—Entered into the rest of Paradise, from

the home of his daughter, Mrs. E. T. Josslyn, at Niles, Mich., May 22, William Bacon, M.D., aged 91.

WILLSON.—Entered into the joys of Paradise, on the morning of Whitsun Day, A. D. 1885, the Rev. David B. Willson, rector of the church of the Ascension, Bradford, Pa.

Grant unto him, O Lord, eternal rest and let perpetual light shine upon him. Amen.

ROBINSON.—Entered into rest, May 28th at St. Michael's rectory, Naugatuck, Conn., Mrs. Sophronia B. Robinson, aged 76.

STOCKING.—Entered into rest, and in the communion of the Catholic Church, on April 24, Serenus Stocking, Esq., of Westchester, Conn., father of the Rev. Dr. C. H. W. Stocking.

SNOWDEN.—On Tuesday, May 28, at St. John's rectory, Cornwall, N. Y., in her 64th year, Harriet Augusta, eldest daughter of the late Joseph H. Skinner, Esq., of Edenton, N. C., beloved wife of the Rev. W. E. Snowden, rector of St. John's church, Cornwall. Buried in Trinity cemetery, New York, May 30.

"Asleep in Jesus! peaceful rest!"

MISCELLANEOUS.

GENERAL THEOLOGICAL SEMINARY.

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

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

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

SEABURY DIVINITY SCHOOL.

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

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IMPORTANT NOTICE.

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

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THE BOOK OF COMMON PRAYER

Lines copied by the Rev. J. W. Ray, from the inner cover of a Prayer Book in Ascension church, Washington, D. C., supposed to have been written by Charles F. Lumb, 8th December, 1885.

I. I meet thee in my journey everywhere— On the rude mantel of the peasant's cot, In wealth's proud halls—dear "Book of Common Prayer—"
'Mid gilded volumes, thou art not forgot.

II. Whether by widow borne in sober mien, When village bells call young and old to pray, Or clasped with gold, in princely keeping seen Where gay-clad crowds fill up the city way.

III. Along the chequered path of human life, Thou art a wayside comforter to cheer, To soothe with gentle tone, the waves of strife, And wipe from mourner's eye the scalding tear.

IV. By rich and poor thy Litany is read, Thy bold confession from all hearts ascends Thy solemn words above the sleeping dead, Point from the cloud, to where the spirit wends.

BOOK NOTICES.

DIET FOR THE SICK. By Mrs. Mary F. Henderson. New York: Harper & Brothers; Chicago: Jansen McClurg & Co. Price \$1.50.

Mrs. Henderson's name is a sufficient guarantee for the great value of this volume, which will be received with gratitude in thousands of homes.

BIRDS IN THE BUSH. By Bradford Torrey. Boston: Houghton, Mifflin & Co. Pp 300. Price \$1.25.

One of the most entertaining books on bird lore that it has been our fortune to meet with. It is charmingly written by a genuine lover of birds. Even those who have no leanings towards the study of ornithology, will be fascinated and held by the bright, chatty, humorous way in which the author tells about the manners and customs of his feathered friends.

THE DIVINE RIGHT OF TITHES. An Essay by the Rev. Chas. Leslie. Toronto: Rowell & Hutchinson. Pp. 192.

This is a reprint from the edition of 1700, which is being largely circulated by the Society of the Treasury of God, Canada. This society is endorsed by upwards of thirty bishops, and has for its object the restoration of the Law of the Tithe, and the awakening of Christians to a sense of their duty in this matter. This essay will be found helpful to this end, as it treats the subject very fully and shows the force of the obligation both from the Bible teaching and the ancient custom of the Early Church.

NEW LIGHT ON MORMONISM. By Mrs. Ellen E. Dickinson. With an Introduction by the late Thurlow Weed. New York: Funk & Wagnalls.. Pp. 272. Price, cloth, \$1.00.

A circumstantial and succinct account of the fraudulent inception of Mormonism and of the insidious growth of this faith of the Latter Day Saints. The author is a near relative of the writer of the romance which formed the basis of the new revelation and therefore knows whereof she speaks. In the present crisis of Mormon affairs the work is especially timely, and will be valuable in helping to deepen the general disgust in regard to Mormonism.

THE FUTURE OF EDUCATED WOMEN. By Helen Ekin Starratt; and Men, Women, and Money, Frances Ekin Allison. Chicago: Jansen, McClurg & Co. 1885. Pp. 75. Price 50 cents.

An earnest plea for a wider range of activity and a more general recognition of the independence of women; well written, and worthy of attention from all who have at heart the public good. That women need greater opportunity for remunerative work, is generally admitted. That they can have it if they will submit to the conditions of success, no man ought to deny.

We are glad to hear that "Percival's Sponsorship," is to be brought to the notice of Churchmen in some of our parishes by a personal canvas. It is greatly needed and will do good. Bishop Perry says of it: "I am gratified to know that an effort is being made to extend the circulation of Dr. Percival's admirable work on "Sponsorship." I should rejoice if a copy could be found in every Church household and in the hands of every sponsor. The book is thoroughly good and cannot fail to do good."

In the May *Century*, McClellan's Peninsular Campaign was treated broadly by the leading commanders on both sides. In the June number, special events like the disaster to the Confederates at Beaver Dam Creek and the terrible battle the next day at Gaines's Mill are particularly described by General D. H. Hill, and by General Fitz-John Porter, who gained great credit for his manner of fighting two-thirds of the Confederate army with a little more than half the number, at Gaines's Mill. The maps in these papers are probably the most complete and satisfactory battle-maps ever published in this country, and striking pictures and portraits accompany in profusion. General Imboden contributes a striking anecdotal paper on "Stonewall Jackson in the Shenandoah."

FROM a Churchly point of view the most interesting article in the June *Century*, is Bishop Dudley's, "How shall we help the Negro." But then all the articles are interesting.

ONE of the most timely issues in Harper's admirable *Franklin Square Library*, is "Victor Hugo and His Times," by Alfred Barbou. Profusely illustrated. Price 25 cents.

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

THE twenty-ninth volume of *The Century* (six months) has reached our table. No need to say that it would be a magnificent addition to any library.

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.

NOT AS THE WORLD GIVETH.

BY FREDERICK H. KELSEY.

It is useless and wrong to teach that the world has nothing to give, or that what it gives affords no pleasure, and is mean and worthless. Biographies of men in every age teach us that the world has fame and glory for all who can reach and grasp them. A Milton has written his name where time cannot efface it; a Shakespeare has woven a wreath of fame which will not fade till earth has ceased her revolutions; Gibbon, Hume, Alexander, Cæsar—these men left records which will endure while men have minds to study and spirits to admire. And as the fresh ambitions of the young are stirred, it is not strange that they look with longing hearts to those rewards which the world holds out to men. They chase the phantom Pleasure, thinking to satisfy the thirst of their immortal souls, and often find that pleasures lead to sin and end in misery and woe.

But Christianity is distinguished from the world, as Christ was separate from sinners. A holy man has said: "Thou canst not be satisfied with temporal things because thou art not cre-

ated to enjoy them." The highest happiness may be attained only by gratifying our highest aspirations, and that which is highest and best in man is that which is most akin to God. The higher can be attained only by resisting and rising above the lower. Therefore the Christian is called to self-denial and is exhorted to be frequent in prayer and active in works of mercy and goodness. With him the experience of the worldling is reversed; his joy comes after the pain, and that joy will leave no sting. "Not as the world giveth, give I unto you." The world's way is not Christ's way. Not as men may dictate; not as associations may prescribe; not as wit or wisdom may suggest, but as God has ordained must the Christian life be formed and the Church's faith be preserved. Not by the cheers of the populace; not by worldly approbation; not by the conversions produced by his eloquence is the success of the faithful minister measured; but by his steadfastness to the truth, his zeal to do and suffer for the cause of Christ, and the constant growth in virtue, humility and holiness of those among whom his ministrations are sent. Not in the hurry and bustle of the world; not in the gaities of fashion; not alone by the powers of oratory is the sinner led to Christ and refreshed in the heavenly dews of pardon and peace, but in devout and careful meditation, in the holy worship of the Church, and in the sweet communion of the soul with God in silent, secret prayer.

