# Elye fiving $\mathfrak{C h n t c h}$ ． <br> A Weekly Record of its News，its Work，and its Thought． 

VoL．VIII．No． 16 ．
CHICAGO，SATURDAY，JULY 18， 1885.
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# Che Civing Church 

## SATURDAY, JULY 18, 1885.

## bURIAL HYMN OF THE GREEK CATHOLIC CHURCH.

What joy is free from sorrow? What glory dwells on earth? All flee like passing shadows, Or dream of empty mirth, Shine then, 0) Christ in glory, And lead unto Thy rest The faithful Thou hast chosen, For Thou art good and blest. Alas! what strife and anguish Our parting souls endure ! n vain we look to angels Know then that life, dear brother, Is but a fleeting guest, And seek for parted spirit The Lord's most holy rest
Yes, human joys are fleeting Naught, naught survive the tomb; Riches and glory vanish In death, their common doom and And take unto Thy rest For mansions of the blest Where is the world's vain pleasure? Where now its pomp and lust? Where is its golden treasure? All ashes, shadowy dust! O come, our souls' true riches O come, immortal King And to Thy rest eternal Departed brethren bring. The prophet cries in sorrow Look at these mouldering bodies, Stripped of their pride and lust Which is the King, the beggar, The righteous, or the vile? Lord, lead Thy parting servant To rest beneath Thy smile.
At Thy command my being Sprang into life from death; Thy skill my body fashioned, Then lead, o Christ, Thy servant Into that better land, Where they who wait Thy coming In joy and beauty stand. Once in Thine own true image The race of man was made; In sinful paths hatice In sinful paths he strayed; Became of guilty pleasure Became or death the slave Grant rest beyond the gra
I weep, I wail, I sorrow When gazing on the tomb I see these precious bodies In filth and shame consume, Oh! mystery of sorrow! Dark mystery of doom Grant, Lord, the resurrection; Grant rest beyond the tomb.

## NEWS AND NOTES.

I notice that the Bishop of Moray (Dr. Eden), Primus of the Church of Scotland, has applied for the services of a coadjutor Bishop, and that the College of Bishops has acceded to the request. Bishop Eden has held the see of Moray for 35 years, and was elected Primus of the Church of Scotland in 1862.

English papers state that on the first anniversary of Bishop Anson's Consecration, at a special service held in the north-west chapel of St. Paul's Cathedral, an offering of $£ 1,500$ was anonymously made to help forward the scheme of the St. John's Collegiate Farm, which the Bishop is now initiating.
A MEMORIAL cross, of galvanized iron, sent out by Bishop Patteson's sisters, has been erected at Santa Cruz, copal regime be relaxed or still main
in front of the house where the Bishop was killed. It bears the inscription: "In memory of John Coleridge Patte son, D. D., Missionary Bishop, whose life was here taken by men for whom he would gladly have given it, 2 d September, 1871."
If the press is to be believed there will very soon be no less than seven English speaking Caidinals, a most unwonted number. 'These are (or are to be, ) in the order of creation: Dr. Manning, of Westminster;:Dr. McCloskey, of New York; Dr. John Henry Newman; Dr. Howard, (Bishop of Albano;) Dr. Walsh, of Dublin; Dr. Gibbons, of Baltimore; and Dr. Moran, of Sydney. Of these, all belong to the second rank of the Cardinalate, the Cardinal Priests, except Dr. Newman, who is a Cardinal Deacon, and Dr. Howard, who is a Cardinal Bishop.
The practical tendencies of the Church in England are, Ithink, strongly shown in the list of subjects proposed for discussion in the Church Congress, which is to be held at Portsmouth in October next. "The Work of Women in the Church," "Young Men between School and Marriage," "Workingmen's Clubs, etc.," "The Bearing of Christianity upon Local Economics with Respect to the Mutual Relations of Rich and Poor,"-these are some of the subjects on the programme and the choice of them affords evidence that the Church is alive to the needs of the age.
The golden wedding of the Rt. Rev. William I. Kip, D. D., Bishop of California, and Mrs. Kip was celebrated on July 2nd by an all-day reception at their residence in San Francisco. Handsome floral tributes were sent from friends far and near, the most noticeable being a large arch of marigolds, from the centre of which was suspended a marriage bell of white flowers, surmounted with a star of violets with the letter " $K$ " in the middle of it. In the even-
ing an address was made by Mr. C. V. ing an address was made by Mr. C. V. his wife with a purse of $\$ 5,000$ as a token of esteem from many friends.
I UNDERSTAND that arrangements are being made for a missionary conference to be held in Philadelphia on Wednesday and Thursday, the 18th and 19th of November next, in commemoration of the re-organization of the Domestic and Foreign Missionary Society, in 1835, upon the basis of the membership of the Church, and of the fiftieth anniversary of the consecration of the Rt. Rev. Jackson Kemper, 1. D., the first missionary bishop. The opening service will be a Celebration of the Holy Communion in Christ church, in which the action was taken by the General Convention, and in which Dr. Kemper was consecrated.
The long-pending question of the Roman Catholic Archbishopric of Dublin has been at length settled by the appointment of the Very Rev. Dr. Walsh vicar capitular and president of the College of Maynooth, to the vacant see. It remains to be seen whether the rule which has been enforced by his two predecessors for many years with great apparent advantage to the interests of re-ligion-namely, that the priests in his diocese shall take no active part in poli-
tained. This is a question in which the the most earnest Roman Catholics are deeply concerned, and in regard to which they anxiously await the decision of the new archbishop.
The death is announced of the Rt. Rev. George Moberly, D. C. L., Bishop of Salisbury. He was born in St. Petersburg in 1803 and presided over the diocese of Salisbury for sixteen years, having been nominated by the Crown to that bishopric in September, 1869. It is interesting to recall at the present moment, when attention is directed to the completion of the new edition of the Bible, that Dr. Moberly was one of the five clergymen who published from 1857 to 1870 revised versions of the books of the New Testament. In al probability Canon Liddon will be his successor in the bishopric, as he is a great friend of both Mr. Gladstone and the Marquis of Salisbury.
A movement which has already enlisted the hearty support of many prominent American residents in London is the result of a happy thought on the part of Consul-General Waller, who in addition to the official duties of his position, is organizing an American Relief Society for the benefit of the citizens of the United States who become stranded in London. In a very large number of cases the embarassment of these sojourners is only temporary and could be remedied at once if they were at home, but there has hitherto been no organized system for tiding them ove their troubles, and they hāve been compelled to seek charity or to suffer in silence until they could hear from their friends. The new society proposes to do for stranded Americans in London just what the St. George's St. Andrew's, and St. Patrick's Soci eties do for impecunious Englishmen Scotchmen, and Irishmen in New York.

IT is an old and trite saying that ac cidents will happen in the best regula ted families. It is only on this hypothesis that I can explain the vagaries indulged in recently through the medium of that generally useful member of society, the telephone. A well-known Doctor of Divinity in one of our western colleges was conversing with young lady in this very office:
Young Lady.-"Hullo, there!'
Doctor of Divinity.-"Hullo!"
Y. L.-"Mr. B. says 'send his trunk here.'"
D. D.-"I'm not drunk."
Y. L.-(louder)-"I said Mr. B's trunk $(t-r-u-n-k)$ is to be sent here."
D. $\boldsymbol{D}$. -(vigorously)-"I'm not drunk; it's you that's drunk!"
Both persons here gave up the conversation in disgust. Whether this incident is to be taken as an evidence of the perversity of the human heart in said Divine, or the perversity of the telephone, or both, I must leave to my readers to determine.
AN important discovery has been made among the manuscripts which Archduke Rénier brought bajk two years ago from El Fayoum, in Egypt, and which are known collectively to Orientalists as "Corpus Papyrorum Raineri Archiducis." A fragment of the New Testament has been found, comprising a chapter which differs from St. Matthew, chapter xxvi., verses 30 to 34, and from St. Mark, chapter xiv.,
verses 26 to 30, more than these evangelists differ from each other. The fragment seems to have been written in the third century, A. D., though, according to the style, it might belong to the first century. In the description of the Last Supper the passage in which our Lord predicts his betrayal is quite different from that in the two Gospels, and the words, "But after I am risen again I will go before you into Galilee" are wanting. Peter's oath varies also in wording and length. The whole style of the fragment is vigorous, terse and clear. According to Dr. Bickell, of Innsbruck, the fragment must be the copy of a manuscript older than those from which the accepted versions of St. Matthew and St. Mark have been taken, an opinion endorsed by another scholar, of high authority in early Church History, Professor Harnack, of Giessen. The papyrus is at present in the hands of the Orientalist Professor Karabacek of Vienna, and a facsimile of it is to be published.
B.

## LETTERS FROM EGYPT.

With Cairo the East fairly begins. At Alexandria you have a jumble of East and West, but in the city of the Caliphs the Orient has it all to itself. Shepheard's Hotel, an old institution in Cairo, stands in the main street, with a raised balustraded pavement before it, from which one may overlook the crowd at a few feet above their heads. A more delightful place for a quiet study of Cairene life could not be imagined. The visitors in the hotel itself at any time represent the best society of the West, so far as it chances to be in Egypt. Members of Parliament enjoy a trip to the Nile, and making more or less thoroughly an inquiry which may help a future speech or vote; generals, mili tary officers, regimental surgeons, and miscellaneous visitors, English, American, French and German, pass and repass the Hotel Piazza, or lounge in its easy chairs, under the shade of acacias, now in full blossom. Ladies in the highest fashion are not wanting, and between their toilets and the dashing uniforms of some of the officers there is no deficiency in color or attractive variety.
But Europe has only the footing of a stranger even in this, its favorite hotel. Orientals, more or less pronounced, mingle in the crowd, at least as servants. It would be hard to say what part of the Levant, or of Northern Africa, had not its representatives among them. Do not expect that your honest English speech will go far with them. "Have you any ink?" was an swered only by a vacant stare from the black-eyed baggy breeches accosted, till a second tarboosh wearer at hand who had heard the question, stepped forward to explain matters, by telling me "His name is Mahommed, sir!" Give up trying to get what you want, $O$ son of Albion, till you have met some hybrid who really knows twelve words of your native tongue.

The window of my bedroom spoke of the East as unmistakably as all else. Palm-trees waved their great bending fronds in any passing breath of air; bananas, with their huge hanging
between their lofty date-bearing neighbors, and great rose trees in full flowe beneath. A minaret shooting up at a short distance, and a plashing fountain in the middle of the palms and bananas, to keep the soil moist, added completeness to the picture.
In the street, the whole scene is surprisingly new to an European. A long string of camels, fastened one behind the other, passes-slowly, with loads of grass, sugar cane, or merchandise,"their leader, a figure in all the glory of a huge turban, flowing gaberdine, and bare feet and legs. A smart phaeton rolls by, preceded by one or two running footmen, in close scull cap, gorgeous gold-embroidered jacket and flowing white tunic, a long rod in hand, keeping ahead of the swift horses, and ever and anon shouting to coachmen donkey-boys, camel drivers, or foot passengers to clear the way before their master. Just so they ran before Joseph in the days of the Pharaohs, or as they ran before Absalom or Adonijah. It seems a cruel fashion to have poor fellows'matched in such a way against fine horses, and I should hope that some strong-hearted Khedive or high foreign official would ere long see his way to dispense with such a barbarous sign of magnificence. Here is a poor water carrier, in a miserable blue gaberdine, reaching only to bis knees, leaving his arms and legs bare; his stores dispensed from a huge skin bottle on his back filled, without filtration, from the muddy Nile. He holds the neck of his skin in his hand, ready to open it on demand, but who would drink the compound he has to sell from such a reservoir Sweetmeat-sellers display their ware on trays.for any one who asks no questions as to manufacture. A huge figure passing on a costly donkey is an Egyp-
tian lady. Over her pure silk dress and white veil, hiding all her face but he eyes, she has drawn a black silk outer robe, which swells out like a balloon from her head to her feet. She sit astride, showing only the tips of her costly slippers in the stirrups. The creature beneath her is worth more than $£ 50$, for it is a special high-bred animal. Nobody would think of interfering with her so she rides unattended A constant stream of donkeys, ridden by natives in huge turbans or red tarbooshes, or by adventurous Englishmen -a donkey boy always running behind -flows past. On the pavement, or lounging under the piazza opposite, are men of all classes and occupations, in endless varieties of color. Working men passing on with their rude tools, hawkers vending wares of many kinds, like our street boys; bread-sellers with trays of scones on their heads, flower sellers, vendors of false antiques, business men, soldiers and beggars, succeed each other as you look on. Every color shows itself in their flowing dress. One man displays red, white and blue as if he were a French Republican; an other has a brown burnouse; a third stalks on in white, black and fawn; salmon color, green, and white have each their patrons, but few are con tented with only one color.
The population of Cairo is about 400,000 , of whom, exclusive of the English garrison, about 20,000 are Europeans. The rest are made up of Egyptian Arabs, fellahin who have settled in the city, Copts, Turks, and Jews, of whom there are more than 7,000 . But beside these you come upon a strange medley of North African races, Bedouins, Syrians, Persians, Indians, and Negroes; races in fact, apparently endless and equally varied in color and
costume. Cairo is a kaleidoscope of humanity.
Nothing could, hence, be more delightful than a ride in one of the numerous open hired barouches of the town, through the narrow streets of the native quarters. At Shepheard's the street is wide, and the houses European, but a few minutes suffice to carry you to a region very different. Instead of boulevards you have a maze of lanes only a few feet wide, in which it is a serious thing to meet a loaded camel, for in some of them either your conveyance or the huge quadruped must go back to the first opening before one can pass the other. Overhead, the windows jut out with strange projecting lattice frames of wood, carved, frequently, intc the most elaborate patterns. The wynds of Edinburgh are hardly narrower below or closer in their upper storeys. One might almost shake hands across the thoroughfare from the windows next each other. Coolness, so indispensable in a warm climate, has led to this peculiarity, and even now induces the population of some streets a yard or two wider than the narrowest to stretch a patchwork awning of mats or other obscuration between the fierce sky and themselves, along the opposite tops of the houses. Underneath, in the delicious dimness, you ride through a world wholly different from anything you have ever known. If you pass through a back street you find only a few people, workmen, perhaps, or poor veiled women, in their blue loose gaberdines: their faces, it may be,
tattooed with small marks, as ornaments, when you get a glimpse of them; child at times, borne aloft on one shoulder, its hands holding firmly by its mother's head, or a tray or basket on their heads; men lounge in doorways with old Saracenic arches,
placidly on the ground, their legs tucked up mysteriously out of sight, smoking or chatting. Rubbish may make the ride far from pleasant, but it never occurs to them to get it removed. It was there, probably, when they were boys, and they leave it as they found it. Decay and dust are the prevailing marks of such bye streets, for it never occurs to an Oriental to repair a building, and the idea of a scavenger's broom has never penetrated these Old World quarters, though scavengers in turbans and flowing tunics, with tools, of which the handles are as long as if they were intended to sweep half a street at a time, are seen in the new boulevards of the city.
But in the busy streets of the Arab districts all is life. You ride through alley after alley, the sides of which are divided into miniature shops with a frontage of three or four feet, and a depth not much greater, all of them open to the streets. Here a worker in metal plies his trade before you on a very small scale, a small pan upside down serving for furnace, a few chips of charcoal on it for fuel, and a minute skin bellows, with a pipe entering the pan underneath for a supply of extra oxygen to force his solder, or heat the rod he is beating, into some usefu shape. Saddlers squat on the smal bottom of their shop, surrounded and overhung with the victories of their craft, toil at saddles, horse-collars and bridles, with wonderfully little elbowroom. A little more space serves for a succession of shops of marble-cutter and tombstone makers or fountain carvers; mat-makers weave their fabrics of twisted shape of palm leaf; turners ply their trade with lathes, the simplicity of which would sorely distract an Eng
lish workman, and yet turn out marvellously nice work. Here is a series of booths of timber merchants, but their stock would not satisfy the heart of a third-rate carpenter at home. For such trades the square boxes which suffice for some occupations would not, of course, be enough, but even they are crowded into marvellously narrow bounds.
This part of the street is sacred to farriers, who rarely have larger quadrupeds than donkeys to shoe. There they are, at their calling, at the doors of their diminutive smithies. Furnituremakers, tinsmiths, coppersmiths, jewelers, sellers of cotton goods-in fact each trade has its special quarter just as in Jerusalem, in Christ's day there was the street of the jew elers, that of the bakers, that of the cheese-sellers, that of the wood-sell ers, and others for still other crafts It was only the third week of January but the display of vegetables would have made a fair appearance in May in London. Huge leeks, mighty cabbages cauliflowers, tomatoes, green lemons ripe oranges, Indian corn, sugar cane stalks, gigantic pumpkins, baskets of egg plants, beans, "Egyptian potatoes," a root like a mammoth artichoke, bananas, apples, and much else graced the open booths, their owners squatted beside or among them, their legs gone no Englishman could imagine where and wholly invisible till at any time wanted. The jewelry shops showed only a tempting sample of their wares in a small glass case, behind which sat baned, with a face as placid as if sales were quite a matter of indifference to him. If a chance customer appeared, row of tiny drawers at the back of the shop, a yard off, were pulled out one by one, to show the various articles in stock, but all was done with a calm im mobility of countenance that seemed very inconsistent with the keenness for gain. Not a few tradesmen, however
did not confine themselves to their holes but sat on the ground at the side of the narrow street plying their art. Cobblers labored at the cure of sole; tinsmiths mended broken water ewers, used to pour water on the hands before eating or tinkered some other domestic article Hawkers of every kind swarmed Women with heaps of vegetables, trays of oranges, displays of bread, sat in the dust wherever there was room. The street itself was alive with foot-passen gers, donkeys loaded with everything by turns, or bearing a mountain of tur ban and gaberdine on their haunches the long, bare legs of their owners sometimes almost touching the ground. Patience and good driving alone provented constant collision, though the driving was certainly aided by a tempest of warning shouts and screams in unknown tongues, such as no one who has not heard it can imagine.

