# Living

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

Vol.VIII. No. 16.

CHICAGO, SATURDAY, JULY 18, 1885.

WHOLE No. 350.

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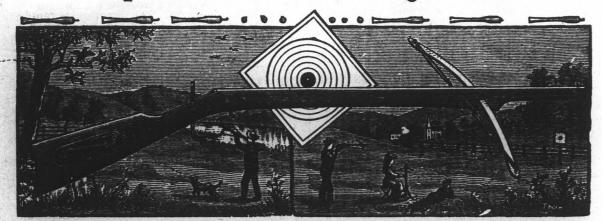
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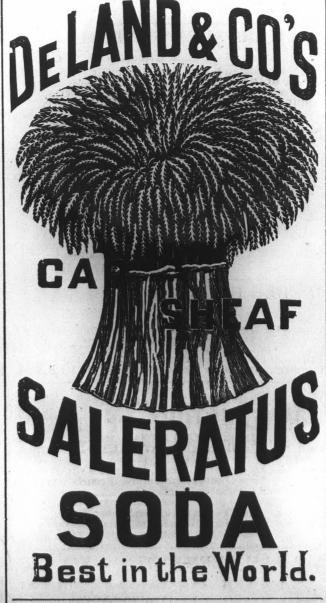
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# Living Church.

#### 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, O 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! In vain we look to angels Or man to work a cure, Know then that life, dear brother, Is but a fleeting guest, And seek for parted spirits 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, Come then, O Christ, Immortal, And take unto Thy rest The soul that now hath left us 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: I am but earth and dust! 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, Thy grace bestowed my breath, 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; Then by fierce Satan's malice In sinful paths he strayed; And, tasting guilty pleasure, Became of death the slave; Now to the earth returning Grant rest beyond the grave.

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.

iron, sent out by Bishop Patteson's tics-will under Dr. Walsh's archiepis-

in front of the house where the Bishop was killed. It bears the inscription:

"In memory of John Coleridge Patteson, D. D., Missionary Bishop, whose life was here taken by men for whom he would gladly have given it, 2d September, 1871."

If the press is to be believed there will very soon be no less than seven English speaking Cardinals, 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, I think, 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 evening an address was made by Mr. C. V. S. Gibbs, who presented the Bishop and 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, D. 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 religion—namely, that the priests in his A MEMORIAL cross, of galvanized diocese shall take no active part in poli-

tained. This is a question in which the verses 26 to 30, more than these evanthe 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 all 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 over their troubles, and they have 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 Societies do for impecunious Englishmen. Scotchmen, and Irishmen in New York.

IT is an old and trite saying that accidents will happen in the best regulated 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 a 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. 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 back 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 fronds in any passing breath of air; St. Matthew, chapter xxvi., verses 30 to sisters, has been erected at Santa Cruz, copal regime be relaxed or still main- 34, and from St. Mark, chapter xiv., leaves, filled up the intermediate space

gelists 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.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

IV. 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, military 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 answered 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 bananas, with their huge hanging

between their lofty date-bearing neighbors, and great rose trees in full flower 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 complete-

ness 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 to the most elaborate patterns. The 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 watercarrier, in a miserable blue gaberdine, reaching only to his 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 veiled women, in their blue loose in his hand, ready to open it on demand, but who would drink the compound he has to sell from such a reservoir? when you get a glimpse of them; a Sweetmeat-sellers display their wares child at times, borne aloft on one shouldon trays for any one who asks no questions as to manufacture. A huge figure passing on a costly donkey is an Egyptian lady. Over her pure silk dress and white veil, hiding all her face but her eves, she has drawn a black silk outer ed up mysteriously out of sight, smokrobe, which swells out like a balloon ing or chatting. Rubbish may make 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 Decay and dust are the prevailing animal. Nobody would think of interfering with her so she rides unattended. A constant stream of donkeys, ridden ing, and the idea of a scavenger's 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 they were intended to sweep half a men of all classes and occupations, in street at a time, are seen in the new endless varieties of color. Working boulevards of the city. 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, flowersellers, 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; another has a brown burnouse; a third salmon color, green, and white have each their patrons, but few are contented 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 of which would sorely distract an Eng- at Work.