The ascending Saviour left "the blessing of His peace upon the Church—the peace which comes to every soul when sin is conquered and duty faithfully performed; and all along through the ages, while the ambitions of men have been bitterly crushed, and their highest successes proved unsatisfying, many thousands of humble Christian souls have found sweet comfort even in the fiery trials of life and have rejoiced in hope at the hour of death. And when that hope is realized, when this mortal shall have put on immortality, and those eternal pleasures which are beyond our present understanding shall be revealed, then shall we realize, as we can not now, how vast the difference between the undying bliss of heaven and the fleeting toys we so fondly cherish here—even as ten thousand suns outshine the faintest star.

THE CHURCH MISSION TO DEAF-MUTES.

The twelfth annual report of this mission has just been published. The object of this society is to promote the temporal and spiritual welfare of deaf-mutes, of whom there are 30,000 in the United States.

The general work among the adults is now divided into four departments, besides the main society in New York city, of which the Rev. Thos. Gallaudet, D. D., is general manager; the Pennsylvania diocesan mission, of which the Bishop is chairman; missions in the central western States and northwest, under the charge of the Rev. A. W. Mann; the missions in the southern dioceses, under the Rev. Job Turner; and those in Central and Western New York, in charge of the Rev. Thos. B. Berry.

The headquarters of the society is St. Ann's church, New York city. Sign services are held in the various churches of the city and elsewhere, deaf-mutes are instructed in various ways, and employment found for those who need it,

the sick are visited, and aid given to those in trouble. An endeavor is being made to raise \$30,000 (upwards of \$13,000 has already been collected) with which to buy a farm and to place on it a Home for Aged and Infirm Deaf-Mutes, an Industrial Department for the unfortunate and the erring, and a chapel in which to hold sign service.

A family of afflicted ones are still under the care of Miss Jane Middleton, at 220 E. 13th St., New York City.

In Philadelphia, Sunday services for deaf-mutes are maintained at Emmanuel church, Kensington, in the morning, and at St. Stephen's church or the church of the Covenant in the afternoon. The Holy Communion is celebrated at each place monthly. There is house-to-house visiting with week-evening services and Bible classes. In the diocese of Central Pennsylvania there have been 46 Baptisms and 27 Confirmations.

The Rev. Mr. Mann reports in his territory 32 Baptisms during the year, and 29 Confirmations, 3 Marriages and 148 services held.

The Twelfth Sunday after Trinity has been very generally observed throughout the churches as a time for special offerings in aid of this mission to deaf-mutes. The work is important and valuable and should receive "the earnest consideration of all whose sympathies may be enlisted in behalf of a class whose very silence and isolation should be the most potent appeal to the followers of the Lord."

DIOCESAN CONVENTIONS.

QUINCY.

The eighth annual convention assembled in the see city on Tuesday morning, May 26, the parishes being well represented. The Bishop in his address alluded with earnestness to the scarcity of clergymen. On this subject the committee on Church Extension afterwards expressed favor towards the extension of the perpetual diaconate as one means of supplying this lack. The action of the last convention in relation to the Church of the Good Shepherd was reported as having taken effect, the Bishop having notified that congregation of suspension from representation in the convention; he had, however, recently made a visitation and confirmed twenty-two persons in that church. The Bishop made to the convention some statements relating to the recent trial of the Rev. Dr. Irvine, late dean of the cathedral, Quincy. The presentment charged "Immorality," viz.: 1, Suggestion of what is False; 2, Suppression of the Truth; 3, Intention to Deceive; 4, Falsification of an Official Document; 5, Falsehood; 6, False Swearing; 7, Lascivious Conduct. The members composing the court were the Rev. John Wilkinson, the Rev. Wm. H. Sparling, and the Rev. D. Davidson; the first named being chosen by the Standing Committee to preside, as the Bishop declined to do so. The trial began December 15 and was in session sixteen days. On January 30 a verdict was rendered of guilty on eleven of the twenty specifications. All of the seven points mentioned above were held to be proven. The Bishop pronounced the sentence recommended by the court, suspension from the functions of the ministry for one year. An appeal to an Appellate Court of the Province of Illinois by the accused was denied by the President of the court, on the ground that no such court had been constituted. Dr Irvine has acted upon his declaration that his sentence is inoperative till his appeal can be heard, and has

officiated in the opera house, Quincy, on Sundays. On one Sunday since his suspension, the cathedral in Quincy having been closed by the Bishop, he (Irvine) entered it and held service and preached. The Bishop gave a brief and able review of the facts relating to Canon 2, Title 5, on an Appellate Court, showing clearly that it had never been in force, having been rejected by the diocese of Chicago. Another important subject of the Bishop's address was the serious embarrassment of finances, owing to the small amount contributed by the congregations in the see city. An interesting incident of his visitation of Jubilee was the confirmation of four Dakota Indians, of whom the questions were asked through an interpreter.

The report of the committee on the Book Annexed may prove of interest to some outside the convention. It expressed approval of many proposed changes, but disapproval of the Office of the Beatitudes and the proposed office for Burial of Infants. The lack of flexibility in Sunday services was noted, some transpositions were suggested for the Eucharistic Office, and a change in the title page was recommended. A strong plea was made for making the Nicene Creed obligatory at least on the great festivals. The convention adopted a resolution favoring further consideration by the General Convention and the postponement of final action for three years. The Rev. John Wilkinson made an admirable speech on this subject.

A committee was appointed to confer with committees from Chicago and Springfield on the subject of an Appellate Court. Some important matters were referred to the Committee on Legislation. This was composed of the Rev. Messrs. Sweet, Leffingwell, Wall, and Messrs. Marsh, Emmons, Mayo, Webb, and Judge Bailey. The following, recommended by this committee, were adopted by the convention;

Resolved, That while we deeply deplore the unfortunate circumstances resulting from the recent trial of the Rev. Dr. Irvine, as affecting the interests of the Church, inasmuch as no court of appeal has ever been established to which an appeal can be taken, therefore, the findings of the Diocesan Court in the case above mentioned, and the sentence pronounced thereon by the Bishop are held to be in force.

Resolved, That the exercise of any of the functions of the ministry by the said Dr. Irvine, during the period of suspension is held to be disobedient and contumacious.

The Committee on Legislation, acting as a Special Committee, reported as follows:

The special committee to which was referred that portion of the Bishop's address touching the financial condition of the Church in the city of Quincy, while they regret the existing difficulties, do not deem it advisable for the convention to take any action that would tend to release the congregations of the see city from the pledges so solemnly made by them for the support of the episcopate of this diocese, and recommend the adoption of the following resolution:

Resolved, That the congregations of the see city of Quincy are, in the judgment of this convention, held and bound to pay to the Bishop all arrears existing under their pledges to the diocese and the General Convention.

The resolution was adopted. It was ordered that the next annual convention meet in Galesburg, on Tuesday, May 25, 1886. One of the first and most important acts of the convention, omitted above, was the unanimous adoption of this resolution:

Resolved, That this convention hereby declares that Canon 2, Title 5, on account of the refusal of the diocese of Chicago to ratify the same, has never been enacted and is hereby ordered removed from the list of the canons.

It was moved to refer this resolution to a special committee, but the convention refused to adopt the motion, and the resolution was carried.

ALABAMA.