Sydney Smith's biographer says of him, "His sermons seldom exceeded twenty minutes in length; they were plain, pointed and impressive." Where sermons are plain, pointed and impressive,twenty minutes may be long enough Bnt where the preacher piles on illus tration onillustration-like heaping Ossa upon Pelion-the limitation of twenty minutes would be the refinement of cruelty. But passing that, we fail to see that forty minutes is so very long for devoting to the incitement to the nobler life, to preparation for eternity It is less time than is required for a game of chess or base-ball.-Christian at Work.

## REASONS FOR BEING A CHURCHMAN

TIANS OF EVERY NAME
by the rev. arthur widid littile, m. A.

## xXI.-THE ANGLICAN CHURCH AND

 "the prayers."The striking resemblances which we have noted between the liturgy of our Prayer Book and the liturgies used in the Early Church are not the result of chance nor of imitation, but of hereditary possession and unbroken usage. Our Church inherited Catholic worship just as she inherited Catholic Faith, Order and Sacraments.
The "Liturgy of St. John," ${ }^{1}$ used in Ephesus, until the fourth century, was very early carried to Gaul, Spain and Britain, receiving, of course, certain modifications as the needs of the Church required. It was used in Gaul until the time of Charlemagne, who introduced the Roman Use, about A. D. 800; and in Spain until the eleventh century, when there also it was superseded by the Roman - although since the sixteenth century it has been, and is still, used in Toledo, in a college and chapel endowed or that purpose by Cardinal Ximenes The British Church was no more indebted to Rome for her liturgy than for her other marks of Catholicity. She used a form of the Liturgy of St. John, substantially identical with that used in Gaul. When Augustine found that the British Christians used a somewhat different form of worship, from that to which he had been accustomed in Rome, he was very much perplexed and wrote to Gregory, the Roman bish op , to know what to do. Gregory's answer was most wise and charitable; and to it we are indebted for the pre servation of our own beautiful and in dependent liturgy which, based on that of St. John, is still"our glory and the precious vehicle of our devotions. Instead of forcing the Roman form on the Anglo-British Church, Gregory wrote to Augustine:
'You,my brother, are acquainted with the customs of the Roman Church in which you have been brought up. But it is my pleasure, that, if you have found anything either in the Roman or the Gallican or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the English, which is at present new in the Faith, whatsoever you can gathe from the several Churches.
Select, therefore, from each Church those things which are pious, religious and correct; and when you have made these up into one body, instil this into the minds of the English for their use."
Augustine, of course, made not a few modifications in the direction of the Roman Use, which was perhaps at that time the more elaborate and complete service. But as a great majority of the Saxons were converted by the missions of the old Celtic Church, the English race clung tenaciously to its indepen dent; liturgy. As a matter of fact the Roman Missal and Breviary were never used in England's Church, except in some of the monasteries. Attempts to enforce the'Roman Use (as at Cloveshoo A. D. 747), were met with a stern resistance, a resistance in some respects more successful than certain other Italian encroachments met with. In 1085 Osmund, Bishop of Salisbury, revised


the offices of the Church, and his revision (known as the Sarum Use) became quite general throughout our Church. Certain dioceses, however, (as York, Bangor, Hereford, and London till 1414) retained to some extent local Uses, all of which, however, were clearly independent of the Roman Use.

Very extensively during the Saxon period, and almost wholly after the Norman Conquest, the offices of our Church were said in Latin for obvious reasons. ${ }^{3}$ Moreover many corrupt additions had crept into the formularies of worship, such as prayers, hymns and litanies which paid to saints and angels and especially to the Mother of our Blessed Lord, an almost idolatrous veneration, clearly forbidden in Holy Scripture and unheard of in the primitive Church. Then, too, the calendar was so cumbered up with superfluous Saints' Days, and the services were so complicated, and the daily offices in the monasteries left so little time or inclination for daily prayers in the parish churches, that a reform in our devotional system was as clearly called for as the other reforms, in the sixteenth century, of which we have already treated. And in the Providence of God this, like the others, was effected gradually and without any break of continuity.
The invention of printing now enabled the Church to put Prayer Books as well as Bibles in the hands of the people, and became a powerful instrument for reform. Something in the way of devotional reform was accomplished in 1516, probably through the influence of Cardinal Wolsey, and more in 1531. The "Prymers" and "The Mirroure of our Ladye" followed, giving, in English, the Epistles, Gospels, Litany, and other parts of the services, with explanations. In 1541 the Lessons were ordered to be read in English. Three years later the Litany was admirably revised and authorized to be sung in English. In 1547 Convocation adopted an "Order of the Communion" in English to be appended to the usual Latin liturgy, and providing for the restoration of the chalice to the laity And finally on Whitsun Day, 1549, the whole service of the Church-viz.: "Matins" and "Evensong," "The Holy Communion commonly called "The Mass," and many special offices-was universally adopted in superb idiomatic English, by authority of Convocation and Yarliament. This great work,
commonly called the "First Prayer commonly called the "First Prayer
Book of Edward VI.," is, in the judgment of competent liturgiologists, the most perfect form of Catholic worship ever used in the Church of God.
Although this Prayer Book was in some respects new-the old services being purified and simplified as
well as translated, and the "Seven Hours" being condensed into the two offices of Matins and Evensong-yet it was essentially identical with the old, and Archbishop Cranmer offered to prove that "the order of the Church of England, set out by authority of Edward VI., was the same that had been used in the Church for fifteen hundred years."
There have been several subsequent revisions of the Prayer Book, but the


Prayer Book of 1549, the Scottish being the most perfect of the four, and the English, Scottish, Irish, and American Books, to-day, differ but little from the American next. Still the differences are so slight that the different members of the Anglo-Catholic family are hardly aware of any diversity in their grand, pure, ancestral system of divine worship-which, as a service of Common Prayer is far superior to the Roman system in which participation in the worship is almost exclusively limited to the clergy and the choir, besides being far less primitive and pure, and "in a tongue not understanded of the people." As to all kinds of non-liturgical worship, no comparison is possible; they are not to be mentioned in the same breath.
As one looks at the whole question of public worship, and remembers how precious the Prayer Book is to many a Christian heart outside the Anglican Church, ${ }^{6}$ it becomes a matter of won derment that any body of Englishspeaking :Christians, even after they had cast off their allegiance to the Historic Church, should ever have giv en up the liturgical worship of the
sanctuary. Luther and Calvin, and Knox and Wesley, ${ }^{7}$ and almost every leader of secessions from the Church believed in the liturgical system, and put forth elaborate forms of public prayer, which are still largely retained by continental Protestants. But for English and American Dissenters have had the strange notion (not taught by their founders nor dreamed of before in all Jewry and Christendom) that lit urgical worship was unscriptural, insincere, unedifying !-a sentiment characteristically expressed by "Sam Lawson," when he said: "Now readin' prayers out of a book, that ere' don strike me as just the right kind thing. For my part
prayers that come lik
tight out the heart." ${ }^{\text {® }}$ As though, forsooth, a prayer born in the intellectual throes of extemporaneous utterance on the part of the leader, and followed by the audience on the qui vive of uncertain expectancy and mental adoption, could somehow be more devotional, more directly from the heart, than the chaste, hallowed, familiar devotions of the liturgy, when, the mental effort of recollection and invention-the cerebral struggle with syntax and vocabularybeing in abeyance, the whole energy of the soul is centred in the heart, and the heart itself lifted to God in the ecstacy of pure and ennobling worship.
This truth, with others, is strongly, but with no real lack of charity, expressed by a leading Presbyterian minister on the eve of his return to the Historic Church:
"To be losing my time and patience and to be injuring my devotional taste and temper with the 'gifts' of the brethren in a prayer-meeting, when I might be wafted toward heaven in the sublime strains of a holy liturgy; to be frequenting a more public service, where prayer was curtailed, and Holy Dr A oapital reprint of this book, with a preface by
Dr. Dix may be had of the "Ch. Kilendar Press,"
New York.


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Scripture almost excluded, and a few short verses of rhyme sung only as an interlude or rest, and all this, done systematically, to make room for a labored sermon," etc., etc., "when by a single step I might enter the larger liberty of a Church which breathes, and believes, and prays, and praises as she did when Irenæus, Ignatius and Polycarp beheld her glory, and the noble army of martyrs died for her as the pure Spouse of Christ-all this had now
become a burden too great for me to bear." ( ${ }^{9}$
How did such a system of public ser vice, ever arise and gain adherents, not to say devotees, among Christian men? It will be a surprise to many to be told that it was largely the work of Jesuits in England, $\left({ }^{(10}\right)$ who, in the disguise of zealous Protestants, made some weaker members of the Church and the larger portion of Nonconformists ill affected toward the Church's worship, in order to create divisions, anarchy, and confusion, that on the ruins of England's Faith, they might erect, as on heathen soil, a foreign and corrupt Church. They were succcessful in ruining the public worship of Dissent, but the Church of England, "the Bulwark of the Reformation," kept the Catholic worship whick, in turn, has kept her from manifold ill. And we may now thank God that English-speaking Christians of every name are more and more coming back to the principles of Prayer Book Worship. The remarkable Presbyterian Book of Common Prayer compiled by the devout and scholarly Dr. Shields, of Princeton, the earnest efforts of Drs. Hopkins and Hitchcock, also among the Presbyterians, and of other like-minded men in different denominations, and the superb liturgy compiled by the little sect of Irvingites, are a few among many indications that the prejudice against liturgical worship is being done away. There has been, too, a sudden waking up to the fact that hymns, which are for the most part nothing but rhythmical prayers, are as distinctly liturgical as the Litany or the Psalter; and if it is right to sing liturgical prayers in verse, it can hardly be wrong to say, or even sing them, in prose.
It cannot be claimed that our Praye Book is absolutely perfect, but it is at least marvelously good. Cast in the words of Holy Scripture (for more than nine-tenths of it are taken directly.from the Bible), framed on the general plan of the primitive Apostolic liturgy, of which it is the lineal descendant cleansed of all mediæval corruptions, expressed in the purest style of the best of modern languages, consecrated by the devout use of generations of saints who now rest in paradise, and withal adapted to the devotional needs of the rich and of the poor, of the high and of the lowly, in this and every age, we may well thank God for the Book of Common Prayer, rejoicing that our beloved Church has "continued steadfastly in the Prayers."


In order to be healthy and active in body and mind, a man needs an occasional change from dull routine. shoe that is always worn on the same foot is liable to be a little down at the heel after a while.

## OPINIONS OF THE PRESS.

The Church Times.
Anglican or Roman. - It is impossible to say that a man may perhaps not be doing amiss if he remains under the jurisdiction of Archbishop Benson, but that he will certainly be right if he puts himself under Cardinal Manning If Cardinal Manning's doctrine is true the position of the Church of England must certainly be wrong, but on the other hand, it is no less certain that if the Church of England is right, Cardinal Manning and his followers are schismatics of the worst kind. There is no room for halting between two opinions. If we could believe what the Editor of the Tablet's new hand professes, we should not go peddling with Orders of Corporate Reunion; still less should we run the risk of a position which most people think is reconcilable neither with common honesty nor with common sense. But what we feel is that the argument for Rome is so weak and foolish that the hardest thing in the world is to believe how those who put it forward can be in earnest. Again, it seems to us that the Roman system stands condemned as the very worst failure that any Church ever made; and so far as ritual goes, we are satisfied that the Prayer Book is a great improve ment upon the Use even of Sarum That it has defects, no one is more sensible than ourselves, but those defects in almost every case, are owing to a too faithful following of the Latin rite.
Common Prayer.-Two opposite principles contend for place in every
form of worship; uniformity and variety; prescription and spontaneity They are almost brought face to face in the terms enrichment and flexibility. Their opposition is felt the more strongly when the ideal of worship is brought into contrast with a failure of effort to worship. In the ideal, worship is the highest joy of which a rational being is capable. It is the perfect conformity of individual, local, temporal emotions and thoughts, to the eternal, universal will of God. Now it is true that a failure of the effort to worship may be due to the exaggeration of the individual, the local, the temporal. Selfishness, schism, partisanship may exclude God from our would-be prayers and praises. But, on the other hand, universality, generalization, may also be so exaggerated as to exclude the individual, the time, the place. A conservative writer on the subject has remarked with keen satire on the self-importance of the
modern mind, which finds too narrow the ascription of the ages, "Glory be to he Father, and to the son, and to the is now, and ever shall be." Too narso now, and ever shall be." Too nartoo broad. It does not express all that the worshipper ought to express under the varying experiences of sorrow and joy, hope and fear. No one would worship to this single form; or to that of the Lord's Prayer; or of the Te Deum;
or of the whole Prayer Book; or of all or of the whole Prayer Book; or of all the books or prayers ever yet composed. But the good forms of general, univer-
sal application, the Lord's Prayer, the Gloria Patri the normal daily service the Celebration of the Sacraments, need a certain amount of prescription, or they are sure to be neglected. It costs an effort to put fresh emotion into every Gloria; but it is worth the effort; the effort brings the joy of worship; habit and spontaneity do not conflict, but harmonize, under the repeated effort to put heartiness into the form. The same is true of the Lord's Prayer; ghere is no prayer that demands a spiritual aspiration than this: and yet spir know aspiration that this; and yet are the better if we
we to to the command "When ye pray, say;",
as if it were, "Whenever ye pray,

## The Ploxsehold.

## CALENDAR-JULY, 1885.

## 19. 7th Sunday after Sunday. 19. 7th Sunday after Sunday. 25. ST. James, Apostue. 26. 8th Sunday after Trinity. <br> Green

A song to bring sleep.

## Two little eyes,

Two little lips,
Two little hands,
Two little feet;
What shall we ask for them all?
Two little ey
Blue as the azure deep of the skiesNow so roguish, now wondrous wise Solemn and funny, all in a twinkle, Changing and changing with every wink; What shall we ask for these little eyes?

Open them, Lord,
To see Thy word,
Wondrous things
Wondrous things,
Light them with love,
And shade them above
And shade them above
With angels' wings.
Two little lips,
Red, red,
Red as the flamy coral tips, Sweet as the rose the wild bee sips,
Singing and prattling all day long, Singing and prattling all day long, And kissing and coaxing with witchery strong;
all we ask
What shall we ask for these little lips?
From Thine altar, Lord, above, Pure, pure let them be,
Speaking holy melodies
Out of a holy heart that rises, Warm, bright, up to Thee!
Two little hands,
Busy, busy,
Busy as bird, and busy as bee,
Gathering "funny things" for me,
Weaving webs, and building a house, What shall we ask for these little hands?

Lord, with wisdom filled,
Teach these hands to build
Chine own temple;
Let them skillful be-
Cuinning to work for The
By Thine example.

## Two little feet,

Numble, nimble
Trot-foot and light-foot, oh, what a pair; Now here, now there, now everywhere: Running of errands, dancing in glee, Tripping and jumping merril What shall we ask for these little feet?

Lead them a blessed pilgrimage,
From childhood through to saintl age,
Dear Lord,
Hold them a light in the dim, dark
And out of the narrow path of the Ne'er let the
To little them stray
Two little eyes---close
Two little hands-clasped
Two little feet---stil
God give my darling pleasant dreams Selected.