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 con. veyance 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, inwynds 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 gaberdines: their faces, it may be, tattooed with small marks, as ornaments, er, 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, or sit placidly on the ground, their legs tuckoccurs to them to get it removed. It was there, probably, when they were boys, and they leave it as they found it. marks of such bye streets, for it never occurs to an Oriental to repair a buildbroom 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

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 stalks on in white, black and fawn; 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 useful shape. Saddlers squat on the small 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-cutters 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 game of chess or base-ball.—Christian

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 jewelers, that of the bakers, that of the cheese-sellers, that of the wood-sellers, 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 the shopkeeper, duly fezzed and turbaned, with a face as placid as if sales were quite a matter of indifference to him. If a chance customer appeared, a 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 immobility of countenance that seemed very inconsistent with the keenness for from her head to her feet. She sits the ride far from pleasant, but it never 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-passengers, donkeys loaded with everything by turns, or bearing a mountain of turban and gaberdine on their haunches, the long, bare legs of their owners sometimes almost touching the ground. Patience and good driving alone prevented 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 illustration on illustration—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

#### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRIS-TIANS OF EVERY NAME.

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

XXXI.—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 for 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 bishop, to know what to do. Gregory's answer was most wise and charitable; and to it we are indebted for the preservation of our own beautiful and independent 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 gather 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."2

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 independent; 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

2 Greg. opera, II.. 1151, Ben. Ed. and Bede's Eccl. Hist. I., 27.

The Liturgy of Ephesus, though commonly called the "Liturgy of St. John," is thought by many to be more properly the Liturgy of St. Paul, as it was really he who organized the Church in Ephesus, and ordained Timothy as the first bishop of that city.

the offices of the Church, and his revision (known as the Sarum Use) became quite general throughout our Church. Certain dioceses, however, (as York, 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 Parliament. This great work, 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. 4

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." 5

revisions of the Prayer Book, but the

3 Latin was a sort of universal language in the West, for devotional purposes far superior to the vernacular which was undergoing constant change especially after the Conquest. Our Church has no objection to the use of Latin where it is understood by the congregation, accordingly an authorized Latin version of the P. B. was put forth for use in the universities and classical schools in England, and the opening service and sermon at convocation and at some of the diocesan synods in England, are still in Latin. Had the government allowed the Irish Church to retain Latin after the Reformation, instead of forcing English upon it, the probability is that a large majority of the native Irish would have remained in the Old Church, instead of being driven into the Roman schism. The Irish were used to Latin, but hated English.

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 Bangor, Hereford, and London till 1414) 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 wonderment that any body of Englishspeaking Christians, even after they had cast off their allegiance to the Historic Church, should ever have given up the liturgical worship of the sanctuary. Luther and Calvin, and Knox and Wesley, 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 more than two centuries almost all English and American Dissenters have had the strange notion (not taught by their founders nor dreamed of before in all Jewry and Christendom) that liturgical 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 o' prayers that come right out of the heart." 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

There have been several subsequent New York.

4 A capital reprint of this book, with a preface by Dr. Dix may be had of the "Ch. Kalendar Press," New York.

5 Bp. Jeremy Taylor's Works, vii: 292.

6 Dr. Adam Clarke, a distinguished Methodist, said: "The liturgy is almost universally esteemed by the devout and pious of every denomination, and next to the translation of the Scriptures into the English language is the greatest effort of the Reformation. As a form of devotion it has no equal in any part of the Universal Church of God. Next to the Bible, it is the Book of my understanding and my heart." Similar testimony, especially in this country during the last 20 years, might be multiplied to any extent. multiplied to any extent.

7 In classing Wesley among the leaders of secession, it must be remembered that he was such only indirectly and unintentionally. He lived and died a loyal Catholic priest, and his dying injunctions to his followers was never to leave the Church of

8 Mrs. H. B. Stowe's "Oldtown Folks," p. 326.

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 service, 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, (10) 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 successful in ruining the public worship of Dissent, but the Church of England, "the Bulwark of the Reformation," kept the Catholic worship which, 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 into contrast with a failure of effort to For my part I like is being done away. There has been, worship. In the ideal, worship is the 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 and thoughts, to the eternal, universal 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 to the exaggeration of the individual, prose.

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."

(9) Mines' Pres. Clerg., p. 140.