The annual convention of this diocese met, May 20th, in Trinity church, Mobile. Bishop Wilmer and the Rev. J. S. Johnston, rector of the church, officiated at the service with which the proceedings opened. The sermon was delivered by the Rev. J. H. Stringfel-

low, on the text "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." Eph. iii:21. The Holy Communion was celebrated; about one hundred and fifty participating.

On proceeding to business, the Rev. R. H. Cobbs was unanimously re-elected as secretary. Other routine matters received attention during the day. In the evening a missionary meeting was held at Christ Church. Addresses were made by the Rev. T. J. Beard, and the Rev. J. M. Bannister.

On Thursday morning the Bishop read his annual address, which contained a review of his work during the year, and a statement of Church statistics.

The election of the Standing Committee resulted as follows: the Rev. Messrs. J. L. Tucker, D. D., J. S. Johnston and Horace Stringfellow, and Messrs. Jas. Bond, R. S. Bunker and H. T. Toulmin. Miscellaneous business occupied the rest of the day.

The reading of various reports and the transaction of business relative to them took up the whole of Friday.

On Saturday the Rev. J. S. Johnston read the report of the Committee on the state of the Church, which showed a small falling off in the number of Sunday school scholars, Baptisms and Communion, and a slight increase in the number of Confirmations and in the fund for diocesan missions.

The convention adjourned to meet on the third Wednesday in May, 1886, in Grace church, Anniston.

SOUTHERN OHIO.

The eleventh annual convention met in St. Peter's church, Delaware, on Wednesday and Thursday, May 20th and 21st.

After Morning Prayer at 9 A. M., the convention was called to order, and in the absence of the Bishop, the Rev. Dr. Burr was elected chairman. The Rev. J. M. Kendrick, D. D., was re-elected secretary and the Rev. F. O. Grannis as assistant.

At 10:30 the Bishop of Ohio, who was present by invitation of the Standing Committee, celebrated the Holy Communion. The Rev. C. L. Fischer, of Chillicothe, preached the sermon from Rom. xii:6.

In place of the annual address from the Bishop, a sermon was delivered by Bishop Bedell on the Spiritual Characteristics of the Kingdom of Heaven.

The report of the Standing Committee acting as ecclesiastical authority of the diocese, was read by the president, the Rev. Dr. Benedict. The report of the Episcopal Hospital for Children showed that 57 patients have been received and treated during the year, 45 of whom have been discharged, and there have been three deaths. The report of the committee on Sunday Schools stated that at the conference held in Newark, last November, a Sunday School Institute was organized and a constitution adopted.

At 7:30 P. M. on Wednesday, a missionary meeting was held. Addresses were made by the Rev. Messrs. Walker and Campbell and Miss Sibyl Carter. The finances of the missionary committee are in good condition, having a balance of over \$1,300 with which to enter the new year. The following were elected on the Standing Committee: The Rev. Drs. David Pise, I. N. Stanger and Samuel Benedict and Messrs. F. J. Jones, Channing Richards, and A. H. McGuffey.

The next convention was appointed for the third Wednesday in May, 1886, in Trinity church, Columbus.

LONG ISLAND.

The eighteenth annual convention met in the church of the Holy Trinity, Brooklyn, on Tuesday, May 19.

Morning Prayer was said by the Rev. Messrs. N. R. Boss, J. Q. Archdeacon, L. C. Morgan and H. R. Harris. The Rev. S. S. Roche delivered the sermon on "Enthusiasm in the Ministry," 2 Cor. iv:1. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Drs. W. H. Moore, C. H. Hall, S. M. Haskins, D. V. M. Johnson, J. C. Smith, and W. A. Snively.

On proceeding to business, the convention elected as secretary, the Rev. Dr. T. S. Drowne, with the Rev. Dr. E. D. Cooper as assistant. Mr. Wm. H. Male was made treasurer.

Various committees were then appointed, after which the Bishop delivered his annual address, in which he pointed out the need of more active and organized effort on the part of the Church in Brooklyn. It was shown that 200,000 people are without religious instruction; one ward containing over 50,000 persons has no church of our faith and another of 35,000 has but one. Instead of \$4,000 annually, the missionary committee should have \$15,000, in order to carry forward this work.

After reports had been presented by the various committees, etc., the Rev. Dr. L. W. Bancroft was elected to fill the place of the late Rev. Dr. Schenck as Trustee of the Fund for Aged and Infirm Clergy.

The Rev. Geo. R. Van De Water read the report on "Christian Education," and recommended that each parish support a scholarship in St. Catherine's Hall.

The church of the Incarnation, Brooklyn, with its rector, the Rev. James W. Sparks, was received into union with the convention.

In the report on the Church Charity Foundation and other Charitable Institutions it was noted that the Aged Home has 50 inmates, and the Orphan House 83, with a present endowment of \$21,784. In St. John's Hospital 174 cases have been treated during the year and the physicians of the dispensary have made 311 visits, treating 221 persons at their homes and 4,797 at the dispensary, besides giving out 7,051 prescriptions. There has been a gain of \$6,414 to the endowment during the year. In the Sheltering Arms Nursery 187 children have been cared for.

A special committee on Lay Helpers reported that the first movement of this kind in this country was begun in this diocese, which now has 16 in all.

The Rev. C. Ellis Stevens read a lengthy report on the missionary work of the diocese, and a prolonged discussion followed on the aggressive missionary efforts recommended by the Bishop in his address.

Resolutions of respect to the memory of Dr. N. H. Schenck, were adopted by a rising vote.

The Standing Committee were elected as follows: The Rev. Drs. C. H. Hall, T. S. Drowne, and J. Carpenter Smith, the Rev. N. Barrows and Messrs. H. E. Pierrepont, J. W. Gilbert, W. Floyd-Jones, and A. E. Orr.

MISSOURI.

The forty-sixth annual convention was opened at Christ church, St. Louis, May 26, with Holy Communion at which the Bishop was Celebrant. The sermon was by the Rev. Cameron Mann, from the text, Phil. iv:22.

Upon organization for business, John R. Triplett was re-elected secretary with F. C. Whittemore for assistant.

In the address of the Bishop it was

shown that the year had been one of steady, quiet growth in all portions of the Church's work. The Confirmations, 536, were much larger in number than those of the previous year. The general business depression had restrained the people from undertaking new enterprises, and in consequence a number of parishes and missions have remained vacant longer than should have been the case. He spoke of the frequent changes in parishes and mission stations, and vacancies. On this he said; "The prime difficulties which confront us are the low valuation of spiritual privilege, which causes our people to offer amounts below their fair ability for the support of their clergymen; and then the neglect and indisposition of parents to lead the thoughts of their sons to the service of God in the ministry of His Church. These main causes act and react upon each other."

The offerings for diocesan missions did not represent the ability to contribute. Much was given to the diocese by the General Missionary Society, yet the diocese had given little comparatively to the Society's fund. The Bishop spoke strongly on the subject of marriage and divorce. Various matters of routine business occupied the remainder of the day.

On Wednesday, after Morning Prayer; routine business was resumed, and in the afternoon the mission work of the diocese was considered. After the reading of the reports, the Rev. Mr. Silvester made an address on the subject of general missions, in which he urged that if each communicant would give ten cents to the cause, the full amount necessary could be raised. The annual report from the Woman's Auxiliary was then read, showing that considerable work had been accomplished during the year.

In the evening a public missionary meeting was held, at which addresses were made by Bishop Robertson, the Rev. Messrs. Watson, Osborne, Cummings, Silvester, Assheton, Haynes, and Talbot, and Dr. A. Burgess.