THE STORY OF DORINDA.

## conclusion.

I went about my work but Dorinda's troubled face and the words, "but I can't stand by and do nothing," haunted me. I drove to the factory for my husband before tea-time, and as I looked at the many girls' faces before me, some dull and listless,others bright and attractive, I wondered if I too had no responsibility in the matter. I attended the pretty little church lately erected in the town, and I knew that the rector had tried, so far in vain, to persuade these girls to attend the services, but they declared they were too tired when Sunday came to go to church anywhere,
A day or two later at the breakfast table I said, "Robert, I wish to invite the factory girls here to-morrow night
-have you any objection?" The amazement on his face pen cannot de-
scribe. "Well what do you want them here for?" he asked.
"To have a nice time-tell me, have you any objection?" "None, whatever, but I warn you,Bertha,beforehand,that anything you do for them will only meet with discouragement and no thanks-remember, they are not your kind," and my husband walked off, thinking doubtless, that he had a very unpractical visionary wife.
But I expected so little at first, it was just a little venture to bring some innocent happiness into these girls monotonous uneventful lives, and I depended so much on Dorinda Black, whose influence over them was far greater than she herself knew. It was wonderful to see the affection they had for her. And yet when iI saw later how much interest she took in them, and how willing she was to take trouble for them I did not wonder so much. "I think this way, Mrs. Ellis," she once said to me, in a half shy way; "the Master gives everyone some gift, and mine is perhaps the gift of winning my companions' hearts. I'm homely and have'nt much outward grace, but they seem to love me, and I'm sure I love them; and I'd rather have their love than beauty or money."
I sent my invitation through Dorinda and they all came. I had had fine musical advantages, so could play on the piano fairly well, and my most intimate friend in M-, had a beautiful voice. The girls showed much more enthusiasm and appreciation over her singing than I expected, and she was almost tireless in her efforts to please them. We had games, I brought out Robert's portfolios of rare etchings and engravings, and my friend brought a stereoscope and views. We had simple refreshments, chocolate and sandwiches. Altogether we felt well repaid over the result. I might go on to tell more of the growth and success of this little venture of ours-how we met first every two weeks, at either my friend's or my own house, and then weekly. How my friends east became interested and sent enough books to start a circulating library, how we taught some of the girls to play on the banjo, taught others to sing, others to do pretty fancy work at these evenings. Disappointments there were, but many more instances of success. Some of thegirls took an interest in Church work but not for a long time. We did not ask or expect it at first, such things take patience as well as practical good sense. But through even such simple means as these God can and did bring benefit, yet it is of Dorinda I wish to tell and of what she did for me. I have spoken of our boy-my only child. Robert was extravagantly fond of him and could not bear to be away from him. He was always wishing to take him to the factory, while, I like most young mothers, begged him to wait until he was older; I was so afraid something might happen to him. One day his father's entreaties prevailed, however, and he carried him off wild with delight over the unaccustomed treat. Nora, the nurse, was to come for him later, and I went off to make some calls. In the midst of one of the latter, the fire-bell rang out sharp and distinct. I sprang up in a moment. "Oh, $I$ hopeit isn't the factory," and sat down trembling all over. My hostess laughed at my fears, saying, "Oh, we never have great fires here, it is certain to be some miserable shanty or possibly somebody's barn.?
After I left the house I met one of

Dorinda's brothers running as fast as Dorinda's brothers running as fast as
he could. "Where is the fire, Archie?" I asked. "It's the factory," he called back as he ran. My heart almost stopped beating as I retraced my steps, and though trembling all over, hurried towards the great building my husband had erected with so much pride.
As I turned the corner, a sight ;met my view, which I shall never forget. The flames seemed bursting forth from all the upper windows and roof, and as I looked, the lower windows were also ablaze. The girls were in the yard, a frightened group, while men were runuing here and there, engines were at work, and everything presented a scene of hurry and 'confusion. I ran towards the girls, and as soon as I was within hearing distance, called out, "Where are my baby and husband?"
"Oh,I'm sure they're safe,Mrs. Ellis," two or three answered, "But don't you know?" I asked in a tone sharpened by suspense. As if in answer to the question, at that moment a girl's figure appeared at one of the second story windows, which I saw was Dorinda. She called to some of the men below, and her voice was so distinct and clear, I could hear every syllable, "Bring ladders right away." While she spoke she held aloft another little figure, one only too familiar to my anxious heart. It was Herbert. Hardly had I recognized him when Dorinda leaned over him a second, just long enough to kiss him, and speak one word of encouragement, and then he was gently lowered by a rope to some one below whom I saw to be Robert.

He will not fall, the knot is secure Mr. Ellis"-once more the clear tones rang out but faltered a little on the last word, and as the little fellow reached his father's arms, Dorinda leaned back against the sill, already hot from the flames behind her, and turned so white I thought she must have.fainted.
One of the girls had run forward to get the baby, and in a moment he was in my arms. "Oh some one save Dorinda," I cried, "why don't they bring the ladder?" I remember kissing the baby, and then glancing once more towards the window, saw the flames surrounding Dorinda,who had not fainted but was looking over the heads of the people with, oh, such a look, at me.
The next thing I knew Robert was bending over me, while at my feet stood Dorinda very pale, yet smiling In a moment it all flashed over me "Then you are not dead, Dorinda." said in a bewildered tone.
"No, very much alive, dear Mrs. Ellis," came back to me in the girl's usual quiet manner.
The carriage was soon there, and I was taken home with my husband and Herbert, but not before I had seen that Dorinda's hands were bound up, and learned that she had hung from the window until her hands were burnt and that "just as she was about to drop, the ladder came."
And never could we make her ackngwledge that she had but done the most ordinary thing in the world.
It seems that Herbert was playing hide and seek with Dorinda whom my husband was obliged to call upon to stay with him while he went away on business, Nora having failed to come After the fire broke out, Robert who had just come back, had his hands full giving orders. He turned to one of his most reliable men and asked him where Herbert was. "One of the girls just carried him out," the man answered.
ed the other. Sure that Herbert was with Dorinda, Robert felt relieved and gave his whole attention to saving what he could of chairs and material. They never knew how the fire originated.
When Robert at last hunted for Dorinda neither she nor Herbert were to be found. "She has likely taken him home to his mother," one of the girls said.
In the meantime Dorinda was up in a kind of attic hunting and calling frantically for Herbert in vain. When almost in despair she saw a suspicious movement under some hay in a box and there was Herbert, his eyes dancing with fun, perfectly delighted over his success. "Bert did hide, Dindy," he said. Dorinda caught him in her arms and ran down'a small stair-case not much used, only to find herself barely in time to reach the second story, which was very high from the ground. Here Herbert who thought it all fun, and was wild with his frolic, broke from her again, and she caught him just in time to keep him from falling into the flames bursting out at one end of the lower story. She caught up a rope one of the men had left.
The rest I saw myself.
The child the workman saw was a little brother of one of the girls brought from home on account of sickness. He had curls almost the color of Herbert's, hence the man's conclusion. Only part of the building was saved, but it was heavily insured, so the loss to my husband was slight. We felt that we never could repay Dorinda, but tried to get her to accept gifts from us, to no purpose. "Why, Mrs."Ellis, any one would have done that; and it would kill me to accept anything for what I did for you or dear little Herbert. You have done so much for us all already."
So I let it rest, trusting that time would give me opportunities. Meanwhile the bond between us has grown stronger and stronger. I have had it said to me-"'are'nt you afraid of such a friendship when you each occupy such different positions in life?"
I can only say, it never has given me reason to do so.
She is still in the factory surrounded always by her friends-new and old. She says that is her place and she will not leave it.
Strangers often notice her and ask who she is? And if I am there I an swer-"She? why she is Dorinda Black, Home Missionary of the factory and my dear and trusted friend."

## HARRY'S SERMON

Some children are very fond of playing church, and sometimes they say and do things which are worth hearing and remembering. We will give a brief account of such a service. Harry and Eddie were two little fellows who were very fond of playing together. On one occasion they took it into their heads to have church. As Harry was the older of the two he said to Eddie, "I'll be a minister and preach you a sermon.; "Well," said Eddie, "and I'll be the people." And so Harry began by announcing his text. "My brethren, my text to-day is, 'Be kind.' There are some little texts in the Bible for little children, and this is one of them. These are the heads of my sermon:
" 1 . Be kind to papa. Don't bother him when he is busy. Don't make a noise when his head aches. Papa has to work hard and earn money.
"2. Be kind to mamma. Don't make her tell you several times to do the same thing. It is very tiresome to have "Are you surep" "Perfectly," answer
to keep telling John to do this, or not
to do that-and to say to susie ever so miany times, it is time to go to bed. M'y brethren, we ought to ntilind right off.
"3. Be kind to little Minnie-Minnie is small, and lame, and can't talk plain.
" 4 . Be kind to your playmates, and never pout or make up faces.
" 5 . Finally, my brethren, be kind to the old cat, Amen."-Parish Visitor.

A CONTRAST.
Mr. Ruskin may have some exaggerated views on some subjects, but the contrast which he draws between the Gospel of Christ, a Gospel of self-retiouincement, and the Gospel of modern Free-thought, is very expressive of his meaning. He thus contrasts the Beatitudes of the Sermon on the Mount with their equivalents, as preached by inodern civilization:

Christ.


Free-THought:

## BRIEF MENTION.

"Now, Uncle Gabe, if you have anythirig on your heart, any last wish, speak out," said the parson to an old negro who had only a few hours to tive. " 1 aint got no last wish 'cept dat I ẁänts ter get well."
There is said to be a Methodist chapel in a corner of New Zealand, built of logs, and decorated back of the altar (?) with a portrait of Mr. Gladstone, and an illustrated page from one of James Payne's novels. This is a new vision of ritualism.
Geineral Goudon had many medals for which he cared nothing. A gold one was given him by the Empress of China. But it suddenly disappeared; no one knew where or how. Years afterwatds it was found out by a curious accident that Gordon had erased the inscription, sold the medal for ten pounds and sent the sum anonymously to Canon Miller, for the relief of the sufferers from the cotton famine at Manchester.
"Are you enjoying your dinner?" asked Bobby of the minister who was taking a Sunday dinner with the fami ly. "Yes, Bobby," responded the minister pleasantly. "Mamma said this morning that she thought you would as she didn't suppose that with your small salary and big family, you got much to eat from one wrek's end to another.
For the $50,000,000$, people of the United States there are 12,000 period-icals-for the $101,000,000$, people of Rlussia there are 652 periodicals, 63 of
these are dailies-for the $4,000,000$, people of Siberia there are two newspapers and a bi-monthly of a geographical society.
Macaulay was once, when a parliamentary candidate, questioned at a public meeting as to his religion. He replied, "I have heard with the great est shame and sorrow the question which has been proposed to me. I do most deeply regret that any person should think it necessary to make a meeting like this an aretia for theological discussion. My answer is short and ini one word, gentlemen, I am a Christiañ."
A minister ( ${ }^{p}$ resbyterian), laboring as a missionary in one of the states, had the following conversation with a woman, whom he was trying to convert:"Is your husband at home?"-"No," she replied, "he is coon hunting. He killed two whopping big coons last Sunday," -"Does he fear the Lord," intervenied the minister."-"I guess he does, 'cause he always takes his gun with cause he always takes Presbyterians around here?" said the minister, coming to the point.-"I don't know," was the reply, "if he has killed any or not. You can go behind the house and look at the pile of hides, and see if you can find any of their skins."

A gentleman recently met Sam Jones, the eccentric revivalist, and said to him, "Mr. Jones, you uselanguage in your pulpit unbecoming a gospel minister, and some of it was especially offensive to me , and you must retract it." Sam replied that he had never taken anything back that he once said. "But," replied the offended man, "you have got to take this back, or I'll hold you to a strict account and we'll settle by the code of honor." "Well," said Sam, "you go home and dress your wife in mourning, so you can see how she'll look, and then call on me again in the

In Kentucky a Methodist meeting was in progress, and the Presbyterians were asked to join in and help, but refused because they said that Methodism was Arminianism, and they could not eonsistently aid that system of faith. Then at the same time, a short distance away, a Presbyterian meetine was in progress, and the Methodists were invited to assist, but they refused because they said that Presbyterianism was nothing more than "dry-land Campbellism." This is the doctrine of Tit-for-Tat.
In Connecticut a manufacturing firm bought a whole village, including not only factories and houses, but a pretty little church with the right to "present" the rector.
The English Church Times speaks of the burial service "as scarcely what one could desire. We are aware thatit is a great favorite with newspaper writers and we allow that their stock phrases for it are accurate. It is'solemn,'it is 'impressive, 'it is 'sublime,' butfor all that, it is the portion of our Prayer Book we like least. It is pitchedin too lofty a key for ordinary use."
Dr. John Owen often accuses the Socinians in his controversial writings, of making the Bible a nose of wax, capable of being twisted and turned any way, as occasion may require
"It is the height of irreverence," says well-disposed writer and scholar, when a preacher speaks upon a text of Scripture which he has not examined; or an expositor gives a meaning to a passage without being sure it is the correct one."
Mr. McNaughton's article on the Red Man, published in the May Nineteenth Century, has created quite a stir in English circles. The article abounds in good practical sense. Give the Indian a vote, and he at once becomes a man and a brother.
The Rev. John Hunter of Hull, Eng land, has a Revision of the Prayer Book all by himself. He thinks the Litany not comprehensive enough and has just issued a new version of his own. In this he prays, with a solicitude which is almost touching,'for, the editors of newspapers.
MEE differ widely about the location of the Garden of Eden. Mr. Engel of Dresden finds it 195 miles E. S. E. of Damascus, in an oasis of the desert called 'er Ruhbe. President Warren of Boston University, places it at the North Pole.
Temperance, says Benj. Franklin, puts wood on the fire, meal in the barrel, flour in the tub,money in the purse credit in the country, vigor in the body contentment in the house, clothes on the bairns, intelligence in the brain and spirit in the constitation.
There are $\overline{107,337}$ licensed liquor houses in England. Mr. James, President of the Liquor Defence Society, says that 64,000 of these should be suppressed at once.
archdeacon Farrar never wrote any article, no matter how long or short without quoting a line or two of poetry in it.
The Building News of May 15th in describing the church of St. Peter, Belsize Park, speaks of the series of stained glass windows in the south aisle as being completed by the unveiling of one representing "The Healing of Malthus." It should be Malchus, Political economy eannot be supported by that part of the Bible, thgugh this mistgke would

## HINTS FOR HUUSKWIVES:

To restore gilding to picture frames, wash the gilding in warm wrush, and wash the gilding in warm water, in quickly with soft rags.
How to Keep Worms out of Dried FruITs.-When it is stored, after drying, put betweeu every half bushel of it a large handful of bark of sassafras, and strew a liberal supply on top.
Labeis on Tin.-A paste for fastening labels on tin is thus made: Soften good glue in water, then boil it with strong vinegar and thicken the liquid
during boiling with fine wheat flour during boiling
till it is a paste.
Articles made of white worsted can it is said by the Practical Farmer, be made to look almost like new by rubbing them in wheat flour, the same as if washing. If not cleansed by the first operation, repeat a second time. Shake will remove the flour
To Stop Nose-Bleeding.-Prese the held frmly the jaw wind to thumb her left) y just under and to the right the facial artery may be felt in thi locality, on either side; and when this circulation is arrested, the bleeding in the nose stops.
Meat Luaf. - Chop fine whatever cold meat you may have, fat and lean together; add pepper, salt, and a finely chopped onion, two slices of bread which have been soaked in milk, and an egg; mix well together, and bake in a form. This makes an admirable tea or breakfast dish.
Prettry fringe for edging bed-room lambrequins and other cretonne decorations can be made by ravelling strips of coarse gray linen, and at short intervals sewing in a strand of colored worsted. A heading is made by turnleaving a plain piece half an inch side which is covered with coarse herring which is covered with coarse
bone stitch in crewel or wool.
COURT Plaster.-This article, so useful, and which is so seldom found genuine, is very easily made, and the process
Soak bruised isinglass in warm water for twenty-four hours, then evaporate nearly all the water by gentle heat. dissolve the residue in a little proof spirits of wine, and strain the whole through a piece of open linen. The strained mass should be a stiff jelly when cool. Now extend a piece of silk on a wooden frame, and fix it tight with and apply to the silk thinly and evenly and apply to the silk thin
with a badger hair-brush.
A second coating must be applied when the first has dried. When both are dry, cover the whole surface with the same way. Plaster thus made is; very pliable. and never breaks.
Crocheted Edging.-Make a chain of twelve stitches, one long crochet into the sixth stitch, two long into the
next two, chain two, skip two, next two, chain two, skip two, one long; turn the work. Second rowFive chain, one long crochet ints first loop after the turn, chain two, skip wo, one long crochet, chain two row-Five chain skip; two, Third crochet two long crochet, two long nine long crochet into first loon of last row, one single crochet into second stitch of foundation chain; turn work. Fourth row-One long crochet in first stitch of the last nine long crochets just made, chain one, one long crochet in the next stitch, and so on until there are eight loops, then chain two, skip two, one long crochet, one chain, two skip, one long crochet, chain two, skip two, one long, turn work. Firn rowhain ive, skip two, one long crochet, chain two, one long crochet in next loop, and so on until there are in all nine loops. Fasten with single crochet in the tirst stitch of the foundation chain; turn. Sixth row-one short crochet, two long crochet and one short, short in loop; one short, two long, one short in second loop, and so on until the nine loops are worked, and the first scallop completed.
two, one long crochet, chair
two, on ha that she has simply enioyed them with out doing the work which was attached

## The Gining (rhaxik.

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It has been said that"free churches are urgently needed for two classes of people-the really poor and the stingy rich." That is it exactly. If we might choose, we would have our congregation made up of the former, for the reason that, as a rule, they are quite as good material, and they stand a better chance in the Kingdom.
Are there not some of us who put public worship wholly in the place of private devotion? But do we not owe to Almighty God, just as much an individual, as a collective, recognition and reverence? And are not the private devotions of the peo-
ple the primary sources-the little rills among the hills-in which the great stream of public worship takes its rise, and from which it really gathers its fullness and its power?