(10) "They (i. e., extemporaneous services) were (10) "They (i. e., extemporaneous services) were contrived by popish emissaries disguised in the garb of Protestantism, and pretending the utmost abhorrence of what they stigmatized as the corruptions of popery still existing in the English Church. The object was to produce division and dissension, as the surest mode of bringing the reformed religion into disrepute, and regaining the ascendency once enjoyed by the Roman pontiff. For this purpose, among other things, they were loud in their invectives against the liturgy," etc. Sermons on the Church, by the Rev. G.T. Chapman, D. D. p. 188.

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 improvement 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.

Standard of the Cross. 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 highest joy of which a rational being is capable. It is the perfect conformity of individual, local, temporal emotions will of God. Now it is true that a failure of the effort to worship may be due the local, the temporal. Selfishness, It cannot be claimed that our Prayer 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 the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be." Too narrow it cannot be; but it is sometimes too broad. It does not express all that the worshipper ought to express an that the worshipper ought to express under the varying experiences of sorrow and joy, hope and fear. No one would think of cutting down the liberty of 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, universal 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 ef-fort to put heartiness into the form. The same is true of the Lord's Prayer; there is no prayer that demands a greater effort of the attention or higher spiritual aspiration than this; and yet we know that we are the better if we undertake an almost literal obedience to the command, "When ye pray, say;" as if it were, "Whenever ye pray, say."

### The Household.

#### CALENDAR-JULY, 1885.

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

Blue, blue, Blue as the azure deep of the skies-Now 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, Light them with love, 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, And kissing and coaxing with witchery

strong; What shall we ask for these little lips?

> From Thine altar, Lord, above, Touch those lips with fire of love; 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, "Just the size of a wee, wee mouse;" What shall we ask for these little hands?

> Lord, with wisdom filled, Teach these hands to build Thine own temple; Let them skillful be-Cunning to work for Thee 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 merrily: What shall we ask for these little feet?

Lead them a blessed pilgrimage, From childhood through to saintly

age, Dear Lord, we pray: Hold them a light in the dim, dark night,

And out of the narrow path of the right

Ne'er let them stray! Two little eyes---closed!

Two little lips—shut! Two little hands—clasped! Two little feet---still!

God give my darling pleasant dreams ---Selected.

#### THE STORY OF DORINDA.

BY D. R. C.

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?" amazement on his face pen cannot describe. "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 I 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 I could hear every syllable, "Bring they seem to love me, and I'm sure I love them; and 1'd rather have their | she held aloft another little figure, one

love than beauty or money." and they all came. I had had fine musical advantages, so could play on the him a second, just long enough to kiss 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 games, I brought out Robert's portfolios of rare etchings and engravings, and views. We had simple refreshsult. I might go on to tell more of the have fainted. 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 the girls 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 himlater, 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 hope it 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

After I left the house I met one of

miserable shanty or possibly some-

body's barn."

The 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 running 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, a rope one of the men had left. ladders right away." While she spoke only too familiar to my anxious heart. I sent my invitation through Dorinda | It was Herbert. Hardly had I recognized him when Dorinda leaned over 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, her efforts to please them. We had Mr. Ellis"—once more the clear tones rang out but faltered a little on the last word, and as the little fellow and my friend brought a stereoscope reached his father's arms, Dorinda leaned back against the sill, already ments, chocolate and sandwiches. Al- hot from the flames behind her, and together we felt well repaid over the re- turned so white I thought she must while the bond between us has grown

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," I 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 acknowledge 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 carried him out," the man answered. "Are you sure?" "Perfectly," answer-

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

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

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. Meanstronger 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 answer-"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 Herbert was, "One of the girls just her tell you several times to do the same thing. It is very tiresome to have to keep telling John to do this, or not

to do that—and to say to Susie ever so many times, it is time to go to bed. My brethren, we ought to mind right

"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-renouncement, 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 modern civilization:

Christ.

Blessed are the Poor in Spirit, for theirs is the kingdom of Heaven. Blessed are they that mourn, for they shall be comforted.
Blessed are the meek,

for they shall inherit the Blessed are they which do hunger for righte-ousness, for they shall

Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall

Blessed are the Peacemakers, for they shall be called the children of God.

Free-Thought. Blessed are the Rich in Flesh, for theirs is the kingdom of the Earth. Blessed are they that are merry, and laugh the

Blessed are the proud, in that they have inherited the earth.