Thursday morning was occupied in the reading of various reports and resolutions. In the afternoon there was much discussion and considerable feeling shown on the subject of the six resolutions offered by the committee appointed to consider that part of the Bishop's address referring to divorce and remarriage. The three first resolutions were adopted: in substance they deprecated hasty marriages, provided that Church members should consult their pastors before applying for divorce, and declared illegitimate the children who were born after remarriage when the parties had been divorced for adultery. The other resolutions were referred back to the committee.

Reports were then again in order; that on the state of the Church showing 52 parishes, organized missions and 70 unorganized missions; and that on Sunday schools showing that more effort was needed to increase the number of scholars.

The committee on canons reported several amendments, the most important of which provided that a suspended communicant can be eligible to election as a vestryman or elector, pending his application to the Bishop to have his suspension removed. It was adopted.

Mr. Jos. Franklin was re-elected treasurer of the diocese.

The next convention will meet at St. George's church, St. Louis.

NEBRASKA.

The diocesan council met in Trinity

cathedral, Omaha, May 20th, the Rev. Dr. Runcie, of Missouri, preaching the opening sermon. This was the first council presided over by Bishop Worthington, and his management of the proceedings indicated that the work of the diocese is to be done on business principles. His address showed a wonderful amount of work and travel done in the brief three months of his administration. His references to Bishop Clarkson were most tender and reverent. To many recommendations respecting local work, he added an earnest request for the observance of the weekly Eucharist in every parish.

The proper committee reported many alterations to the canons. Among them was one making women eligible as voters at parish elections, which was acted upon favorably. Several new clerical workers have recently come into the diocese, and aggressive work everywhere has an encouraging outlook. New properties have been acquired by the congregations at Norfolk and Fremont. At the former place the Congregationalist house of worship has been purchased for use as a church. At the latter place a very eligible and comfortable house and lot have been bought at a cost of \$2,200 for a rectory, and are already occupied by the Rev. John Hewitt, who took charge of the parish in May.

The Knights Templar attended service on Ascension Day at Trinity, Omaha; Holy Trinity, Lincoln; and St. James's, Fremont.

NORTHERN NEW JERSEY.

The eleventh annual convention assembled in Trinity church, Newark, Tuesday, May 19th. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. M. M. Fothergill, T. I. Holcombe and W. R. Jenvey. In his address he made touching reference to those of their number who "were not lost but gone before," and then spoke at length on Church extension in the diocese. He also referred to his European trip and of the kindness shown him by the bishops of the mother Church.

The Rev. Dr. E. B. Boggs was elected secretary, and some other matters of business received attention, after which the convention attended the Benediction of the new St. Barnabas's Hospital.

On Wednesday morning the Bishop read the remainder of his address which was devoted to the mission work of the diocese. He concluded with the following noteworthy remarks: "This Church, whose ministry, sacraments, and services we carry with us to fields that are destitute, is no sect or mere denomination. It is the American Catholic Church, whose roots strike down through nineteen centuries, whose priests are of apostolic lineage, and whose Sacraments alone realize the union of the divine and promised presence with the outward sign. Wherever she goes, she is complete. However feeble may be her light, *it is light*, the light of Him Whose body mystical she is, and wherever that light shines she teaches by it."

The convention then resolved itself into a missionary conference and a debate of considerable warmth ensued upon the reading of the report of the missionary committee, in regard to the action of the Board of Missions in continuing stations where there was little or no growth, and also as to the amount spent on the Associate Mission. After a discussion of several hours, the Board of Missions was re-elected by a unanimous vote.

Henry Hayes was appointed treas-

urer of the diocese and D. Smith Wood, registrar.

The following were elected as Standing Committee: The Rev. Drs. F. C. Putnam, W. W. Holley, and W. G. Farrington, the Rev. S. B. Russell and Messrs. E. A. Walton, H. Hayes, J. G. Osborne and F. W. Stevens.

FLORIDA.

The annual council met in Christ church, Pensacola, on Wednesday, May 6. After Morning Prayer the Holy Communion was celebrated by the Bishop.

The Rev. R. H. Weller was elected secretary and then the council adjourned till evening when the sermon was preached by the Rev. S. B. Carpenter.

On Thursday morning the Bishop read his annual address in which he asked that an assistant bishop be appointed, on account of the extent of the diocese and his own ill health. It was shown that the growth of the Church during the past year had been satisfactory.

The question of the financial condition of the diocese and the appointment of an assistant bishop was referred to a special committee who recommended measures for raising the funds necessary to pay off the diocesan debt and the election of an assistant-bishop as soon as the required funds were procured. The recommendation was adopted.

After the reading of various reports the Standing Committee was elected as follows: The Rev. Dr. R. H. Williams, the Rev. Messrs. O. P. Thackera and C. S. Williams, and Messrs. J. J. Daniel, C. B. Benedict and S. A. Swann. Mr. C. C. Yonge was elected chancellor and Mr. C. B. Benedict, treasurer.

IOWA.

The thirty-second annual convention met at Clinton May 26, and opened with the usual services. The convention sermon was preached by the Rev. A. B. Carter, D. D., of Dubuque, on the subject of unsuccessful work in the ministry and its causes. At the conclusion of the services the convention was organized with about fifty members, clerical and lay. The Rev. Arthur C. Stilson was re-elected secretary, and the Rev. F. J. Mynard appointed as his assistant. The Bishop's address was replete with interest. He approved and recommended the \$5 enrollment plan, and alluded favorably to the proposed scheme of clerical insurance in connection with subscriptions for religious periodicals. The subject of literature for households was spoken of at length, showing how the characters of children are affected by their reading, and how necessary it was to provide the best, not forgetting the Church papers. From personal examination he had found in home libraries much pernicious literature which was avowedly antagonistic to the Church and Christianity. Special attention was called to the provisions of the Church concerning the settlement of temporal estates, and the duty of the clergy in regard to the subject. The consideration of the proposed changes in the Prayer Book was commended to all. The Church Temperance Society and the White Cross Movement were favorably commented on, and the hope expressed that the clergy would be active in these directions.

The subject of provision for additional episcopal supervision, was also brought up, not for immediate action, but for consideration. The amount of work done in the past year has been in excess of any preceding year. Eight

churches were consecrated, 428 persons were confirmed.

A special committee of five clergymen and five laymen, was appointed to take under consideration the "Notification" to the dioceses of the proposed changes in the Prayer Book, and to report at the next convention.

The diocesan treasurer, Standing Committee, and Board of Missions were re-elected. The Rev. T. J. Mackey of Council Bluffs, was appointed rural dean to fill vacancy in the southwestern deanery.

A missionary meeting on Tuesday evening, was an interesting feature of the convention. Addresses were made upon the relation of Education to Missionary Work, and some items of information furnished from the pioneer field as well as from city work. The next convention is appointed to meet in Dubuque. After the usual resolutions of thanks, etc., the convention adjourned *sine die*.

CHICAGO.

The forty-eighth annual convention of this diocese assembled in the cathedral of SS. Peter and Paul on Tuesday the 26th day of May. Morning Prayer was said at 9 o'clock, at 10:30 there was a choral Celebration of the Holy Eucharist, the Bishop being the Celebrant, assisted by the Rev. D. S. Phillips and the Rev. T. N. Morrison, D.D. The sermon was by the Rev. J. J. Elmendorf, D.D., of Racine College.

In connection with the Celebration an ordination service was held, at which the Rev. F. C. Jewell and the Rev. Geo. T. Griffith were made priests.

The Rev. Luther Pardee was re-elected secretary and Mr. C. R. Larabee, treasurer.

The Bishop's address showed the diocese to be in a flourishing condition, the summary of his personal work is as follows: Number of services conducted in whole or in part, 247; Celebrations of the Holy Communion, 79; number of persons confirmed, 759; number of persons baptized, 23; marriages, 3; burials, 3; catechizings, 5; sermons, 148; addresses, 100; churches consecrated, 3; meetings of boards, vestries, committees, etc., attended, 31; visitation of instructions, 3; ordinations to the episcopate participated in, 2; ordinations to the diaconate, 3.