Seats in churches were unknown in England up to the time of the Norman Conquest, except that in some Saxon churches, there was a ledge or stone bench around the wall that offered sittings for some. The next advance was low three-legged stools standing promiscuously. Seats came in fashion after the coming of the Normans; but as late as 1387 there was a decree that no one should call any seat his own. It was the Puritans who invented pews, baized
and cushioned; and no one will deny and cushioned; and no one will deny
that they needed them to sit out their long sermons. It is said that they were purposely made high, so that the beadle could not see and report those who did not bow at the name of Jesus, in the Creed.
How can a minister effectively wield the sword of the Spirit, who is is oaded down with such dresses as these? "A A
linen chasuble with embroidered orplinen chasuble, with embroidered orp-
hreys, amice, alb, a red stole crossed on hreys, amice, alb, a red stole crossed on
the breast and secured by a girdle, casthe breast and secured by a girdie, cas-
sock, and maniple." Such was the sock, and maniple." Such was the
rigging worn by a Protestant clergyman rigging worn rya Protestant clergyman in this city recentiy, upon the opening tnd blessing of his.
Episcopal Recorder.
The "rigging" above described is not very weighty; one wearing it would not be "loaded down" as much as with an ordinary coat. Perhaps the Recorder can tell us the exact pattern or style of coat best
of the Spirit, and tell us what tailor is to be preferred. Or, is it a fact, that the Sword may be wielded in any kind of garment exeept "the white linen of the saints?" What a change has come over the world and the Word, when minister may win souls to Christ in a "cut-away" and striped pantaloons, but is unable to wield the Sword of the Spirit if he wears a surplice or chasuble! And yet, this "rigging" was probably used in sacred ministrations a thousand years before America was discovered and has been so used ever since.
There is nothing in the "rigging" described above that need frighten any one who can tolerate a surplice or even a black gown. If it is conceded that a distinctive dress is desirable in the sanctuary, the alb and chasuble are as good as any. They are simply a surplice in two pieces. As for "orphreys," the word designates a certain pattern or form of embroidery on the chasuble, and the amice is as inconspicuous as a neck-tie, the maniple as a napkin. There is no reason why a stole should not be red and worn "crossed on the breast," if a stole is to be tolerated at all. As for securing it "by a girdle, cassock, and maniple," it is impossible to conceive how it was done. To secure a stole by a cassock would be an astonishing performance. The clergyman probably wore a cassock, under the alb. As he had to wear something, why not wear a cassock?

## HOW TO ENJOYCHURCH SERVICES.

Be a regular attendant. Enter the place of worship with a feeling of reverence and ask God's blessing. Use your Prayer Book. Try to take in the meaning of all the parts of the service. Go early to church so as to begin in a quiet and devout frame. When you read your part, stand squarely on your feet, with your body in an upright and healthy position. Breathe freely. Open your mouth and read with animation. This will keep you wide awake and cheerful. Sit or kneel as the service directs, remembering that these varying attitudes give you wakeful activity and agreeable rest at the same time that they express the proprieties of worship. Acting upon this suggestion, you will not feel fatigue or think that the service is too long. If you can sing, by all means join; it is a miserable mockery for four persons to do the singing for all the rest.
Put yourself in sympathy with the minister by kind thought or kindly deeds. Pray for him every day, and then you will love him. Listen attentively to the sermon, but do not criticise. There are some parts of the service more solemn than the rest. One is the Holy
should ever miss except on urgent necessity. Another part of worship, too often degraded, is the Offertory. If it cost an act of self-denial, it expresses, also, a feeling of love. Re tire from the place of worship with a prayer for God's blessing; and endeavor to carry the spirit of the service with you, and you will soon learn to love and enjoy worship.

LA $\overline{\text { Wvs. THEOLO }} G Y$.*
A New York lawyer, in a book entitled "Dogma No Antidote for Doubt," has undertaken to reply to the Bishop of Chicago. He is of the opinion that the Bishop's "Catholic Dogma, the Antidote for Doubt" is a dangerous book. He feels called upon accordingly as a true Protestant, and a firm believer in the dogma of "the Bible and the Bible only," to warn men against a most Jesuitical production. The man is evidently sincere. He is undoubtedly in earnest. He takes the bull by the horns, and affirms that there is no such a thing as a rule of faith in any proper sense of the word. It is the Bible and the Bible only we are to believe. He will have it, "that the Christian faith-the genuine faith of the Church is that system of truth which was taught by Christ, and of which the only direct evidence we have is contained in the Sacred Scriptures, the Christian Bible." Now it is to be taken for granted that the "Member of the New York Bar," whose boast it is that he is a "Protestant Episcopalian," was at some time or other baptized. In view of this fact we should like to ask, what profession of faith he made at his baptism. Did he solemnly vow and promise that he would believe " all the articles of the Christian faith as contained in the Apostles' Ureed?" Has he been taught from his infancy to say, that he "felt bound to believe and do as his sponsors promised for him?' And has he constantly affirmed "that be heartily thanks his Heavenly Father" that "He has called him to this state of salvation" and does he pray for grace " to continue in the same unto his life's end?" These are simple questions, but they go to the root of the whole matter. For if it be true as it is affirmed, that "it has never yet been agreed what is the true form and meaning of either the so-called Apostles' Creed, or of the so-called Nicene Creed," then the "Member of the New York Bar" brings a most serious charge, not against the Bishop of Chicago, but against the whole Protestant Episcopal Church. If there never has been agreement as "to the form and meaning of the so-called Apostles' Creed," how can the Church require a promise of belief in a formu-


la which has neither "form" nor "meaning?" How can it toach its children to believe that the reception of such a creed is the reception of all the articles of the Christian faith, "necessary to an entrance into the state of salvation." We should like to see "the Member of the New York Bar" put upon the stand and subjected to cross examination for solemnly and publicly affirming "in the presence of God" and of the whole "congregation," at the time of his Confirmation, that he renewed, ratified and confirmed the vow made for him at his Baptism, and holds himself "bound to believe and do" all his "sponsors then undertook for him." We should like, for ourselves, to ask him, moreover, to point out the "system of truth," taught by Christ. We have always been of the opinion that the truths of the Bible are not stated in a systematic, but in an economic or practical way. How again will he justify his statement "that the only direct evidence of that system of truth is contained in the Sacred Scriptures?" What does he mean by "direct evidence?" Are not the four Gospels themselves disputed? If we reject, as our author does, the witness and authority of the Church to the canon of Scripture then the evidence is not "direct" but indirect; and has to be gathered by every man for himself, from a thousand sources, not one of which, we venture to affirm, our legal friend has ever consulted, much less verified.
Now, in all charity, we do not believe that the "Member of the New York Bar" entertains the views he here says he does. He is holding a Protestant brief, and he is unconsciously acting the lawyer and playing the part of a special pleader. We are very sure that he believes in the Apostles' Creed just as much as we ourselves do. We have not the least doubt about his reverent and devout reciting of the Nicene Creed, and his public declaration of it as the symbol of his faith. How then, will it be asked, does the man make such broad and ill-digested statements? We have suggested the answer. It is the Protestant, not the Christian, that is speaking. He has forgotten, for the time being, that he ever vowed to receive and believe the Apostles' Creed as containing all things necessary to entering upon the state of salvation. If we did not believe this, we should have to regard him, "Protestant Episcopalian" though he be, as an utterly profane man, who in Confir mation took vows upon him, and made pledges he did not believe in and never meant to keep.
We have already said enough to prove that the "Member of the New York Bar" has not the first qualification for the task he has set before
yer, but he is no theologian, and (we mean no disrespect) he is incapable at his present stage of development, theologically, of understanding the book he presumes to criticise. It would be idle to follow him in course of argument, which is really no argument. For there can be no argument where men do not use the same words in the same sense; and when they look upon the same thing from an entirely different point of view. Bishop McLaren writes as an educated and well-trained theologian; when he uses the word Church, he applies it in a sense well established, and among theologians commonly received. He means corporate body of which our Lord Christ as God-Incarnate is in His divine and human Nature the living Head; and the Holy Spirit as sent forth by the Father and the Son is the all-pervading Life, quickening all its members by His Love, and enlightening all by His Wisdom. When the author of "Dogma No Antidote for Doubt" would represent to himself and others his idea of the Church, he has regard only to a conglomeration of units, bound together by no corporate or objective relation whatsoever, and not united together as one, by partaking of the one supernatural life. It is no wonder then that with such a conception of the Church the lawyer cannot accept the statements of the theologian regarding the authority of the dogmas which have received the sanction of the corporate Church. The question at issue is not, as the lawyer having recourse to the trick of special pleading would make it out to be, whether the Bible be true or false; but whether there be a society in existence of which the eternal Son of God in His Incarnation is the Head, in which He perpetually dwells, and by means of which through His Own Spirit, He lives and breathes, and moves in all who are incorporated into it. For this, the "Member of the New York Bar" would substitute a book; he would put intellectual apprehension in the place of living faith and corporate union. It would be too much to ask of the Bishop of Chicago that he should write a book of great theological value and at the same time furnish readers with the necessary ability to understand his book. But we venture to make a suggestion. If the "Member of the New York Bar" will enter the new school soon to be opened in Chicago, and take a three years' course of
training there in Dogmatic Theoltraining there in Dogmatic Theol-
ogy, we venture to affirm that he will think very differently at the end of his three years' course from what he now does, and be able to formulate many things to his entire satisfaction, which at the present,

## A NEW FATTH.

In these latter days the world refuses to be profoundly moved by the birth of a new faith. It has seen so many in their tumultuous youth and commonplace maturity that enthusiasm is possible only for the happy few who contrive to remain in ignorance of its long and varied experience. It is really gratifying to find, from the entertaining account which we publish to-day from the pen of an American Correspondent, that Boston still retains a large share of the fresh receptiveness of an earlier age. The "hub ${ }^{2}{ }_{i}$, the universe" is in the throes of a new birth. It is agitated to its centre by the appearance of a system which we find it hard to classify, since it is at once an art, a science, and a religion. The imperfect apprehension of the old world has sometimes failed to discover the unity, or even the compatibility, of these, but Boston has triumphantly effected their synthesis. Science has always been a rather troublesome element in European speculation, but it is so completely absorbed in the great Boston system that a careless observer might easily fail to discover that it had ever existed. This latest product of the human intellect is called, somewhat inadequately, the Mind-cure. It is not, as might perhaps be hastily inferred from its title, a method for healing mental disease. It seems, to judge from what we know of it, exceedingly unlikely to supersede reform of the lunacy laws. At all events the professors of the Mind-cure aim at the removal of physical ailments, such as cancer, paralysis, scarlet-fever, and similar reproaches upon the medical science of the past. The fundamental discovery seems to be that these things all spring from simple fear; consequently the Mind-cure physician has nothing to do but to convince his patient that fear is absurd, and that in fact he is perfectly well. If you succeed in convincing a man that he has got neither cancer nor sciatica, it is clear that he must be a born idiot if he has cancer or sciatica, after all. If he
declines to be convinced that he is free from these maladies, of course he has not complied with the primary directions of his physician, who, therefore, cannct be responsible for his fate. The desired conviction appears to be produced by the physician and the patient sitting opposite to one another for twenty minutes or so, the physician thinking hard about the absurdity of anybody believing that he can be ill, and the patient placidly thinking about nothing in particular. After repeating this
treatmenton two or threesuccessive days treatment on two or threesuccessive days colony of typhoid germs goes forth colony of typho
sound and well.
This, however, is but the elementary form of the new healing science, and gives a very inadequate conception of its scope. The higher class of practitioners do not need to produce conviction in a mind clouded with doubt and fear. It suffices them that their own mind is fully made up. They sit down good. As they are not Manicheans, it follows that nothing exists but what is good, except-for, unhappily, there are exceptions everywhere-the idea in the sufferer's mind that he suffers. Where that comes from we cannot quite mak
out, but no doubt Mrs. Mary B. G Eddy, the high priestess of the new faith, knows all about it. Having made it quite clear to himself that disease is
tient with confidence by getting him to tell how he fancies that his leg was broken or how long he thinks he has had a hole in his lung, the physician's course is simple. He "attains the power of healing by dwelling mentally upon the truth and wisdom of God, and thus the faith of the healer, meeting the fear of the patient, produces a chemical change in the fluids of the system, which results in health." This beautiful discovery naturally sweeps away all the elaborate medical and hygienic nonsense of the profession. We are at once delivered from Koch and Pasteur and other pestilent fellows who put us in fear of bacilli and go about to have us inoculated with their nasty attenuations. That other class of nuisances who wag their heads solemnly at all the savoury meats that our soul loveth, and mutter "gout" when we bid them pass the port, are also put entirely out of court. When a healer can produce a chemical change in the fluids of the system, he can of course render it tolerant of whatever the patient may fancy -can convert lobster salad into a tonic and make alcohol in its various seductive forms as innocent as water. There are varieties of treatment and method in the new sect. One lady holds healing power to be inseparable from Universalism, whatever that may be. Another insists that the minds of her patients must be entirely free from guile, and to effect their purification she makes them confess all their shortcomings. Her practice is likely to be amusing. Some use "will power," others simply "let the truth work through them." One lady practitioner sitting in Boston has cured a friend in Sacramento of inflammatory rheumatism, and another bridges distance by putting a doll in the chair in front of her to represent her absent patient. A very curious thing is that, although nothing evil exists and poisons operate only through the fears of the patient, Mrs. Eddy, the head of the Christian Scientist section, holds that her husband was murdered by another Scientist, who "thought arsenic into him." This is really very alarming and will reduce, in many people's eyes, the value of the new system. If the contemplation of truth and wisdom can be used to think arsenic into us, probably in a form which will entirely baffle existing medical jurisprudence, it is easy to understand why the Boston press deal gently with the new sect. Even a fighting editor is no protection against this sort of thing. The outraged Chris tian Scientist sits down for twenty min utes in her own room and "thinks arsenic" at a doll representing the scoffer, who forthwith dies of "hereditary fear." Our correspondent, tells us that the new system has not yet fallen into the hands of the "scalawags." Though we have no idea who they are, we are heartily glad to hear it, since from their
name we should suspect that they are name we should suspect that they ar capable de tout.
This new faith lhas evidently revolutionized the life of Boston. Mrs. Eddy is the most popular preacher in the town, and after the hall is crowded to suffocation people stand outside in the hope of catching a chance word. From what our correspondent gives us of her doctrine, we should say that the people who only get a chance word have much the best of it. Such a remark as "personality is the embodiment of mind" is so pregnant with obscure significance that nobody can want more the same week. The Rev. A. J. Gordon, D. D. a prominent Baptist clergyman, has examined the creed of the Christian Scien-

Pantheism and Buddhism. He also says it is a "witches' cauldron." Per haps he knows what he means, but we fear that his analysis will not add much to our knowledge on this side of the Atlantic. We have got Pantheists and Buddhists among ourselves, and anybody who wants to enjoy temporary delirium cannot do better than listen for half an hour to the Apostles of either. When they are mixed up to gether in a witches' cauldron the result must be something too chaotic for the human reason to grapple with. Al though the Rev. O. P. Gifford, a Bap tist clergyman of equal standing with Mr. Gordon, as well as other prominent ministers, defends the Christian Scien tists and accepts much of their philoso phy, the Boston clergy as a whole regard the subject with grave apprehen sion. It is a little disappointing, however, to find that their disapproval is largely due to the circumstance that the Christian Scientist preachers are thinning their congregations. Numerous applications are made for "let'ers of dismissal,"which are always refused. A Bostonian apparently cannot go to a new church till he has got a letter of dismissal from his old one, but the withholding of passports seems only to poison the orthodox congregations with the new heresy. Hundreds of young ladies are attracted to the new sect under the impression that they are getting a finer form of Christianity. On the whole, we are disposed to agree with Dr. Gordon in his belief that "this is not the final issue." In America especially these hysterical quasi-religious absurdities are usually intimately connected with tendencies of a far from admirable kind. The saying that extremes meet is never more true than when one of the extremes is transcendental rubbish of the kind that seems to have captivated the good people of Boston.