Blessed are they which hunger for unrighteous-ness, in that they shall divide its mammon. Blessed are the merci-less, for they shall ob-

ain money.
Blessed are the foul in heart, for they shall see no God.

Blessed are the Warmakers, for they shall be adored by the child-

-Church Bells.

#### A GOOD WIFE'S INFLUENCE.

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning.

The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife.

If Johnson's wife had lived, there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity.

If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat.

Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be certain that he is not a married man, for the corners are not rounded off—the little shoots pared away—as in married men.

A CORRESPONDENT of Church Bells draws attention to the fact that in the first seventy-two years of the present century, the Church of England built 3.204 new church edifices, and entirely rebuilt 925 old ones; and further, that within the last forty years fully 5,000 new parsonage-houses have been built, thus securing to more than 5,000 parishes or districts a resident clergyman. In regard to education, we find that in the thirty-two years that followed 1840, the Church expended three million five hundred and eighty-five thousand pounds on building Church schools; that Protestant Dissenters during the same period spent three hundred and seventy thousand, and Roman Catholics ninety-nine thousand; so that the Church expended in school-buildings alone above three millions more than all the sects put together in a little more than thirty years. "It is well," the writer adds, "that these facts should be made distinct and prominent in the present emergency. It cannot, at least, be said with truth that the Church has been in possession of her revenues and that she has simply enjoyed them without doing the work which was attached to them."

#### BRIEF MENTION.

"Now, Uncle Gabe, if you have anything on your heart, any last wish, speak out," said the parson to an old negro who had only a few hours to live. "I aint got no last wish 'cept dat I wants 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.

GENERAL GORDON 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 afterwards 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 family. "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 week's end to another."

For the 50,000,000, people of the United States there are 12,000 periodicals—for the 101,000,000, people of Russia 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 greatest 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 arena for theological discussion. My answer is short and in one word, gentlemen, I am a Christian."

A MINISTER (Presbyterian), 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," intervened the minister."-"I guess he does. cause he always takes his gun with him."-"Have you any 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 use language 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, morning." The man did not return.

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 consistently aid that system of faith. Then at the same time, a short distance away, a Presbyterian meeting 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 that it 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,' but for all that, it is the portion of our Prayer Book we like least. It is pitched in 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 a 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, England, 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.

MEN 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 constitution.

THERE are 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

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." "you go home and dress your wife in It should be Malchus, Political economourning, so you can see how she'll my cannot be supported by that part of look, and then call on me again in the the Bible, though this mistake would indicate it.

#### HINTS FOR HOUSEWIVES.

To restore gilding to picture frames, remove all dust with a soft brush, and wash the gilding in warm water, in which an onion has been boiled; dry quickly with soft rags.

How to Keep Worms out of Dried FRUITS.—When it is stored, after drying, put between every half bushel of it. a large handful of bark of sassafras, and strew a liberal supply on top.

LABELS 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 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 out and hang on the line and the air will remove the flour.

To Stop Nose-Bleeding.—Press the lip tightly to the jaw with the thumb, held firmly just under and to the right (or left) of the nostril. A branch of the facial artery may be felt in this locality, on either side; and when the circulation is arrested, the bleeding in the nose stops.

MEAT LOAF.— 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.

PRETTY 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 turning down the top of the wrong side leaving a plain piece half an inch wide. which is covered with coarse herringbone 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 should be known to every household.

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 tacks or pack-thread. Melt the jelly, and apply to the silk thinly and evenly 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 coatings of balsam of Peru applied in 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, one long; turn the work. Second row— Five chain, one long crochet into first loop after the turn, chain two, skip two, one long crochet, chain two, skip two, one long crotchet; turn. Third row-Five chain, skip two, one long crochet, two long crochet, two chain, nine long crochet into first loop 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. Fifth row-chain five, skip two, one long crochet, two long crochet in next two stitches, chain two, one long crochet in next loop, and so on until there are in all nine loops. Fasten with single crochet in the first stitch of the foundation chain; turn. Sixth row-one short crochet, two long crochet and one short, all in first loop; one short, two long, one short in second loop, and so on until the nine loops are worked, and the first scallop completed. Chain two, skip two, one long crochet, chain two, skip two, one long crochet; turn work and begin on the first row for the second scallop, and so on until as many are made as are desired.