In the matter of the "Book Annexed" the Bishop said that some modification of our present rubrical law was demanded, and that much of the work of the committee was called for, but he for one would deplore any precipitancy of action in a matter of such vital importance as the contemplated change in the Book of Common Prayer.

At the close of the first day's proceedings pledges were made for missions amounting to over five thousand dollars.

On the evening of the same day, an interesting meeting of the Women's Auxiliary was held in St. James's church. Addresses were made by the Rev. Mr. Applegate, the Rev. Mr. Morrison, and the Bishop of Fond du Lac.

The second day of convention was devoted to the usual routine business. The body of canons passed upon in part last year were finally adopted. There was an ineffectual attempt made to introduce female suffrage in parochial affairs. Mr. G. H. Harlow and the Rev. Dr. Jewell were its most able advocates. The Rev. Dr. Vibbert and others took strong ground against it, in which they were sustained by the well-timed remarks of the Bishop.

In connection with the meeting of the General Convention in Chicago in

1886, a preparatory committee was appointed, consisting of the various city rectors. The general impression prevails that Chicago will not be behind hand in hospitality on the occasion.

The report presented by the treasurer of the diocese showed that the receipts of the year had been as follows: Cash balance from preceding year, \$3,818.53; diocesan fund, \$6,126; missionary offerings and pledges, \$5,069.71; aged and infirm clergy fund offerings, \$539.53; total, \$15,553.77.

The expenses of the year had comprehended \$6,200.09 for diocesan salaries and expenses; \$4,911.22 for missionary appropriations; \$175 on account of the aged and infirm clergy fund, making a total of \$11,286.51, leaving a balance on hand of \$4,267.46.

The Rev. Dr. Locke read the report of St. Luke's Hospital; it showed that the value of the property, including the new building, real estate, and invested funds, was estimated at about \$240,000—but of that property only enough was available to bring in an income last year of \$1,551.36. Recognition was also made of the untiring devotion of the matron of the hospital, Miss Sarah Miles, who from the infirmities of age had been compelled to resign the post she so long and honorably occupied.

The special committee to which was referred the matter of the new Western Theological Seminary reported as follows: The committee to which was referred that portion of the Bishop's address which relates to the Western Theological Seminary report that they have received with pleasure and gratitude to God the information that the Seminary is near completion, and will soon be ready for the reception of candidates for Holy Orders. In view of this, they offered the following resolutions:

Resolved, That this convention again places on record its hearty thanks to the venerable Dr. Tolman Wheeler for his noble and wise gift in founding this school of the prophets.

Resolved, That this convention, speaking on behalf of the diocese of Chicago, most cordially approves any action which the Bishop may see fit to take, in connection with his personal oversight of the Seminary or in assuming the instruction of any department in the same if so requested by the trustees.

Resolved, That we pledge our individual sympathy and co-operation in fostering and strengthening this most Church institution.

The report and resolutions attached were adopted unanimously.

The Rev. Canon J. H. Knowles presented a resolution from the committee on Church extension and missions, instructing the board of missions to authorize the Bishop to devote year by year such a portion of the mission funds as may in his discretion be wise for the payment of clergymen for city mission work. That such city missionaries should be attached to the cathedral clergy staff and their employment directed by the Bishop. The resolution was adopted.

UTAH AND IDAHO.

The third annual convocation of this missionary district held its meetings in the church of the Good Shepherd, Ogden, Utah, on the Sunday after Ascension Day, May 17th, and the two following days.

There were present of the clergy, the Rt. Rev. the Bishop, the Rev. G. D. B. Miller and the Rev. N. F. Putnam, of St. Mark's cathedral, Salt Lake, City; the Rev. G. H. Davis, rector of St. Michael's church, Boise City, Idaho; the Rev. I. T. Osborn, of Emmanuel church, Hailey, and missionary in the Wood River country, Idaho; the Rev. Samuel Unsworth and the Rev. Chas. G. Davis, of Ogden; and the Rev. P. McD. Bleecker, of St. John's mission, Logan, Utah.

Much pleasure and interest were added to the meetings of the convocation by the presence of the Rev. Henry

Forrester, editor of *The Western Churchman*, of Denver, Colorado, who was by unanimous vote of the convocation invited to a seat.

The opening services of the convocation were on Sunday morning at eleven o'clock. Morning Prayer was said by the Rev. P. McD. Bleecker and the Rev. G. D. B. Miller, and the Holy Communion celebrated by the Bishop, assisted by the Rev. Henry Forrester, of Denver. The convocation sermon was preached by the Rev. G. H. Davis, of Boise City, Idaho, and was a very able and forcible setting forth of the doctrine of the Trinity. A large and attentive congregation was present, and a large number remained to partake of the Holy Communion. The offerings were for the Bishop, for missionary work in the district. After Evening Prayer the Bishop delivered his annual address to the convocation.

A large part of Monday was occupied in the routine work of the convocation, and in some animated discussion upon an informal report by the committee, appointed last year to consider the question of a cathedral chapter for the district. The report of the trustees of the Episcopal Fund, showed, as the result of the first year's work, nearly five hundred dollars in hand, ready for investment. The officers of the convocation for the current year are, secretary and registrar, the Rev. G. D. B. Miller; treasurer, Mr. Geo. M. Scott; trustees of the Episcopal Fund, the Bishop *ex officio*, and Messrs. A. G. Redway, John Huntoon, Geo. M. Scott and G. Y. Wallace.

On Monday evening, a reception was tendered to the Bishop and visiting clergy, by the ladies of the church of the Good Shepherd. The rector is to be congratulated on having so earnest and so numerous a band of helpers.

The committee on the State of the Church reported encouraging results of the work of the past year, with an increase in total of offerings, number of communicants, baptisms, etc., over those of the previous year.

The subject of the cathedral chapter was referred to a committee of two clergymen and three laymen to report at the next convocation.

Two representatives of the district branch of the Woman's Auxiliary were present, and after hearing from them various matters of interest touching their work, the convocation passed resolutions urging the extension of the organization in the various parishes and stations in the district.

Resolutions were also passed endorsing most heartily the work of the Church Temperance Society and pledging the members of the convocation to vigorous support of its labors.

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."

PENNSYLVANIA.

PHILADELPHIA.—*Church of the Annunciation*.—When Rev. H. G. Batterson, D. D., took charge of the frame mission at the corner of Norris and Camac streets of which this church is the outgrowth, the congregation numbered 47 persons; there are now nearly 300 communicants, and on Whitsun Day morning the new and beautiful edifice, which has been for some time in course of erection, at the corner of Twelfth and Diamond streets, (about a block to the north-west of the old structure) was opened for service. The regular Celebration of the Holy Eucharist took place at 7.30 A. M. followed by

the Dedication service and High Celebration at 10.30.

The altar was beautifully decorated with flowers, the prevailing color being crimson, as appropriate to Whitsuntide. A large crimson cross of pinks and roses was in front of the lectern.

At half-past ten o'clock a procession was formed in the choir room and marched through the sacristy down the east aisle of the church, up the central aisle to the chancel, singing the processional hymn, "Glorious things of Thee are spoken." The procession was composed of the crucifer, the servers of the cross in red cassocks and white surplices, the sacred banners, including the one of the Society of the Holy Name, 22 boys in white surplices, the cornetist, 15 men, in surplices; the Rev. E. B. Taplor, the curate; the Rev. W. J. Frost, D. D.; Rev. John Leighton McKim, of St. Mary's Hall, Burlington, N. J., and the rector, Rev. Dr. H. G. Batterson.