## OUR NEW YORK LETTER.

By this time,Mr. Editor, your clerical readers are thinking about vacation, and I trust that their people will put them in the way of thinking of it to some purpose. Far be it from the writer to say where his brethren shall go or what they shall do, but having seen something of the world, he trusts that they will not take it amiss that he makes the following suggestions:

In going off on a vacation, do not include among your luggage church differences and church debts. As it is, there is insufficient room in your trunk or valise for the necessary articles, and why should you try to crowd in the superfluities spoken of? Besides, all above a hundred pounds of baggage you have to pay for, and it is not worth your while, even if you can afford it, to pay for the transportation of six or eight hundred pounds of church differences and church debts, when the wardens or others will take care of them in your absence free of charge.
2. Do not carry with you fifteen or twenty of your choicest sermons, with the view of preparing them in July and August for publication. That you purpose printing a volume of sermons in the near future, is a foregone conclusion. But considering the labor involved, to say nothing of the expense, you can afford to wait till autumn, while the book-seller and the public should be content to wait till springperhaps longer.
3. Do not take advantage of the summer months to begin or finish a course of reading. If you have done the are to him utterly incomprehensible. $\qquad$
$\qquad$
the Ante-Nicene Library of the Fathers, it is not a question of a month or two, sooner or later, about doing the rest and you can refresh your memory in midsummer with the sayings of Polycarp, etc., without adding to your stor es the teachings of St. Cyprian. Of miscellaneous reading, read nothing more serious and taxing than Mill's Logic, and Ir. Julius Muller on Sin.
4. Do not take advantage of the gentlemen you meet with to discuss great moral questions or to talk on the particular subject which has interested you for fifteen or twenty years. Carefully observe the parties you sit with and see whethar they invite discussion. If they crave metaphysics or theology in summer time, give them all they want. Only you owe it to yourself to get to bed by three o'clock in the morning and not to lie down with the conviction that the question is finally and forever settled.
5. If you go to the mountains, do not go on long tramps, at least, do not, as a rule, tramp more than ten miles before breakfast. You will hear tell of all the wonderful things in the vicinity you ought to see, as this lofty mountain and that tremendous gorge; but remember that Moses died without seeing many wonderful sights beyond the Jordan and was never the worse for it. On the other hand, he was presumably a good deal better for it, if he proposed to trudge all up and down the gorges and steeps of Palestine with the thermometer ranging from 90 to 110 above zero. In any case, make it a point not to rise before 4 o'clock in the morning. 6. If you go to the seaside, you will naturally go a-boating, and also go afishing. Of the former, a pull of twenty miles should be sufficient, in case the sun is broiling, or in case he has not reached the zenith or is on the westward slope, a pull of thirty miles should answer every purpose of health and appetite. As for fishing, you will hear tell of this party who caught a five pound gamy tish, and that party who caught four hundred bass in a single day. Believe it never so confidingly, but do not angle for a six pound gamy fish nor cherish the fond expectations of exceeding the 400 bass. Do not, in a word, be in the least anxious about results. Fish indifferently with a bare hook or hook baited. In addition to your wide-spreading, brand-new palm leaf, have an umbrella. Recline in whatever is the most comfortable position. Contemplate objects in the far distance. And even in case you fall off in a gantle doze and some detestable dog-fish carries off hook, line and sinker, be grateful for the doze, and do not condemn, the fish.

In a word, vacate, loaf, cultivate Nirvana; let the 'Union go to the dogs; be unconcerned about the future of American Christianity; sleep ten hours a day; drink all the milk you want, even where butter-making is the chief occupation, and breaking into a fresh pan is only less excruciating than tear ing the flesh; call for two plates of broiled chicken, even, when only one was intended; go straight through the courses; take a nap after dinner,recline and refresh your soul under the spreading elms and maples, not omitting the luxury of sitting under the apple-trees on a rail fence; and last of all, prompt ly pay the bill, making no sign even if your landlady or other host and proprietor gently intimates that you have got mole than your money's worth. All of which is respectfully submitted. And now, ladies and gentlemen of the Jaity, you who sometimes hear it gently
hinted that your minfister is not all hinted that your minster is not all
that he seemed to be five or ten years ago when you settled him-though if he was possibly less then, he is probably more now-you who seem to see a falling off in the old-time earnestness, fire and vigor, did it nefver strike you that perhaps his life is becoming monotonous and that he wants a change of scene? Grant that he has a beautiful rectory and all the conveniences; that he looks out of his study window on lovely beds of geraniums, heliotrope and roses; that he has an elegant horse and carriage and feed enough to keep him on-that is, the horse-for a year to come; that his people are united to him to a man, woman and child; yet there is the everlasting grinding out of sermons, and the going round and round from July to January, and from January to July. What if he is a little jaded and never to be turned out to pasture: What if a month or two of green grass and clover and an extra four quarts of oats each night and morning-though, of course, he ought not to feed high enough to lose control of himself and ruh away-what if a month or two of this sort would work in him the same surprising changes as would be the case if he were an animal and nothing more? Sup pose you try it, quietly slipping into his hands a hundred or two and tell him to go off and have a good time. And
don't forget his wife, good woman, who, if she has not wondered for the thou sandth time what possessed her to marry a minister, cannot always feast her soul on the fact of being a minister's wife. At the precise time this reaches you, my hearers-no, read ers-the writer fancied for the moment he was preaching-it will be the precise time to stir about and put it into the power of your rector to carry out in practice those severe rules, for which the writer intends to secure a copyright, and come back to his people with youth rejuvenated, health restored, spirits refreshed, and complexion beautifully tanned.
The above is pretty much all the Church news the writer has to offer In Chicago and other western cities it is understood that great things are always trarspiring, winter and summer. But in New York the parts have"been so tremendous and exhaustive that towards the latter part of June, the parties, Church and secular, begin to ease off, and you hear no more of them till the middle of September. Then things in general begin to boom again and eveuts of such pith and moment, variety and magnitude,follow one upon another in such quick succession, that they cast inlthe shade all other occurrences in the civilized world. Great men come and go; book-publishers put forth the most important books of the season; bishops, professors and other eminent divines come hither to talk up great enterprises; the Church papers sweep in subscriptions by the cart-load; churches newly cleaned, painted and decorated, open with large and increasing congregations and brilliant prospects; conventions of all sorts assemble; committees sit; orators declaim; Sunday schools organize; the missionary boards put forth their statements; men come from the far west to beg for money and invariably get it, if their cause is worth giving to; something great and unexpected happens this week and something greater and still more surprising the next; the life of the greatmetropolis flows without an ebb, and flows too, never on and off, but on and $\rho \mathrm{n}$, as they say, in throbbing tides and swelling
pulsations. There is notonly something pulsations. There is not only something
to write about, but you are pressed with ideas; your pen overflows; your brain is dizey; your ink bottle is insufficient: The one and only item to thake a note of is, that if $y$ ou enter the church of the Ascension at Fifth avenue and Tenth street, you will find the porch of the temple filled with barrels, sand, and wheelbarrows, and further on hole in the pavement big enough to dump a thousand of brick; and further still, the beautiful carved pulpit boxed up like a horse-car, and instead of being stood in, standing on the pews; and in the farther end, the chancel torn away, and now, I suppose, on its Way to Ipswich. Furthermore, you will find the galleries down, while the fine, tall pointed windows on either side, are being shortened up. By September all will be new again, or as good as new, the young rector returning to prove, perhaps, that he has sumicient preaching power to have filled the church, galieries and all. I have only to add äs follows A youth was trying to sell a pair or kittens on the ground that they were Presbyterian kittens-that is, they and their parents had had all the advantages of living in a P̀resbyterian family. thiss ground he called on the Presbyterian minister in the neighborhood, but could not effect a sale. A week or ten days later he called on the Eipiscopal minister, trying to effect a sale on the ground that they were Episcopal kittens, that they had had all the advantages, ett. Now, it so happened that at the time the Presbyterian was calling on his Eisiscopal brother. "Siee here, young man," the former cried, "how is it that you are trying to sell them for Episcopal kittens, when ten days ago you said they Were Presbyterian?" "Because, because," said the youth, pausing a moment, "since then they have got their eyes open.'
New York, July 10, 188 方.
SPECCAL COMBINATION OFFER. Subscribers to The irving Ccurch who desire to subscribe or renew their subscrip-
tions to the periodicals named below, can remit this for them and for THe LIVING
Chuncuat the following rates: It will be Church at the following rates: It will be thus accrue to those subscribers wishing the more of these periodicals.

## 




Atlantic Monthly.

Address The Living Church Co., 162 Washington St., Chicago, 111.

## PERSONAL HENTION

The University of Wooster, Ohio, has cctifirred the degree of Doctor of Science pro
Rev. Albert W. Ryan, of Warren, Pa.
The Rev. T. J. Mackey, of Council Bluff, Iowa,
sailed for Europe By the steamer Sardinian, of the sailed for Europe by the steamer Sard
Allan Line, on Saturday, the 1th inst. The address of the Rev. John w.
No. 74 High street, Oshkosh, Wis.
Hobart College has conferred the degree LL.D. on Bishop Worthington, of Nebraska. It thas
also con ferred an S. T. D, on Canon Doherty, rector
of of Brownell Hall, OMaha, Neb.
The Rev. Henry C. Swentzel
his duties as rector of St. Luke

The Rev. Wm. B. Hamilton, formerly of Waseca,
has accepted the assistantship of chas accented the assistantship of Gethsemane
inkly. Minneapolis, Minn. Please address accord$\underset{\substack{\text { ingly. } \\ \text { The }}}{ }$
The address of the Bev. Lucius Waterman is
Mattawan, N. Y.
The Rev. . R. Holst has remer
 Macomb, 111.
The Bisho
The Bishop of Pennsylvanla will be at Lake
Minnewaska, Ulister County, N! Y ., for the summer. The Rev., . F., Sweet has restigned 'the 'rectorship
of St. Thomas's church, Methuen, Mass, and has accepted the re
theket, Mass.
thekgt, Mass.
Tme resildèic


The addiess of the Rev. F. Landon Humplireys
Will be 20 Wiltshire Road, Brighton; Hondot Eingland; unitil further notice

thi' Rev. R. A. A. Bazette-Jones has resigned his and accepted and entered upon Island. Minn.. Holy Cross, Keokuk, and St. Barnabas, Montrose The Rev. A. R. Taylor has entered upon his
duties as assistant to the Rev.E. B. Joyce, rector of Christ church, New Brunswick, N.J.
The
The address of the Rev. Albert A. Brockway of
Batavia Deanery, w. N. Y. is, until. August 17th. atavia Deanery, W. N. Y. Is, , untill. Ausust 17th,
American Exehange. 449 Strand, London, England. The Rev. E. A. Bradley, rector of Christ church,
tndianapoils, Ind... has recelved the degree of Docor in Divintty, causa honoris,from Kenyon College.





 over this faithorul nummber hundred doilars haño Christians heip us? Their gifts will be welconid:

 seattle, Wash. Ty., Cornelia M.. the beloved wife
of W. H. Street, of The Cedars, Whidby Island. Puget sound. aged 23 years.

## M









 Miusic, speciaity. Pianc. Has been educated on the
continent. ditpoma; experiencen a and succeasful.
Highest references. Address Miss A. D.; care Liord \& Thomas̃, Chicakó.
 minutes's walk from post office and depot. Terms
moderate. Best of references given and required. moderate. Best of references giyen and requ:
Address Mrs. Em mima Williams, Mertimac, Wis:

 THE SEABURY DIVINITY SCHooL.-This school
will bexin its next year September 29th, 1885 . The new Calendar. kiving full information, will be
ready in June. students pursuing special courses
ref stady will be received. Address Rev. Francis ready sud will be ree
of s. Hoskins, Warden.
 purpose of eauctating her daughter, wishes to take
six vount adies. wio will be tapht by the very
best masters, and enjoy all the comforts of home

 Newi.
III.
society for the increase of the min.



## Safe Investments.



ALFRED W, OLLIS \& $C 0$.

## SERMON NOTES.


XI.---THE KINGDOM OF HEAVEN. Text: St. Matt.iv. 23.
The Gospel of the Kingdom! Aye, good news!
No selfish creed for separate soal's content. No distant dream on which the heart may muse;
No home beyond, when life's swift sands are spent.
For lo! the Kingdom of our God is here, A gracious bond of common strength and Filling with heavenly light this lower sphere,
And dowered with holy graces from above.
Glad tidings ! For behold a kingdom
With righteousness and peace and joy divine!
For thee this kingdom Christ came down to found;
Rise, claim thine heritage, for it is thine!
An, blessed they whose purged eyes discern Of holy fellowship the gladdening spring, To brother men with love all Christlike And in the kingdom ever find the King! ---Church Bells.

## BOOK NOTICES.

Across the Chasm. New York: Charles Scrib-
ner's Sons; Chicago: S. A. Maxwell \& Co. $188 \overline{5}$. ner's Sons; Chicago
Pp. 310. Price $\$ 1$.
An interesting and attractive story which we can heartily commend. There is no plot and no affectation of a plot, and herein the author almost convinces us that she is telling what really happened. The characters are very well drawn, and there is much contrast between them. The book has a charming and graceful simplicity throughout. Troubleis Waters. A Problem of To-day. By
Beverly Ellison Warner. Philadelphia: J. B. Beverly Ellison Warner. Philadelphia: J. B.
Iippincott Company: Chicago; S. A. Maxwell
\& Co. Pp. 327 . Price $\$ 1.25$.
A story with a purpose not only timely but helpful. It deals with that muchdiscussed and seemingly unsolvable problem of the relations between Capital and Labor and does so in a bright, sensible way that is at once interesting and entertaining. The book has a force and originality all its own, and we think no one will be content to leave it half-finished. One of the prominent characters, the young rector of St . Mark's, will interest Church people especially.

## Zoroaster. By F. Marion Crawford. London and New York: Macmilan \& Co: Chicako: S. A.

A new work fiom th
A new work from the pen of the brilliant and prolific author of "'Mr. Isaacs' is certain to be hailed with satisfaction. Zoroaster is a fresh departure for $\mathbf{M r}$ Crawford. It is a prose poem, based on Biblical History, with the halflegendary founder of the Persian relig ion as its hero. The hero himself is ad mirably depicted, but the other charac ters are rather sketchy, The great personality of Daniel is provokingly obscured, and yet one would have thought that the indomitable Israelite would have won Mr. Crawford's most active sympathy; and have been painted in his most brilliant colors. The book is good, but it might, have been better, though the fault lies rather in the choice of its subject than in the execution of its details.

## The Protestant Faith, or Salvation by BeLief. An Essay Upon the Errors of the Protestant Chureh. By Dwight Hinckley OlmProtestant Church. By Dwight Hinckley Olm stead. New York: $G$. stead. New. York: G. P. Putnman's Sons; Ch cago: S. A. Maxwell \& Co. 1885. Pp. 77. Price

In criticising the errors of that multitude of sects which he calls "The Protestant Church," the author proves to be an excellent example of that very rationalism and infidelity which have
acknowledges no authority but that of private judgment. The result of his reasoning upon the premises supplied by Protestantism is a religion of morality without dogma, of works without faith. The supernatural elements of the Christian religion are entirely ignored, and "the Churches" are exhorted to labor for the unity of a Christendom from which, if Mr. Olmstead be fol lowed, the essence of Christianity has been left out.