### The Living Church.

Saturday, July 18, A. D., 1885.

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

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 people 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 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 loaded down with such dresses as these? "A linen chasuble, with embroidered orphreys, amice, alb, a red stole crossed on means join; it is a miserable mockery the breast and secured by a girdle, cassock, and maniple." Such was the rigging worn by a Protestant clergyman | for all the rest. in this city recently, upon the opening and blessing of his new church.—The Episcopal Recorder.

not very weighty; one wearing it day, and then you will love him. would not be "loaded down" as Listen attentively to the sermon, much as with an ordinary coat. but do not criticise. There are some Perhaps the Recorder can tell us the exact pattern or style of coat best than the rest. One is the Holy communion, which no communicant the New York Bar. Philadelphia: J. B. Lippincott Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the wielding of the Sword Communion, which no communicant to the communication to the wielding of the Sword Communion, which no communicant to the communication to the communication

of the Spirit, and tell us what tailor should ever miss except on urgent la which has neither "form" nor that the Sword may be wielded in too often degraded, is the Offertory. any kind of garment except If it cost an act of self-denial, it ex-"the white linen of the saints?" a minister may win souls to deavor to carry the spirit of the serpantaloons, but is unable to wield | learn to love and enjoy worship. the Sword of the Spirit if he wears a surplice or chasuble! And yet, this "rigging" was probably used in sacred ministrations a thousand vears 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 ENJOY CHURCH 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 for four persons to do the singing

Put yourself in sympathy with the minister by kind thought or The "rigging" above described is kindly deeds. Pray for him every

is to be preferred. Or, is it a fact, necessity. Another part of worship, presses, also, a feeling of love. Re-What a change has come over tire from the place of worship with the world and the Word, when a prayer for God's blessing; and en-Christ in a "cut-away" and striped vice with you, and you will soon

#### LAW vs. THEOLOGY.\*

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 faiththe 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' Creed?" 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 he 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-

"meaning?" How can it teach 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 Confirmation 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 him. He may be a very good lawyer, 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 a 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 a 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 Theology, 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 FAITH.

From the London Times.

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 of 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, cannot 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 treatment on two or three successive days the owner of a fractured knee-cap or a colony of typhoid germs goes forth 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 and reason that God made everything 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 make

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 Christian Scientist sits down for twenty minutes 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 capable de tout.

This new faith has 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 out, but no doubt Mrs. Mary B. G. that nobody can want more the same Eddy, the high priestess of the new week. The Rev. A. J. Gordon, D. D., faith, knows all about it. Having made a prominent Baptist clergyman, has exit quite clear to himself that disease is amined the creed of the Christian Scien- of reading. If you have done the

Pantheism and Buddhism. He also says it is a "witches' cauldron." Perhaps 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 together in a witches' cauldron the result must be something too chaotic for the human reason to grapple with. Although the Rev. O. P. Gifford, a Baptist clergyman of equal standing with Mr. Gordon, as well as other prominent ministers, defends the Christian Scientists and accepts much of their philosophy, the Boston clergy as a whole regard the subject with grave apprehension. 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 "letters 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:

1. 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 are to him utterly incomprehensible. a delusion, and having inspired the pa- tists, and pronounces it a mixture of twenty of the twenty-four volumes of 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 stores the teachings of St. Cyprian. Of miscellaneous reading, read nothing more serious and taxing than Mill's Logic, and Dr. 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 whether 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 the question is finally and forever settled.

5. If you go to the mountains, do not rule, tramp more than ten miles before wonderful things in the vicinity you 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 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 pound gamy fish, 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 gentle doze and some detestable dog-fish carries off hook, line and sinker, be grateful for the doze, and do not condemn, the fish.

7. 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 tearing 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, promptly pay the bill, making no sign even if your landlady or other host and proprietor gently intimates that you have got more than your money's worth. All of which is respectfully submitted.