CENTRAL PENNSYLVANIA.

MAUCH CHUNK.—*Semi-Centennial of St. Mark's Church*.—On Sunday, May 17, St. Mark's church celebrated the fiftieth anniversary of the organization of the parish. The first Church services were held in the Valley of the Lehigh by the Rev. James May, rector of St. Stephen's church, Wilkes Barre, on 23rd of November, 1834. Six months later the parish was organized in Mauch Chunk, by the Rev. J. Rogers, rector of Trinity church, Easton. Of the ten signers of the articles of Association, one was living at the fiftieth anniversary, and made a short address at one of the services—Mr. Joseph Chapman. The first rector of the parish was the late Rev. Peter Russell, under whom the first church building was erected. Mr. Russell served nearly twelve years. The clergy since then have been the Rev. Hurley Baldy, the Rev. E. M. Pecke, the Rev. Leighton Coleman, S. T. D., and the present incumbent, the Rev. Marcus Alden Tolman. The parish has had but five rectors, and during the fifty years but twenty nine persons have served on the vestry. The late Hon. Asa Packer served forty-four years; Mr. James I. Blakslee, and Mr. F. R. Sayre, have each served forty years; Mr. George Ruddle and Mr. Thomas L. Foster have each served thirty years; and Mr. C. O. Skeer and Mr. A. W. Butler, have served respectively 25 and 12 years. These long terms of service, and the long rectorships show a remarkable degree of parochial unity in these days of change. The rector preached from the text, "Herein is that saying true, one sowed and another reaped;" and traced the history of the parish from the day on which Dr. May held the first service until the present time. The statistics given show that St. Mark's has ever been an active parish, and its members ever ready for every good work. An interesting feature of the anniversary was the gathering of the Sunday schools connected with the parish for a special service on Monday afternoon. After a shortened form of Evening Prayer, rendered chorally by the newly organized choir of men and boys, the schools were addressed by the Rev. C. K. Nelson, of South Bethlehem, and the Rev. J. P. Buxton, of Drifton. The teachers and scholars number six hundred and fifty. One of the officers, Mr. F. R. Sayre, has been connected with the Sunday school since its organization in 1839. He is a son of the first superintendent and founder of the parish, the late Wm. H. Sayre, Sr., through whose zeal and love for the Church, the Valley of the Lehigh was blessed with the ministrations of the Book of Common Prayer. Mr. Sayre passed to his rest in the year 1872. Among those who came from a distance to celebrate the anniversary was Mrs. John Horn, of Port Clinton, Pa., who was the first person baptized and confirmed in the parish. She is now well advanced in years, but was able to travel a distance of thirty miles to share in the festivities of the day.

MAUCH CHUNK.—*Convocation*.—The spring session of the Reading convocation was held in St. Mark's church (the Rev. Marcus A. Tolman, rector) on Monday and Tuesday, May 18 and 19. At the Monday evening service, after choral Evening Prayer by the surpliced choir, addresses appropriate to the fiftieth anniversary of the organization of the parish were made by the Rev. J. P. Cameron, of Easton, the

Rev. Henry L. Jones, of Wilkesbarre, and Messrs. Thomas L. Foster and Joseph Chapman, lay members of St. Mark's. On Tuesday the Holy Communion was celebrated at 9 A. M., after which there was a business session until 11:30, when a sermon was preached by the Rev. C. A. Mark's, of St. Clair. In the afternoon a new feature was introduced in the form of a public discussion in answer to questions which had been handed in bearing upon Sunday school work. The rector invited any persons who were interested in the work of teaching the young, to propose in writing such questions as they might wish answered by the clergy present, and send them to the secretary's desk. About a dozen questions were asked, and in this way plans of work were brought out and views of work were expressed which proved of great benefit to the Sunday school teachers as well as to the clergy. In the evening of Tuesday a public missionary service was held, at which the Rev. W. P. Orrick, D. D., made an address upon diocesan missions, the Rev. L. C. Washburn took the subject of domestic missions, and the Rev. J. F. Powers presented some strong motives for engaging in the foreign missionary work of the Church. Communications were received from several of the clergy expressing their regrets at not being able to be present. There were present during the whole or a part of the session, the Bishop of the diocese, the Rev. Dr. Clover, the Rev. Dr. Orrick, and the Rev. Messrs. Kline, Fessenden, Koons, Norton, Marks, Morrow, Cameron, Washburn, Nelson, Buxton, Powers and Tolman. The Rev. Wm. W. Montgomery, of Mamaroneck, N. Y., was also present in the congregation, but at his own request took no part in the services.

SPRINGFIELD.

JACKSONVILLE.—The annual chapter meeting was held May 19 and 20 in Trinity church, Petersburg, rector, the Rev. J. R. Holst. The Dean of Litchfield (Dean Whitmarsh) presided as acting dean. The Rev. Archdeacon Easter, D. D., the Rev. H. C. Whitley and Dean Whitmarsh preached at the various services and the Holy Communion was celebrated at the early service by the Rev. J. M. Davidson and at midday by the Dean. At the business meeting the Rev. S. H. Gurteen was elected dean in place of the Rev. J. Hall, formerly of Lincoln, who has left the diocese. The services were profitable, largely attended, and greatly enjoyed.

HAVANA.—The congregation of St. Barnabas' mission has fitted up a new chapel in Churchly shape, and services are now held by the Rev. J. M. D. Davidson, of Lewistown, on alternate Sundays.

WISCONSIN.

MILWAUKEE.—*Ordination*.—On Trinity Sunday in the cathedral, the Bishop admitted Messrs. A. C. Prescott and S. I. Smyth, of Nashotah Seminary, to the diaconate, and ordained priest, the Rev. L. H. Schubert. The two former return to the seminary, and the latter becomes rector of St. Mary's church, Tomah.

KANSAS.

TOPEKA.—On Whitsun Day, May 24, the Bishop visited St. Philip's mission, preached and confirmed a class of five. The Bishop's address to the class was very impressive. This mission was begun about six months ago.

MINNESOTA.

ST. PAUL.—*Christ Church*.—The following statistics are from the report of this parish, the Rev. Mahlen N. Gilbert, rector, for the year ending May 1: Baptisms, 39; Confirmations, 37; Marriages, 17; Burials, 36; Communicants, 457; Sunday school members, 313. Offerings, Charitable \$3,923.39; Parochial, \$10,417.32; Diocesan, \$1,110.12; General Church work without the Diocese, \$297.12. Total \$15,747.95. Total for four years, \$69,165.63.

DELAWARE.

WILMINGTON.—*Trinity Parish*.—The Bishop visited the Old Swedes' church on the evening of the fourth Sunday after Easter, and confirmed nine persons, prepared by the assistant minister. All the newly-confirmed were admitted to their first Communion at the early Celebration on Ascension Day. The Bishop visited Trinity chapel on the

evening of May 20th and confirmed eight persons, prepared by the rector of the parish.

A branch of the Woman's Auxiliary has been organized here, with the following officers: President, Mrs. Rev. Dr. Martin; Vice-President, Mrs. Rev. T. G. Littell; Secretary and Treasurer, Mrs. McIlvaine.

WILMINGTON.—*St. John's Church*.—On the second Sunday after Easter, the Bishop visited this church and confirmed sixteen persons at the afternoon service. Six of the candidates were from the boy-choir. The Bishop preached and addressed the candidates. This was the Bishop's first visit since the introduction of the vested choir, and the reverence and heartiness of the service must have impressed him most favorably.

On Ascension Day, a larger number than usual on that day, attended service and received the Holy Eucharist. The rector made the gratifying announcement that the vestry had decided to begin immediately the erection of the parish buildings, to include choir-room, class-rooms, reading-room, etc.

IOWA.