A fine portrait of Frederic Mistral, the Provencal troubadour, greets us as we open the Century for July, and further on, we find a charming sketch of the poet and his work by Alphonse Daudet. The most important paper in this number is doubtless "The Gate of India," by W. L. Fawcett, with a map of the country between Russia and British India. Dr. Eggleston furnishes an article on "Social Life in the Colonies," which is profusely illus trated, as is also "George Eliot's Coun ty," by Rose G. Kingsley. Generals Hill, Franklin, and Longstreet are the contributors to the War Series in this issue, while George Bancroft writes "A Few Words About Henry Clay," to accompany a strong forceful looking picture of that statesman.
The Commemorative Discourses in observance of the centennial year of the Church in the diocese of Massachusetts A. U. 1885 , delivered by the Rev. Fred erick Courtney, S. T. D., George C. Shattuck, M. D., and the Rt. Rev. Ben jamin H. Paddock, D. D., Bishop of the diocese, have been published by order of the convention in a very neat pamphlet.
"OUR work in Wyoming," is the title of a pamphlet issued.'by,the Rev. B F. Matrau, rector of St. John's Parish, Saginaw, Mich. It is an appeal for aid in the great work being done in the jurisdiction of Wyoming.
The Bishop's Address to the Fourteenth Class graduated from St. Agnes's School, Albany, has just been published in pamphlet form. The class motto, Qualis vita, finis ita, forms the basis of the address.
The English Illustrated Magazine for July contains an article on "The Art of Acting" by Mr. Henry Irving, which will be of interest to all admirers of that actor; "The Pilgrimage of the Thames" by A. Hastings. White; the conclusion of the story "In the Lion's Den;" installments of the novels by Walter Crane and Hugh Conway, and part second of "In the New Forest."

A tastefully gotten up pamphlet has. reached our table, which gives a brief but interesting account of Racine College, and concludes with a memorial poem of Dr. DeKoven by the Rev. A. Z. Gráy, D. D.

Brentano Bros., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.
James Pott \& Co., New York, have just issued in pamphlet form "Ugo Bassi's Sermon in the Hospital" put into verse by Mrs. Hamilton King. The same firm have also published a "Primer for Christ's Little Ones," according to the Church Catechism and the Christian Year, which has received the approval of the Bishop of Maine.

Gerald Pierce \& Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as

## THE BOOK ANNEXED.

## by the rev. n. w. camp, d.d.

OFFICE AND ADMINISTRATION OF THE HOLY EUCHARIST.-III.
The Offertory Sentences should be grouped in classes, so as to secure a more intelligent use of them, and be printed thus

Class 1. For General Use.
Class 1. For General Use

1. Let your light so shine. 2. Lay not up for yourselves. 3. Whatsoeve ye would. 4. Not every one. 5. H who soweth. 6. Godliness with con tentment. 7. Charge those who are ich 8 . To do rood and to commuri ate. 9. If thou hast abundance. Class II. For the Poor.
2. Zaccheus stood. 11. Give alms of thy. 12. He who hath pity. 13. Blessed is he who considereth.
Class III. For the support of church es, clergy, and missions.
3. Who goeth a warfare. 15. If we have sown. 16. Do ye not know. 17. Let him who is taught.
Class IV. For special Church Char ities.
4. As we have therefore. 19. God is not unrighteous. 20. Who hath this world's.
After the word "Offertory" in the second rubric on page 252 , omit all to the period after the word "convenient," and instead, insert
"of which the minister shall sing or say at least
one sentenee. and then hthe choir may sing one or
more during the offering."
These sentences being antiphons, of course may be sung anthem-wise. As given in this review, they are taken from the Authorized Version, and only a few words of each, as a guide to the reader. The last two sentences offered by the Book Annexed, viz., "Thine, O Lord" " and "Both Riches" etc., are to tally inappropriate as Offertory Sen tences, because they are Ascriptions of Praise. They constitute a Presentation Anthem, and are so used in the Eucharistic Office in the Church of Scotland. The whole of it is not given in the Book Annexed. See 1. Chron xxix: $10,11,12,14$. If it is only to be said by the Priest, he should say it when he humbly presents and places the Offer ing on the altar. But if it is to be used as an Anthem, let it be after the offering is made. The last paragraph of the rubric on page 254 should read-
"And when the Alms are presented, the people
shall rise and remain standing till the end of the
The form of bidding to prayer on page 255 is imperfectly phrased. careful inspection of the prayer and its history, warrant nothing else but"LET US PRAY
Churcir."
The phrase in the middle of the pray er on page 255-"Give Grace
Holy Sacraments" refers most appro priately to a foregoing sermon as a necessary part of the Eucharistic Office and to the supposition that it has been preached, as well as to a Celebration of the Holy Eucharist then being minis tered-all of which shows that the Catholic Church did not propose to use it, if there were no Celebration

The Book Annexed has done wisely to transfer the rubric which follows the prayer ending on page 256 , and the two succeeding Exhortations to the end of the Office. This is not original with the Book Annexed. The "Note" at the end of the rubric on page 256 will be appreciated by all Priests. Immediate ly after that rubric print

```
EXHORTATION.
```

Immediately after the first rybric on
mmediately after the second rubric on the same page, print

CONFESSION AND PETITIONS.
Immediately after the third rubric on the same page, print

ABSOLUTION.
Between "Hear what comfortable Words" and "Come unto Me," print COMFORTABLE WORDS,
and take them from the Authorized Version and number them $1,2,3,4$.
Immediately after the last rubric on page 258 , print THANKSGIVING,
and instead of "O LORD" print, "O Holy Lord ! [Almighty FATHER] Everlasting GOD" which is the correct form.
Immediately after the first rubric on page 259 , print

TRIUMPHAL HYMN
For the amended rubric, and the division of that Hymn, we are devoutly grateful to the Book Annexed.
Just after the Triumphal Hymn, which is incorrectly called Trisagion and Ter Sanctus, print

ANTIPHON, St. Matt. xxi: 9.
"Blessed is He . . . Name of the LORD.
Hosanna
in the Highest.'
The proper Prefaces should be rele. gated to the offices to which they severally belong. Just after the last rubric on page 260 , print

PRAYER OF HUMBLE ACCESS
and put it forward next after the Invocation, where it rightly belongs. Just after the first rubric on page 261 , print

COMMEMORATION OF THE PASSION.
Just before "For in the night in which" print

CONSECRATION
in the last sentence of which, instead of "New Testament" print New Covenant Just before "Wherefore, O LORD" print Oblation. Just before "And we most humbly" print Invocation.

In the second line from the bottom of page 262 , instead of "that he- in him," insert that HE may dwell in us, and we in HIM.
Add to the first rubric on page 263And likewise whilst the Celebrant is communic ting himself, may be sung,
O Lamb of God, as follows:
1 O Lamb of God wHo takest away the sins of the world, Have Mercy upon us.
2
2
(the same repeated.)
O Lamb of GOD, wHo takest away the sins of the world, Grant us THY Peace.

Before"The Body of our Lord,'"print RECEPTION
WOKDS OF DELIVERY
Instead of the last rubric on page 263, print,
"Then shall Priest and People together sing or say
the LORD's Prayer," and print LORD'S PRAYER.
Alter the last rubric on page 264 to "follows," and after it print

THANKSGIVING PRAYER.
From the last rubric on the same page, omit the words "Gloria in Excelsis, or some other hymn," and print the Angelical Hymn, as follows:
1 Glory be to GOD in the Highest! and on earth, Peace, Good-Will towards men.
2 We Praise THEE; We Bless
2 We Praise THEE; We Bless THEE; We Wor-
ship THEE. ship THEE.
3 We Glor
for THY Glorify THE Glory.
4 O LORD
4 O LORD, Heavenly King! GOD ALMIGHTY!
5 O LORD,
CHRIST!
6. 0 LOR
FATHER!

Mercy upon UB
8 THOU WHO
Receive our prayersl.
9 THOU WHO sitt
Father: Have mercy upon us!
10. For THOE only art Holy
0. For THOE only art Holy
THOU only art
10. For THOU only art Holy page 257. print
rubric on page 265 , print Benedictionand after that rubric, print
dismissal benediction,
making thereof two paragraphs, thus:
1 The Peace
our LORD.
2 And the Blessing
"Always, Amen.
After which, insert this rubric "After the reverent eating and drinking of what be sung - all kneeling:
ST. SIMEON'S HYMN. ST. LUKE ii: 29.32.
LORD! now lettest . . according to THY Word.

Formine eyes
WHICH THOU
 $\qquad$ $\stackrel{\text { ghten }}{\text { HOL }}$ Salvation.
People.
P. People.
Peo
GHost.

Omit the first, second, fourth and fifth rubrics, on page 266.
Note.-As this is the grandest and highest offlce for the Worship of Al mighty God; and as it is the Office which ought to be Celebrated first at least on Sundays and Holy Days, so it ought to be placed first in the Book of Common Prayer
Washington, D. C., 1885.

## LETTERS TO THE EDITOR.

a correction.
To the Editor of The Living Church
As your paper is sent to England, may I ask you to correct a short passage which mentions the Rev. Prebendary Lufter. I am not a Prebendary but a simple village priest, as I told the Bishop, and my name at your service is R. Lindsay Loughborough. People in England might think that some imposter had been among you, and as I have sent many copies of your paper there which are much appreciated, I should be glad if you would correct the name in your next issue.
R. Lindsay Loughborough.

Vicar of Pirton.
Fond du Lac, Wis., July 10, 1885

## NOBLE GIFT

I beg to give you the following information which I should be glad to have you construct into an item or brief editorial. In response to a recent editorial in The Spirit of Missions which you were good enough to re-print, entitled "Shall Domestic Missions be Contracted," a layman has sent to the treasurer a check for $\$ 5,000$, to help avert in some small degree the threatened curtailment of the domestic missionary work of the Church. A few more such gifts as this will enable me to reply to the above question emphatically in the negative. And I am happy to add that there have been many other liberal responses, though for smaller sums.
Perhaps a publication of this may elicit more. Geo. F. Flichtner,

## Secretary. <br> 22 Bible House, New York, July 10,1885.

PRAY FOR YOUR BISHOP.
To the Editor of The Living Church:
I think few of those present at the close of our diocesan convention failed to be deeply impressed with the earnest plea of the Bishop for the prayers of the faithful in behalf of their Diocesan
It has occurred to me, and the thought gathers strength as I dwell upon it, so that it seems to me that it must. be thrown out for the consideration of the clergy: Would it not be a most Christian response to that plea, for us to make it our rule in all Celebrations of the Holy Eucharist, in offering the "Prayer for the whole State of Christ's Church Militant," 'to say after the words, "Give grace, O Heavenly Fath
servant, the Bishop of this diocese], thus both giving definiteness to our own petition, and special direction to those of the congregation?
Or, if we may not do that, to which I confess I see no reasonable objection, why may we not announce to our people that after the word "bishop" in that prayer there will be a silent pause in which that will be said in secreta, it being understood that they are to unite in it?
Chicago, June, 1885.

## OUR CHICAGO LETTER.

I am glad to have it in my power to present to the readers of The Livina Church, this week, a few items of interest concerning parochial life both in the city and the surrounding country. And first, good old Grace church parish leads the way. 1 use the term "old," because, according to the reckoning of time in Chicago, it seems almost venerable to'one who,like myself, can remember that parish from its young beginning, when it tabernacled in a small frame building on the corner of Madison and Dearborn Sts., and can trace its ever-growing life, as it moved southward, sojourning for an interval of twelve years in Peck Court, and making its permanent home, at length, on Wabash Avenue, below Fourteenth Street, in its present handsome and substantial edifice. So, if my readers please, while we cannot relegate it to the domain of "hoary antiquity," we will speak of it as being relatively "old." What I have to say about this parish is, that, like a sturdy old oak,it is throwing out new shoots. It may be (who can tell?) that some little wholesome emulation has been excited by the enterprise of a new and vigorous neighbor; but be this as it may. the fact remains, that, within the past three weeks or thereabouts, the Young Men's Guild of Grace church has entered upon the re-occupation of missionary ground on Archer Avenue, near 31st St., which the parish held some years ago, but was obliged to abandon for want of a proper place in which to hold the services. This work has now been renewed under very favorable auspices. There is an average attendance of about fifty persons, a session of the Sunday school being followed by a short and appropriate mission service
The Rooms of the Young Men's Guild situated at Nos. 14 and 16 Indiana Ave have been very handsomely furnished by the ladies of the parish, and are wel supplied with magazines and other periodicals for those who are of a literary turn, and with a piano for the musically inclined. As his parishioners well know from an experience of more than a quarter of a century, Dr. Locke is not a man who will allow things to stagnate around him, and it is only in keeping with his antecedents, that he should have inaugurated these new and interesting parochial enterprises
St. James's has lost its estimable young curate, who has accepted the parish at La Grange, left vacant by the regretted departure of Mr. Lewis for Baltimore. During his incumbency as curate to Dr. Vibbert, Mr. Stone has won golden opinions among his numerous friends both in St. James's parish, and outside of it, and has given excellent earnest for his success as a parish priest.
Trinity's genial pastor-Mr. Osborne -is still enjoying his vacation, and Bishop Beckwith is occupying the tem-porarily-vacant pulpit, with his usual
acceptability.
Trinity pari
parish, Highland Park, i
coming to the front in a very gratifying manner. The church was closed quite recently for two weeks for necessary repairs and for effecting certain improvements. An examination of the supports on which it was originally built revealed the fact that they had become dangerously unsound; and, as the law holds good with respect to the material as well as the spiritual building, that a bad foundation can only end in disaster, the wise master-builders who had the matter in hand, caused solid brick piers to be substituted for the decayed posts. The interior of the sacred building has been frescoed throughout with excellent taste and skill, the effect of the entire decoration being such as naturally to lead the eye onward in the direction of the sanctuary, where the brightest colors prevail Around the chancel-arch, at the sug gestion of the Rev. Dr. Elmendorf, the priest-in-charge of the parish, is a vine treated in a conventional rather than realistic manner, and admirably harmonizing with the other decorations. This tasteful addition, not being included in the original contract, was done at the expense of Mr. J. C. Cushman, the senior warden. The fresco-work is from a double point of view a credit to the parish, inasmuch as the artistsMessrs. Papper \& $\mathbb{C} 0$.-are residents of Highland Park, one of the firm being a member of the vestry

The young iadies of the parish have made their very valuable and acceptable contribution, in the shape of an excellent pipe-organ, which has only just been put in place. Another handsome gift which the parish has received is an episcopal chair, in black and French walnut, and upholstered in maroon leather, thus matching the dosel in color.
On the Fifth Sunday after Trinity immediately before Morning Prayer Mr. W. O. Hipwell offered at the altar a brass altar cross, using the following words: "In the Name of the Father and of the Son, and of the Holy Ghost, and in memory of a beloved saint in paradise, I present this cross, the token of our Faith, for use on the altar of this parish, in the Holy Offices of our Church." It was then solemnly blessed by Dr. Elmendorf. This most appropriate offering is of very fine workmanship, and bears on its base the following inscription:

## SARAH HIPWELL <br> 8th Sept., 1880 .

Already possessing a very handsome pair of brass vases, which were given by a relative of the former rector, as a memorial to the late Rev. Dr. James DeKoven, and also a pair of altar candlesticks, purchased by the usual Sunday offerings, the parish can now boast of a complete equipment of altar ornaments.
What remains to be told on this head is the grandest and most interesting fact of all, viz., that the expense of the decoration which I have described
above has been mainly borne by the children of the Sunday school, numbering only about fifty. In the comparatively brief history of this parish, its children, by dint of hard work and selfdenial, have earned and devoted to their Holy Mother, the Church, no less a sum than close upon thirteen hundred dollars!

The newly-formed parish of all Saints' at Ravenswood, continues to prosper. Here again, the children of the Sunday school have manifested the reality of their interest by making an offering of a beautiful stone font, which
placed near the church door, symiolizing thereby the entrance upon the Christian Life. The beautiful church building at this point possesses a feature which among our rural churches at all events, is probably unique. I refer to the fact of its possessing a telephone in its sacristy, by which communication may be had with the outer world. The instrument was placed there by a prominent and enterprising parishioner, who may or may not have stipulated for the occasional transmission to him of the Sunday sermon, without its being necessary for him to leave his rocking-chair at home. But as I happen to know that he takes a very active interest in certain important parts of the service, I am disposed to think that his action in the matter has been quite disinterested. I have more to say about Dr. Louderback's very successful work in this neighborhood and at Roger's Park, which, as well as some other items of interest connected with our ever-multiplying suburban missions, I must reserve for a future letter. Next week however, our new Theological Seminary will probably engross my exclusive attention.