DES MOINES.—On Whitsun Day in the church of the Good Shepherd, Bishop Perry advanced to the priesthood the Rev. Woodford P. Law, a member of the congregation. On the same day he confirmed 29 at St. Paul's, and 2 at the Good Shepherd.

QUINCY.

QUINCY.—*Church of the Good Shepherd*.—On Whitsun Day the Bishop confirmed a class of 22 persons in this church. The church was crowded; the service rendered most heartily by a choir of 25 surpliced chorists; and the Bishop's address evidently made a deep impression.

INDIANA.

FORT WAYNE.—The forty-eighth annual convention of the diocese of Indiana will be held in Trinity church, Fort Wayne, June 2, 1885. A beautiful alms basin, of electro-gilt, richly chased with the seven beatitudes in repousse work on the inner surface and a rest for the same of polished brass have been presented to Trinity church by friends, as a memorial of Edith Belle, the rector's little daughter, who entered into rest December 19, 1883. A friend has also presented a floral vase as a memorial of her and thus will her pure sweet life be remembered long after those who knew her have entered with her into the joys of Paradise.

A vested choir of twenty men and boys was introduced into this church on Whitsunday.

LOGANSPOUT.—*Trinity Church*.—Whitsun Day was a memorable day in the history of this parish. Mr. H. C. Eversol, junior warden, presented a handsome 36-inch cross to be placed upon the re-table above the altar in memory of two dear little ones who died last year, one in January, the other in April. The rector, the Rev. Harry Thompson, used the service of benediction from the Priest's Prayer Book, by authority of the Bishop, and preached a memorial sermon especially setting forth the symbolism of the cross. An appropriate inscription, beautiful in design, was placed upon the three steps of the cross. This, with a handsome chancel rail presented at Easter adds much to the beauty of the chancel furniture and are marks of progress in the life of the parish.

MASSACHUSETTS.

BOSTON.—*The Church Temperance Society*.—The mission church of St. John the Evangelist celebrated the second anniversary of its branch of this society by a very pleasant tea party on May 20. About one hundred and fifty persons sat down to well-filled tables. Addresses were given by Rev. Father Osborne (chairman), the Rev. Canon Partridge of Halifax, N. S., the Rev. E. G. Wesley of Lowell, Dr. Pollock and the Rev. R. Kidner. The branch now numbers 190 members and continues its work with active and growing interest.

WESTERN MICHIGAN.

MARSHALL.—*Trinity Church*.—When this church was built many years ago, the chancel was left unfinished. It has now been completed by the family of the late Chas. P. Dibble, who have done this as a memorial of him. The whole interior of the chancel has been polychromed in an exquisite manner

and the old window replaced by a very beautiful one, the work of the Lambs of New York. The reredos is of massive wood panels finely carved. It is well that some memorial of the dead should be made where their bodies lie, but who would not rather be remembered in the church where he had worshipped in life, and be still a help and blessing there. This expenditure is no "waste." Its "purpose" is to raise the mind to that "heavenly place" of which the chancel of the church is but a feeble type.

NEW HAMPSHIRE.

CONCORD—St. Paul's Church.—The twenty-fifth anniversary of the consecration of this church was celebrated December 14, 1884, and a printed report of the sermon and historical sketch delivered on that occasion, has just been published. It shows the work accomplished since the organization of the parish in July, 1835. During the twenty five years since the church was built, there have been 395 Baptisms—266 infants and 129 adults, and 306 persons have been confirmed. The present number of communicants is 260. The contributions for missions have amounted to \$5,054.07 while about \$50,000 has been given for other objects. The Bishop of the diocese is rector of this parish, with the Rev. Daniel C. Roberts as vice-rector.

ALBANY.

SARATOGA—Bethesda Church.—At the recent visit to this parish of the Bishop of the diocese, the rector, the Rev. Dr. J. Carey, presented a very large class of candidates for Confirmation.

The service was very largely attended and besides the rector, there were assisting the Bishop the Rev. Dr. Shackelford, and the Rev. Messrs. Neide, Hutchins and Mendenhall. The Bishop preached an able discourse from Acts, v: 1-4, and made some very appropriate remarks to the candidates.

The rector of this parish has been remarkably successful in bringing persons to Confirmation, and during his rectorship the parish has become one of the largest and most prosperous in the diocese.

RHODE ISLAND.

PROVIDENCE.—The Missionary Conference and the Annual Meeting of the Woman's Auxiliary of Rhode Island, are the interesting items of Church news, in this smallest but far from least, diocese. May 7, 8, and 9 were the days, and St. Stephen's church was the place. The attendance was good at all the services, but at night it was very large. The gathering at the Woman's Auxiliary Thursday was the largest since its organization. The chapel was not large enough to hold the throng of people, and all had to adjourn to the church. Everything at St. Stephen's is managed in a very Churchly way. The Celebration of the Holy Communion with the proper vestments and the Eucharistic lights added much to the dignity of the services. At no time did one forget he was in the House of God. All the addresses were listened to with intense interest. That of the Rev. W. S. Kainsford on Wednesday night seems to have aroused as much enthusiasm as any other. The most interesting presentations of practical works in the mission field were those given by the Rev. Calbraith Perry of Baltimore, and the Rev. Giles B. Cooke of Petersburg, Va. Both spoke of work among the colored people and though one was very different from the other both had the hearts of the people. On Thursday Mr. Cooke secured without any difficulty the amount of \$120 from the ladies for an assistant teacher to Mrs. Brent, which brought tears of gratitude from Mrs. Brent. Mr. Perry was made happy by numerous pledges for St. Mary's Orphanage for colored children in Baltimore. It is a move in the right direction, when this large-hearted man is invited to plead his cause at missionary gatherings, and wherever he goes he cannot but open the hearts of his hearers. The practical work of the foreign field was the part of Mr. Gardiner of Japan to express. He gave some history of the Japanese, and an interesting account of how prejudices against Christianity in general had been overcome, and stated that there were 20,000 Christians there, of which 8,233 were Protestants. But he did not state that of these Protestants less than one-eightieth, or only 100 belonged to our (Catholic) church, and

that it cost \$30,000 a year to run our Japanese mission. There has been a bishop there for upwards of a quarter of a century. Think what one of our western bishops might do with \$30,000 in one year! Not one cent less ought to be given to Japan. Either the machinery of working it should be changed or a good deal of oil should be used with the machine. I believe the Russo-Greek church has over 2500 Japanese communicants with a bishop there only three years. The fault is with the system that works the bishop. The mouths of our foreign missionaries are either silent in the distance or closed through prudence, and we do not know as much as we ought. Perhaps under the new arrangement, if it ever goes into effect, things will be more open to the interested public.

The other addresses at the conference were more on the theory and need of missions and the spirit of helping, than on the practical working of them. The city papers reported the addresses very fully. To give them merely as reported would fill several pages of THE LIVING CHURCH.

The Rev. E. H. Porter spoke on Diocesan Missions. Dr. Greer spoke effectively more than once. Dr. McVickar gave the conference a splendid start. Dr. W. W. Battershall, and Mr. Kimber closed the conference, while the Rev. G. W. Douglas, Mr. Flichtner and Mr. Fiske and others filled the gaps. Bishop Clark presided at some of the sessions, but on account of ill health could not be present all the time. On Thursday a bountiful lunch of seasonable good things was provided by the ladies of St. Stephen's, and others in the Casino near by for the clergy and the hundreds of visitors. The missionary spirit has been so quickened, that it would seem the good works of the good people of Providence must go on for a century.