## CANADIAN CHURCH AFFAIRS.

The gloomy tone of Bishop Sweatman's charge to his synod (Toronto) has elicited very general comment in the secular press, and a number of letters have appeared in our leading dailies taking widely differing views of the situation, some writers affecting to explain away all discouraging features in a light and airy manner and others assigning various radical causes, all sufficiently alarming, and some of them not devoid of a certain degree of plausibility. But to my mind no cause yet assigned touches the real source of the trouble. Underlying the whole of our diocesan system, not only in the diocese of Toronto, but throughout the whole Dominion, is one great radical weakness., viz., the lack of discipline. As long as our excellent canons remain in many cases little more than a dead letter, what can we expect but the present lamentable state of affairs? When canons relating to the registration of parochial statistics and the taking up of collections are systematically disregarded and set at naught, is it surprising that our progress appears to retrograde, our finances are demoralized and our position with outsiders seriously compromised? Of this anarchy and lawlessness the Bishop of Toronto bitterly complains; and this, and this alone, in a time of exceptional commercial depression constitutes the fons et origo malorum. The system of parochial associations introduced some two years ago, and referred to by me at the time which took like wild fire and promised to work like a charm and revolutionize matters, has this year in a great number of cases been allowed practically to lapse. Then a large number of bimonthly and quarterly collections have been omitted. In the diocese of Huron no less than 539 such collections were omitted, which if taken up would have transformed the present deficit of over $\$ 1,000$ into a surplus of several hun dreds, at least. In Huron this evil is assuming gigantic proportions, and rigorous methods are to be adopted to stamp it out. Henceforward no missionary will receive a grant until all his collections have been made and paid in; and with independent rectors, some of whom, I am ashamed to say, refuse er, to all bishops" [especially to Thy
and practically defy the authorities, suspension for a few weeks will be in flicted, and serve them right
Little legislation ;of general interest or importance was "effected this year a our diocesan synods, nearly all of whin have met and dissolved. It was tition the Provincial Synod to divide the diocese, and one-third of the Episcopal Fund of the present diocese was assigned to the new diocese of Ottawa. A motion recognizing the right of the laity to have a voice in the appointment of their clergy was voted down by the clergy. This is very regrettable Nothing of much movement transpired at the Montreal synod. Bishop Bond continues to deplore the inadequacy of clerical incomes whose minimum does not exceed $\$ 600$. At the Huron synod a canon relating to the payment of clergymen, and the collection of salarie was passed.
The second annual meeting of the synod of the diocese of $Q u$ ' Appelle was held at Regina, June 3rd. Ther were present twelve clergy including the Bishop and five laymen. On the preceding day a "quiet day" was held for the clergy. There was an early Celebration of Holy Communion at $8 \mathrm{~A} . \mathrm{m}$., with an address by the Bishop. On
Trinity Sunday Bishop Anson held an ordination at St. Paul's church, Regina, when Messrs. Agassiry, Lyon, and Brown were ordained to the diaconate. The sermon was preached by the Rev. W. W. Bolton of Moosornia. A num ber of the clergy are working without salary anddepending upon the common fund for support.
The Executive Committee of the diocese of Rupert's Land held its quarterly meeting in Winnipeg last month. The treasurer reported that the Mission Fund had been overdrawn to the extent of $\$ 399$. Owing to the very scanty assistance vouchsafed from Eastern Canada, the work of the Church has been seriously embarassed. The S. P. G. has also announced its intention of reducing its annual grant by $£ 200$ per annum. During last year the Presbyterians raised $\$ 30,000$ to our $\$ 2,000$ for work in the Northwest.
Mr. Chas. Powell was well received in Toronto, and it has been decided to establish a branch of the Church of England Workingmen's Society on modified plan.

An anonymous donor in England has lately given $£ 1,500(\$ 7,500)$, towards Bishop Anson's "Church Farm" in the Northwest. This gift with what has
already been collected, assures the success of this important undertaking.
The Mother Superior and Sisters of the branch Sisterhood of St. John the Divine, recently established in Toronto, have returned from the Northwest, whence they went to attend our wounded volunteers. Their devotion to their self-imposed duties has everywhere evoked enthusiastic praise. A very bright future appears to be before the good Sisters.
Ontario, July 13, 1885.

## JOTIINGS FROM NEW ORLEANS.

III.-THE FAMOUS FRENCH QUARTER.

This romantic historic portion of the city furnishes an irresistible subject for correspondents, though it has been so repeatedly described that there is no hope of saying anything new or original. Still the same scene strikes each observer differently. In the quaint surroundings of the ${ }^{\pi}$ "ench Quarter some alreaty
visitors see only the general dilapidation, the surface drainage and all the drawbacks of the situation, while others are impressed by the picturesque features of the place. Our little party is composed of people who always make the most and the best of surroundings. We catch delightful glimpses of courtyards gay with tropical plants. We do not see, but can easily imagine, lovely Creole maidens peeping through the casement; occasionally the sound of a gay French song helps the illusion. One object in visiting this region is to seek a genuine heroine who has not figured in the pages of story or novel, though she lives in the French Quar-ter-the legitimate field of the romancer. Our little party are fortunate in our guide. Catherine Cole, the bright, witty attaché of the New Orleans Picuyune, points out the noted places, and relates delightful legends till it seems that Cable has not exhausted the material at hand, but only touched upon it. The pilgrimage was undertaken in the middle of the day, early in June, when tropical temperature had apparently driven nearly all the inhabitants of Frenchtown indoors, so we had possession of the streets.
The Hotel Royale, once the State House, recalls stirring historic incidents. Transformed now into a hotel, the grand dome surmounting the din-ing-room retains its beauty, the paintings adorning its panels appearing as fresh and bright as ever. From one of the hotel balconies we look upon the house where the famous chess-player, Paul Morphy, died a year ago.
A veritable ruin in the midst of a city is furnished by the Citizen's Bank in such a dilapidated condition that we involuntarily cross the street, after venturing near, to secure a safe distance in case the structure should happen to fall while we gaze, and yet it is doubtless so substantial that it will stand for years.
St. Louis cathedral (Roman Catholic) and the Archbishop's palace are the ecclesiastical objects of interest. The last is the oldest house in the Mississippi Valley. The cathedral has been renovated and re-modeled, until the original design is obliterated, and it stands to-day a grand substantial structure, a type of the dominant religious Th.
The localities associated with Cable's stories are viewed with pleasure, and we carry away mental pictures of the houses associated with Madame Del phine, Sieur George and Madame John. Pere Antoine's palm tree standing tall and stately has its legends; the most pathetic is that he planted it over the grave of a nun, who followed him to this country and died for love of him.
It is always pleasant to record any unusual manifestation of kindness or care for the welfare of others. The sight of a marble-cutter's shop encountered in our explorations elicits an ac-
count from one of the party, of the proprietor's way of befriending his neighbor. He is a commonplace Frenchman apparently devoted to a very successful business, but he has a pet project for the benefit of his less |fortunate
associates. He owns an old house in a garden towards the suburbs of the city and there his poor friends-any number that choose to congregate-are made welcome on Sundays, furnished with refreshments, laden with flowers, and enabled in various ways to pass the day pleasantly.
The orthodox objects of interest be ing exhausted, we sought the heroine
already mentioned, Madame Huya,
the proprietor of a box factory, who nearly monopolizes the trade of the city in that line. We had heard of her at the Exposition as the purchaser of a steam engine, and as that was such an unusual investment for a woman, her history became a matter of interest.
The story of her business career as simply and briefly told by Madame af fords encouragement to all finding themselves in similar straits. Madame Huya's husband was formerly very successful in the trade which she now conducts, but ill luck and failing health combined ruined him. Eight years ago Madame Huya removed to an attic room in the building which she now occupies. She had a sick husband and five children, all of them too small to earn their living. The month's rent was paid in advance. A loaf of bread was bought and apportioned to the family, and then they were literally penniless. The mother, who had without her husband's consent, acquired a knowledge of his trade, went out to seek or ders for boxes. A friendly milliner gave her an order for one dozen, paying in advance. The work was well and promptly done, and the profit invested in material for more work. Gradually from that small beginning Madame Huya has built up a business that enables her to occupy the whole of the large building in which she once rented an attic room, and to give employment to twenty-five or thirty people. She conducts her affairs on strict business principles, expecting no leniency on account of her sex. She succeeds because her work is a little superior to that o her competitors, and she always main tains the standard of prices. Her en gagements to make payments are al ways promptly met, and her trustworthiness in every way is so demon strated that she could buy on credit anything that she might want. Madame sueaks with intense gratitude of per sons who have aided her in the way of furnishing security, but she says proud $\begin{array}{ll}\text { ly, "I never beg for anything but } \\ \text { work." } & \text { Some years since she bought }\end{array}$ smaller engine than the one recently purchased, by aid of some friend who furnished sezurity. That engine as well as the one now in use was regarded with real affection. In the conversation she often referred to it saying, "Don't forget the little engine.
During these years Madame Huya has not only taken care of her own, but has adopted other peoples' children till the family now numbers fifteen, all who are old enough are learning trades, and also acquiring education. Among these beneficiaries is the son- of a man who was security for the funeral expenses of Madame's husband, who died a few years since. This benefactor after wards became poor and left his family destitute, so the service was more than reciprocated.
Madame Huya is a native of Florida and had been accustomed for most of her life to comfort and dependence so her success is the more remarkable. Every one who has much knowledge of the South must be impressed by the noble way in which the women of the land take up the burden of life. One repeatedly sees those formerly accustomed to lives of ease and luxury performing the most menial tasks without complaint.
Many of the old planters' families have before them a prospect only of lives of toil and deprivation. To them there is no hope in the recuperation of the South, no brightness in the dawn of the new prosperity.

Frances a. Conant,

## 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."
wisconsin



GFRAIC NEW YORK.
SENECA FALLS.- The corner stone of laid Tuesday afternoon, June 3rd. In the absence of the Bishop who was pre vented from coming, the Rev. John Brainard, D. D.; rector of St. Peter's church, Auburn, conducted the exercises, the Rev. J. M. Clarke, D. D.,making an able address. A very large and atentive congregation participated in the mpressive services.

TenNessere.
Nashvilue. - Church News.- The Bishop of Arkansas, by request of the Bishop, visited Holy Trinity parish on Wednesday, the 1 st of July and confirmed a class of six persons presented
by the rector, the Rev.M. M. Moore. One of the number was confirmed for the Church of the Advent. This makes ince March last. The ladies parish parish have been actively engaged in accumulating a fund to erect a transept to the church for an organ chamber, which is to cost $\$ 500$. The money is
in thand almost and it is hoped work in hand almost and it is hoped work will soon be begun. A red rep dosel and heavy brass altar vases hav
added to the chancel ornaments.
added to the chancel ornaments.
The Convocation of Nashville will meet at Cumberland Furnace on July meet
21st.
The
The Rev. H. F. LeGrabau, recently has ined to the priesthood at Sewanee, at the Church of the Advent and will devote his time especially to the numer ous missions carried on by his indefatigable rector. Chattanooga.-At a meeting of the
parishioners specially called for the purpose it has been decided unanimously, by a rising vote, to erect forthwith a new stone church, to hold a thousand worshipers, in lieu of the present brick building, which has become too small to acG. W. Dumbell is the present rector of this parish.
Tullaho
TULLAHoma-St. Barnabas's Church. - Friday, June 26 th, was indeed a sad day for this parish, the Rev. H. R. communicant, the wife of the seniorwarden, G. N. Norton, passed into the been a living example, and indeed it may be said, that it was through her work and prayers before the throne of grace, that the beautiful church of St. Barnabas was erected, and became the centre of life in all the country around.
On Saturday, at $9 \mathrm{~A} . \mathrm{M}$., the church which was beautifully decorated by loving hands, was thronged by those who came to pay the last tribute of respect to all that remained on this earth of Mary Norton.
After the opening service the Holy Eucharist was celeoprated, the service
being full ichoral, and admirably renbeing full choral, and admirably ren-
dered by the well-trained choir of the dered by
The divine office over, and ere the sacred strains of the "Nunc Dimittis" had died away, all that was mortal was panied by the rector.
Sewanee-Ordinution.-On Thursday, the 18th of June, the clergy and chapel of the university of the South to assist at the ordination of five candidates to the diaconate, and of two, to the advanced order of the priesthood. At 9 A. M., from the choir-room of the chapel, a procession was formed headed by the chaplain, the Rev. T. F. Gailor, S. T. D.
was thronged. Conspicuous in building
dents of the university, some 150 or 160 in number, who occupied the front seats in the nave. The vice-Chancellor, ermine, with purple cassock; the bishops ermine,with purple cassock; the bishops
and clergy with brilliant hoods and and clergy with briliant hoods and the scene.
The ordination sermon was preached by the Rev. Davis Sessums, M. D., Alumnus of the university, and rector of grand vindication of the Church's Orders and Sacraments.
The candidates were presented by the order of deacons, Messrs. H. 0. Riddel, A. W. Griffin, W. Sharp, Jr.,
and R.'Hale from St. Luke's Seminary; and R. Hale from St. Luke's seminary' Theological Seminary, New York. For Blacklock and H. P. Le F Grabaus. On their ordination to the priesthood, the two candidates were solemnly vested in their chasubles, according to the The Rt. Rev. the Bishop of Texas was Celebrant at the solemn Eucharist ion was pronounced from the altar by the Venerable Bishop of Mississippi. oft the church in the same order as at first, singing "The Church's One Founation, thus bringing to a close one of the grandest and most Catholic ser States.

## NORTHERN CALIFORNIA

YREKA. - The Bishop visited this parate the church, and administer the rite of Confirmation. The church was begun in 1880 and finished in January wood, with open roof, tastefully and strongly framed. The walls and roof are oiled and varnished, showing the hadings

Wm. J. Lynd took charge of the Rarish in October, 1883. He found mortgaged for a large sum at a high mortgaged for a large sum at a high teen months the entire debt was can-
celled, and the church was ready for consecration. The name St. Lawrence which it had borne hitherto was changed to St. Marks, by vote of vestry and
people. After the sermon two candipeople. After the sermon two candiand the Holy Communion was admin istered. In the afternoon, the Bishop baptized five persons and confirmed
eleven at Fort Jones, 18 miles distant.

## UMMA

Su mary of Statistics.-We take the following items from the journal of the thirteenth annual council of this diocese: Baptisms, 152; Confirmations, municants, 950 , (it is estimated that an addition of 316 should be made for those parishes and missions which
failed to report); Sunday school teach ers and pupils, 1,086 ; ()fferings, $\$ 11$, 449.90

## DETAWARE.

SUMMARY OF STATISTICS.-The jour-
nal of the ninety-first annual convennal of the ninety-first annual convenfigures: Baptisms, infant, 242 , adult, municants 206 . Marriages, 59 . Fom als, 182; Sunday schools, teachers 249 scholars, 2,$220 ;$ total amount of con
tributions for all purposes, $\$ 38,574.94$.

## MARYLAND.

Balitmore. - St. Paul's Church. This church will erect shortly a parish house in the rear of the rectory. It wil four stories, with a tower sixty-five feet. The first floor will be used for meeting and Sunday school roorss, the second for housekeeping purposes and for the assistant-rector of St. Paul's, and the third for working girls out of employ-
ment, for the accommodation of whom ment, fill be twelve rooms. The fourth floor will not be used for active purposes.
ANNAPOLIS. - All-Hallows This old church, which was built in 1692, the year the capital of the province to Annapolis, has been recently restored The walls were. straightened a new. Queen Anueroof put on, and the sides finished up in black mortar. All-Hallows'
what is known as the parish act, that is an act laying cut the province into par ishes.
Hagerstown. - The College of St. was held on June 23rd. The exercises were unusually interesting. After ser Edward's, the principal, Mr. Henry Onderdonk, in a few remarks, related the causes leading to the reopening of the institution by him after it had been closed during the war. He graphically
described the discouragements which had been overcome, and spoke with prid of the present standing of the institution After the awarding of medals and prizes Rishop Paret delivered an ad
dress. He spoke to the students of the power of self-education.

## NORTHERN CALIFORNIA

BeNICIA-St. Augustine's College.-On xercises of this institution. The Bish p preached the Baccalaureate se mon on the preceding Sunday, and ad ressed the pupils at the morning ser vice held in Epiphany chapel previous of the usual order of merit, and at thei lose the Roll of Honor was read, and competitive drills then took place on the campus, and a dress parade concluded the ceremonies of the day.
BENICIA-St. Mary's Hall. - The closing exercises of this school occurre on June 20th, and were conducted by
the Bishop, in the absence of the late rect
The next term will open on the 4th of August with a large number of new pupils. Mary, of Peekskill, N. Y. Sisters of the request of the Bishop, take permanent charge of this work.