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NEO-EVANGELICALISM.—Then clinging with the firmest grasp to the great doctrines of Justification and the Atonement, and Redeeming Love, we realize that these must bring forth in us the fruit of Charity. Charity is not compromise. We may never give up any portion of the truth. We may never waive our Faith to please our neighbours. But we are bound, while firmly holding fast that which is committed to us, so to use it and display it that it may work by love. We will not judge others hardly because they differ from us. We will not accuse others of disloyalty because their views do not in all points coincide with ours. We believe they are in error. We shall not hesitate, where it may be necessary, calmly and clearly to point out the error. But we hope to do this, whenever we have to do it, in the spirit of brotherly love. We would act thus from motives of courtesy and Christian kindness; but we have a higher motive still—we would obey the commands and copy the example of our Lord Himself.

The Church.

SUNDAY REST.—Whether the first day of the week shall be a day of rest has been treated by too many as almost exclusively a theological question. It has its Divine side, as the Ten Commandments clearly show. But it also has its human side, and this fact is making itself manifest more remarkably than ever before. There is a growing sentiment among toilers and workers that the command to rest from labor one day in seven is in their interest. As a social arrangement it promotes the comfort of themselves and families, whilst it is a recognition of the merciful maxim that the breadwinner shall rest as well as toil. This is a question for the labor organizations of America, and of the civilized world. Let them ponder the remarkable declaration of Bismarck: "Though I am not in favor of a law forbidding Sunday work, yet, if I thought workmen wished it, I should advocate the measure."

The Church Times.

THE REVISION.—We may venture to say that the Revised Version of the Old Testament is likely to be far more acceptable than that of the New, for those who have executed it seem to have kept themselves within the terms of their commission, and to have been content to make only such emendations as they thought were really required. We are disappointed, however, to find that they have let "Mother-in-law" stand in Deut. xxvii. 23, where the Hebrew clearly means any relation by marriage within the prohibited degrees. The marginal reading on Lev. xviii. 18—"One to another"—has also been struck out.

A WITTY writer divides the Church into three classes, viz., the Church militant, the Church triumphant, and the Church termagant, the last class being those who take the back seats in church and growl at what others do.

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great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

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without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

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SOME CURIOSITIES OF LITERATURE.

BY CALLIE L. BONNEY.

Among some "Gleanings for the Curious" I noticed some items relating to Biblical literature and events, a brief mention of which I thought might not be uninteresting to the readers of THE LIVING CHURCH.

It is a curious fact that the name of God in almost every known language consists of four letters. The Hebrew is "Adon;" the Greek, "Zeus;" the Latin, "Deus;" the Arabian, "Alla;" the Syrian, "Adad;" the Egyptian, "Aumn;" or "Zeut;" the Persian, "Syra;" the Tartarian, "Idga;" the Japanese, "Zain;" the East Indian, "Esgi;" or "Zeul;" the Turkish, "Addi;" the Scandinavian, "Odin;" the Etrurian, "Chur;" the Swedish, "Codd;" the German, "Gott;" the Irish, "Dich;" the Spanish, "Dios;" the Peruvian, "Sian;" and the French "Dieu;" with others.

The letters I. H. S., Jesus Hominum Salvator—In hoc Salus, were, it is said, designed by St. Bernardine, of Sienna. I believe the first introduction of them into the churches was when they were placed by the saint over the door of the Franciscan church of the Holy Cross, in Florence.

The greatest Bibliographic curiosity in the world is the book which belonged to the family of the Prince de Ligne, "Liber Passionis Domini Nostri Jesu Christi, cum Characteribus Nulla Materia Compositis." Neither printed nor written, the letters of the text are cut upon the finest vellum, interleaved with blue paper, which renders the reading easy. For this art treasure, Rodolphus II. of Germany offered, in 1640, eleven thousand ducats.

The famous "silver book," in the Library of Upsal, in Sweden, is a translation of the Four Gospels, printed upon violet-colored vellum, with metal types. From the silver letters, it received its name, Codex Argenteus. The initial letters, however, are of gold. The age of the book is unknown.

Of the Bible, there have been nine translations, the first of which was that of Wickliffe, about the year 1384. This was followed by Tyndale's Bible complete, in 1532, which was the first printed translation in the English language.

Upon the death of Tyndale, who was burned for heresy, John Rogers and Coverdale printed at Hamburg, in 1537, under the name of Thos. Matthews, a Bible which they dedicated to Henry VIII.

Cramner's Bible appeared in 1540; the Geneva Bible in 1560; the Bishops' Bible in 1568; Matthew Parker's Bible in 1572; the Douay Bible in 1609; and King James' Bible, the one now in use, was brought out in 1611, by authority of King James, the work occupying three or four years of earnest labor.

In the fifth century, Bibliomancy, or divination by the Bible, was so much resorted to, that councils were compelled to forbid it.

I will conclude with the following Scriptural problem:

"Add to your faith, virtue;
And to your virtue, knowledge;
And to knowledge, temperance;
And to temperance, patience;
And to patience, godliness;
And to godliness, brotherly kindness;
And to brotherly kindness, charity.

Answer.—For if these be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Pet. i:5,8.

KING OSWIN, THE BISHOP, AND THE HORSE.

Bede tells a story in his "Ecclesiastical History" how the young King Oswin, "who governed the province of Deiri seven years in very great prosperity, and was beloved of all men," had given to good Bishop Aidan a very fine horse, which he himself had specially chosen for his own use. But Aidan, who "was exceedingly compassionate, and, as it were, a father to the wretched," very soon parted with the royal gift, to the first poor man who met him and asked an alms. The King was naturally vexed, as any other man, whether king or subject, would certainly have been in his place; and can there be anybody who will not feel that it was very provoking of Aidan? "Why, my Lord Bishop," Oswin asks as they are going in to dinner, "must you give the poor man that royal horse, which you needed for your own use? Have we not other horses of less value, which would have been good enough to give to the poor, and not that horse, which I had particularly chosen for yourself?" "What is that you say, O King?" instantly answers the Bishop; "is then, a son of a mare more dear to you than a son of God?" And then they go in; and the Bishop sits down in his usual place; but the tall and strikingly handsome young king who has just come in from hunting, stands warming himself at the fire with his attendants.

He cannot immediately get over his very great annoyance and displeasure, so as to be able to sit down to meat, and put it out of his mind. And there he stands, half angry, half thoughtful, thinking of the pleasure he had had in choosing "that royal horse" for his beloved friend and teacher, and of the absurd disappointment of seeing Aidan arrive, footsore and fatigued, and of finding that the carefully chosen horse had already been given away; thinking that Aidan never could be prevented from giving away everything that he possessed, and, therefore, what was the use of being angry with him? thinking of the Bishop's words, and seeking to fathom the meaning of that strange question of his, as to whether he valued "that horse" more than "that Son of God." Until suddenly, giving his sword to a servant, he hurries to Aidan, and, with the direct simplicity of emotion possible a thousand years ago, falls down at his feet and begs him to forgive his anger. "Never from this moment will I speak of this any more," he impetuously declares, "nor will I again pass judgment upon what, or how much, you may give to the sons of God." Deeply moved, Aidan starts up, and the reconciliation is soon complete. The King takes his place at table and begins to be merry; but the Bishop is depressed "even to tears," by a melancholy presentiment, afterwards regarded as prophetic, that Oswin is too good to live! "Never before," he murmurs in his native Gaelic, to "his priest," who was beside him, "saw I such humility in a King."—*The National Review*.

THE annual cost of maintaining the reading-room of the British Museum is \$125,000. There are over one hundred employes, eighty-two of whom are engaged in taking out and replacing books. Their salaries range from \$600 to \$4000 per annum.

THE repairs of damages to the House of Commons and Westminster Hall, caused by the recent dynamite explosions cost \$43,000. The extra police detailed on special "dynamite" duty during the past year have cost the sum of \$190,000, which is \$130,000 more than was paid on the same account during the preceding year.

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