## PENNSYLVANIA

Upper Merion.-Christ (Old Swedes' Church.-The one hundred and twenty fifth anniversary of the erection of this
church was celebrated June 28th, at which time also was made the presentaion of the granite font received from riends of the Church in the mother been made in these columns. The Rev C. A. Maison, D. D. preached the ser mon, and Mr. Lars Westergaard, Swedish Consul at Philadelphia, formally presented the font on behalf of his govMarple, accepted the gift in the name of the vestry. The font is of polished red granite and bears the inscription: dren." Philadelphia.-Church Dispensary $f$ Southwark.-The annual report of number of patients treated during the 100,000 persons of all ages, colors and foreign birth and femeen admitted to its benefits during the nearly thirteen years that have elapsed since the dispensary was established. There is imperative need of an additional building, the present premises proving too circumscribed for this growing work.

RHODE ISLAND.
Providence.-St. stephen's Parish.by this parish was formally dedicated on July 2 nd. The service, though brief was interesting, and the occasion was altogether an auspicious beginning of
a work which bids fair to accomplish a work which bids fair to accomplish
much good. The exercises were conducted by the rector, the Rev. Geo McC. Fiske, and were opened with the singing by the ehoir of consisting of sponsive readings and prayer. At the dressed the congregation
PaWTUXET.-On June 24th, a genuine Rhode Island clam-bake was given for the benefit of the Pawtuxet River sion. In June, 1883, the initiative steps were taken towards forming a parish. Soon after, quest was made in the vil lage and suburbs, for children who
were receiving no religious instruction from week to week, and a Sunday school was formed, ladies having the entire charge. A small neat police sta clergyman from a neighboring parish clergyman from a neighboring parish each Nunday for several months. A
and hands, formed themselves into a now prosperous society of "Mission
Workers." To this was added an auxliary branch of "Willing Helpers By zeal, industry, and united effort bout eleven hundred dollars were ac wards a church building fund, when the parish was organized, and it was voted to decrease expenses by purchasing, instead of renting, the hall fitted up for chapel purposes, to which the mission had removed from the police stacreasing in value for business purposes is hoped that it will greatly aid in building our church in the near future. Help is needed by this mission, the members of which are working steadily about two hundred dollars for the services of their missionary rector havin purchased chancel furniture and chapel organ. Nearly thirty members have been added by holy Baptism and Confirmation, and the little flock is longing to see the spire or tower of Trinity chapel rise in this place where the Church has never yet had a building of her own. The proceeds
clam-bake were $\$ 123.80$.

## SPRINGFIELID

Bunker Hill and Gillespie.-In November, 1884, the present rector, the
Rev. Philip McKim, took charge of these two parishes, they having been The church edifice at Bunker Hill was then in a most deplorable condition having been struck by a cyclone two months before which had almost ruined the whole edifice. By the kindness of brethren outside the parish, they have some degree, so that at-least, they can not less than $\$ 1,500$ must be raised, so as to strengthen and secure the edifice from further and utter damage. Any for this work will be gratefully appreciated. The Bishop has visited these sons have been presented for Confirma tion, varying in age from 71 to 9 years one of whom had been a preacher in the and refined member of the Roman Catholic Church, who had three chil whom are now candidates for Confir mation in the true Catholic Church; the Presbyterian, Baptist and Unitarian bodies were also represented. is class will be presented.

Centrial Pennstleyania Paradise.-The fourth bi-monthiy meeting of the Sunday School Institut of the Harrisburg Convocation was held in All Saints Church, Tuesday, Jure there were present of the clergy, the rector of the parish and the Rev Graham and Baker. Nearly 100 lay delegates were also in attendance. The session was opened with a Celebration of the Holy Communion, after wh Model-Lesson," taught by the Rev. Joh Graham; a paper, by the Rev. L. I Baker, on "sunday School Marks and Powell, on "How Best to Give Distinc tive Church Teaching in the Sunday School;
James's parish, Lancaster, on "The Lessons." Each topic was followed by a general discussion.
So far the Institute has proved a success. Every meeting shows an increased
interest and enthusiasm. We hope the interest and enthusiasm. We hope the day may soon come when similar asso-
ciations will be formed in other parts of the diocese.

## MINNESOTA

KENYON.-Church of the Ascension.The first Church service here was conducted in 1873, by the Rev. Mr. Dubois ater, in 1875, a beautiful little church estimated at about $\$ 1,500$, was built and consecrated the following year Mr. Dubois lert in 1818, and the Rev Mr. Chanduly, of Belo creek, carried Dubois, until the past year, when to came almost impossible for him to come here, as he is past three score years and ten, and has charge of the
student at Seabury Hall, Faribault, since last March conducted service every alternate Sunday until June, when he took complete attended, the people services are well attended, the people
manifesting great interest in the Church work. A Sunday school has been organized, and although having hoped that it is increasing very rapidly. Mr. Harper expects to present a class to the Bishop ber.

WESTERN NEW YORE
Geneva-Hobart College.-The six-
tieth annual Commencement of this college opened with the missionary ser mon on June 21st. by the Rev. Francis was preached"in the evening by the As was preached"in the evening by the As
sistant-Bishop of New York. At 4:30 on the following Wednesday was laid the corner-stone of the new library building by Mr. Douglas Merritt of New York The Commencement exercises proper oc curred on Thursday. After the reading of the essays, the awarding of prizes and annual dinner of the alumni and two annual dinner of the alumni and two
receptions in the evening closed the fes receptio
tivities.

Oskaloosa. - Convocation. - The clergy of Central Deanery held their eighth regular convocation in St.James's The opening services Tuesday evenin were conducted by Dean Ryan and the Rev. F. E. Judd. Dean Kemp, of the Northern Deanery, preached the convo-
cation sermon, from Psa. xxxi: 32. A Celebration of the Holy Communion was held on St. John Baptist's Day, with sermon by the Dean. cation closed Thursday evening with missionary meeting, all the clergy presect of the Church's mission to the Jews was discussed Wednesday after noon. The Rev. Peter Wolcott urged the clergy to aid in building up the diocesan schools. Convocation adthe Northern Deanery, Sept. 23rd. The next meeting will be at Marshalltown, Book Annexed." new life under the earnest ministration of the Rev. Allen Judd. The mission much good is being accomplished in this mining town
Waverly.-The laying of the corner stone of the new St. Andrew's took place on St. Barnabas's day, the Bishop shalltown, being present and uniting in the interesting services. The new, in the interesting services. The new on the Feast of St. Andrew. The entire amount requisite for the completion of the church, including the appropriation of $\$ 1,600$ for memorial windows, is wholly raised in advance of
the laying of the corner-stone of the proposed edifice.

## MISsOURI.

ST. Louis-St. Peter's Church.-A special service was held June 23rd,
for the formal reception of the altar cross presented by the Princess of Wales to this church. The processional clergy, who sang the chymn "Take up thy cross," followed by "God Save the Queen," with organ, cornet, and violin accompaniment, during the singing of which six youngladies of the sashes flowing over the right shoulder 0 the left side fastened with gold stars, entered from the vestry, bearing the rails and placed on the stand prepared to receive it. As they did so the Rev Herbert Assheton rose and said: St. Peter's in ladies of the Girls' Guild of you bear, Inow bestow upon you the name of the Alexandra Guild. May the name be to you a watchword of purity, truth, and love, such as characterizes her Royal Highness the Princess of Wales.'
The address of presentation by the The address of
rector followed.
The followed.
triple formed is of gilded brass, with triple formed points beautifully engraved, with four Irish crystals at its
extremities and a garnet set in a royal
star at the junction of the cross. .It has been placed upon a brass pedestal of three steps, on which the inscription
is engraved: "To the Rector and Congregation of St. Peter's church, St. Louis, from her Royal Highness Alexandra, the Princess of Wales, 1885.
After the offertory the Bishop made a very beautiful address, in which he referred very happily to the unity England and the American Church, specially emphasized by this gracious gift of her royal highness, whose praise, he said, was on every one's lips. He also spoke of Victoria's noble example of family life, which one could well see would be perpetuated in Engand's future Queen. The service was closed with prayer and benediction by the Bishop.
Mrs. Mary A. Livermore.-A few years ago
the health of Mr. Liverore became so in. paired that she was forced to retire from the
leeture field $H$ How and by what means she was
met restored to health is related in an interesting lated teb. 1, 1884. From this letter we make
date following extract: "Four years ago this spring, at the end of a
very severe and exhaustive winter's work $I$ found myself utterly broken down in health.
 with no power of recuperation I I could sleaten
but two or three hours of the twenty-four, and but two or three hours or the twenty-1our, and
then onl in a sem-siting position, becuse of
a difficulty of breathing-suffere excruciatingly from sciatica and neuralgia of the stom a a h- $-x$-x prain of ilhe that fonlow, and was harassed by
optioal illusions. which were a source of great
 sions. My mertal adepression was as severe as
my physcal prostration. Ibelicved the hopeless
invelidism which

my acrount. The etange brought no radical improvement. thusiastic in its praises. "ryy husband immediately ordered a Home
 rupted perfect health and youth ful vigor. I re followed the most laborious vocation ever since
although long past the time ot tife whe is
and ting."nother letter Mrs. Livermore says: "I
 ave without it, untess I I abandontea a all my work
dod simply existed, and I I would rather die than ing " Treatise on Compound oxygen," containtion of this remarkable curative agent, and a
large record of surprising cures in Consumption, Catarrh Neuralgi, Bronchitis, Asthma, etce,',
:and a wide range of diseases. will be sent free. Adaress DRSS STARKEY Kise
Girard street, Philadelphia

## DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritawhich does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's sarsaparima heds of cases. just the required remedy in hundreds of cases. "I have taken Hood's Sarsaparilla for dysI tried many other medicines, but none proved so satisfactory as Hoods Sarsaparina.,
THomas Cook, Brush Electric Light Co., New York City.

## Sick Headache

"For the past two years I have been
afflicted with severe headaches and cyspepsia. I was induced to try Hood's Sarsana rilla, and have found great relief. I cheer-
fully recommend it to all." MRS. E. F. fully recommend aven, Conn.
Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.
Hood's Sarsaparilla sold by all druggists. $\$ 1$; six for $\$ 5$. Made only by C. I. Hood \& CO., Lowell, Mass. SKIN AND BLOOD DISEASES.


treatments free. Send two stamps.
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## AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no any mineral nor deleterious substance whatever, and eonsequently produces no injurious
effect upon the constitution, but leaves the system as healthy as it was before the attac
WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Inter mitub Ague Biyions Fever, and Liver Com plaint caused by malaria. In case of failure, plaint caused by inalaria. In case of failure, circular dated July 1st, 1882, to refund the money
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 Is probably Dr. Isaac TThompson's Celebrated physician's prescription, and has been in use for
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the market, the sale of this article is constantiy infreil. We particulary invite the attention of physi
cian cians to its merits.
JOHN L. THOMPSON's sons \& CO ,Troy, N.Y

## CALIFORNII.



## HOW DO YOU DO

Most of us say, "How-de-do?" and think we have said, "How do you do?" "How are you?" with the accent on the first syllable (not on the second), is more elegant, perhaps; and "Hope I see you well?" is the habit of - some people. Then we shake hands', and women very frequently kiss. In olden times English people said, "Save you, sir,or, madam," and long ago men as well as women "kissed for courtesy." Englishmen now consider such salutations as absurd between persons of their own sex. Frenchmen, however, arenot ashamed to kiss as they ask, "How do you carry yourself?" and the Germans crush each other, bear fashion, as they cry, "How do you find yourself?" The Italian gives both airy clasp and kiss, after he has flourished his fingers in the air and cried, "How do you stand?" But the Dutchman's "How do you fare?" is generally only followed by a clap on the shoulder. When two Swedes fall into each other's arms, and look over each other's, shoulder, they ask, "How can you?" And the Polander, who has lived in the ly tone "Art thou gay?" In Turkey the people cross their arms, bow low and say, "I will request of 'Allah that thy prosperity be increased." The Quaker regards his approaching friend without smile or nod, and quietly remarks. "How is thee?"

The rescue of niagaira falls. The whole country will rejoice with the people of
Niagara villaue over Governor Hills a approval of


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 IT Is W WNDERELL What remarkable results have
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 disease.
THE President.of the Cambridge. Mass. Fire Ins,
Co., recomend Hoors impaparila as a building THE and strengthing remedy.




## INDIGESTION

To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from Indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Cheste, Pa writes: "I here used Ayerss Pill Pa., 20 , I should not have been alive to-day, if it had not been for them. They

## Cured

me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since." L. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills, for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass, writes: "After much suffer ing, I have been cured of Dyspepsia and

## Liver troubles

## By Using <br> Ayer's Pills. They have done me more

 good than any other medicine I have ever taken." John Burdett, Troy, Iowa, was rendered miserable by years my life Dyspepsia. Medical treatment afforded me only temporary relief, and I became reduced in flesh, and very much debilitated. A friend of mine, who had been similarly afflicted, advised me to try Ayer's Pills. I did so, and with the happiest results. My food soon ceased to distress me, my appetite returned, and I
## Ayer's Pills,

DR. J. C. AYER \& CO., Lowell, Mass.
For sale by all Druggists.

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 Smili's TuiicSymp FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER,
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The proprietor of this oelebrated medicine justly olaims for it a saperiority over all remodio evor offored to the pablio for the 8AFE,
CERTAII, SPEED and PERMAMIETT ouro of $\Delta$ gue and $\overline{\text { Fever, or Chills and Fever, wheth- }}$ or of ontire Western and Southern country to bear him tentimony to the truth of the assertion that in no case whatever will it fail to oure if thedirootions are strictiy yoliowedand carried out. In a great many oasees a single done has
boen sumbient for a cure, and wholo familios have sum onred by feot restoration of the general health. It is, however pruiant, ind in every case mo tain to cure, if its use is oontinued in smallor doses for a ween or two after the direase has beon oheoizea, more espeoially in dimout and long-standing $w$ dil nos. good order should the pationt, however, roguire a onthartio medioine, afterhaving talsen throe or fonr doses of the Tonio, a ninglo done
of KENT'S VEGETABLE FAMLIY PILIS will be sufilient.
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ADVERTISE JUDICIOUSLY.
Cofyright 1885 by Lord \& thomas.
The well-known Parody, Excelsior, by Longfellow
A panic dire was spreading fast, As through a western city passed A merchant, grasping in his hand Advertise Judiciously!

His brow was bald; his eye beneath Flashed like a falchion from its sheath, And like a silver clarion rung The accents of that merchant's tongue: Advertise Judiciously!

His rivals said that "trade was light, "The market falling, money tight; But still that keen-eyed merchant cries: Advertise Judiciously!
"Don't waste your cash"" an "old coon" said;
"An awful panic's just ahead, Retrench! or you'll be busted wide." And loud that clarion voice replied: Advertise Judiciously!
"O stay!" the maiden said, "and rest Thy weary head upon my breast." One wink he wunked her with his eye, Then onward strode, and loud did cry: Advertise Judiciously!
Houses were failing that seemed staunch; The crash came like an avalanche, But still the buyers thronged his store While he aloft the banner bore Advertise Judiciously!

The panic past, this merchant bold Had made about a ton of gold. But this one thing insisted on: Advertise Judiciously!

The merchant and his loving wife, Are leading now a quiet life, With happiness and riches blest, 'Their coat of arms on 'blazoned crest Advertise Judiciously!
In field of blue, a globe doth roll, While light doth shine from pole to pole From torch, upheld by 'Citan hand, Above, beneath, this legend grand:
 LORD \& THOMAS, NEWSPAPER ADVERTISING, McCormick Block, - Chicago, Ill.


INDIGESTION CURED.

## I suffered for more than five years with indiges- tion, scarceely able to retain the simplest food on my  ease. At last, faling to find relief in anything else, I com meneed the use of swift's Specific. The medincine toned up the stomach, strengthened the meaicine toned up the stomach, strengthened the digesivive organs, and soon all that burning ceased, and could retain food without dificulty. Now my health is good, and can wat out health is good, and can eat anything in the shape of food, and digest it without difficulty. Take the prescribed dose after eating, JAMES MANN, Jor sale by all druggists. No. 14 IVy St. <br> Treatise on Blood and Skin Diseases mailed free.  <br>  \& Minor, Prop's, Belmont, Wis. sold by all druggents.

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