And now, ladies and gentlemen of the laity, you who sometimes hear it gently

hinted that your minister 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 never 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 Janunot to lie down with the conviction that ary to July. What if he is a little will be new again, or as good as new, jaded and never to be turned out to pasture? What if a month or two of green grass and clover and an extra go on long tramps, at least, do not, as a four quarts of oats each night and and all. I have only to add as follows: morning—though, of course, he ought breakfast. You will hear tell of all the not to feed high enough to lose control of himself and run away—what if a ought to see, as this lofty mountain month or two of this sort would work in him the same surprising changes would be the case if he were an animal and nothing more? Suppose you try it, quietly slipping into the other hand, he was presumably a his hands a hundred or two and tell him good deal better for it, if he proposed to go off and have a good time. And don't forget his wife, good woman, who, if she has not wondered for the thousandth 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, readers-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 tell of this party who caught a five 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 transpiring, 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 events of such pith and moment, variety and magnitude, follow one upon another in such quick succession, that they cast in the 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 great metropolis flows without an ebb, and flows too, never on and off, but on and on, as they say, in throbbing tides and swelling

pulsations. There is not only something to write about, but you are pressed with ideas; your pen overflows; your brain is dizzy; your ink bottle is insufficient.

The one and only item to make a note of is, that if you 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 a 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 the galleries down, while the fine, tall pointed windows on either side, are being shortened up. By September all the young rector returning to prove, perhaps, that he has sufficient preaching power to have filled the church, galleries

A youth was trying to sell a pair of kittens on the ground that they were Presbyterian kittens—that is, they and their parents had had all the advantages of living in a Presbyterian family. On this 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 Episcopal minister, trying to effect a sale on the ground that they were Episcopal kittens, that they had had all the advantages, etc. Now, it so happened that at the time the Presbyterian was calling on his Episcopal brother. "See 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," said the youth, pausing a moment, "since then they have got their eyes open."

New York, July 10, 1885.

#### SPECIAL COMBINATION OFFER.

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

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#### PERSONAL MENTION.

The University of Wooster, Ohio, has conferred the degree of Doctor of Science pro merito on the Rev. Albert W. Ryan, of Warren, Pa.

The Rev. T. J. Mackey, of Council Bluffs, Iowa, sailed for Europe by the steamer Sardinian, of the Allan Line, on Saturday, the 11th inst.

The address of the Rev. John W. Greenwood is No. 74 High street, Oshkosh, Wis.

Hobart College has conferred the degree of LL.D. on Bishop Worthington, of Nebraska. It has also conferred an S. T. D, on Canon Doherty, rector of Brownell Hall, Omaha, Neb.

The Rev. Henry C. Swentzel has entered upon his duties as rector of St. Luke's church, Scranton, The Rev. Wm. B. Hamilton, formerly of Waseca,

has accepted the assistantship of Gethsemane church, Minneapolis, Minn. Please address accord-

The address of the Rev. Lucius Waterman is Mattawan, N. Y.

The Rev. J. R. Holst has removed from Petersurg, Ill., and taken charge of St. George's church,

The Bishop of Pennsylvania will be at Lake Minnewaska, Ulster County, N.Y.. for the summer. The Rev. C. F. Sweet has resigned the rectorship of St. Thomas's church, Methuen, Mass., and has accepted the rectorship of St. Paul's church, Nantucket, Mass.

The residence and postoffice address of the Rev L. A. Kemper, D. D., professor at Nashotah, have been changed to Oconomowoc, Wis. Please address

The address of the Rev. F. Landon Humphreys will be 20 Wiltshire Road, Brighton; London; England, until further notice.

The Rev. Ged. F. Degen has resigned St. Andrew's church in Chariton, Iowa.

The Rev. E. A. Bazette-Jones has resigned his former charge at Zumbrota and Pine Island, Minn., and accepted and entered upon the charge of Holy Cross, Keokuk, and St. Barnabas, Montrose, Iowa. Address Keokuk.

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 address of the Rev. Albert A. Brockway of Batavia Deanery, W. N. Y. is, until. August 17th, American Exchange, 449 Strand, London, England. The Rev. E. A. Bradley, rector of Christ church, Indianapolis, Ind., has received the degree of Doctor in Divinity, causa honoris, from Kenyon College.

#### APPEALS

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

#### OBITUARY.

STREET-At midnight, on Monday, May 18th, at Seattle, Wash. Ty., Cornelia M., the beloved wife of W. H. Street, of The Cedars, Whidby Island, Puget Sound, aged 23 years.

#### MISCELLANEOUS. A WARNING

The undersigned has just learned that a person durporting to be a clergyman in English orders, who was in St. Louis last winter, as Dr. A. Richards, and to whom he gave a letter of introduction as a teacher, has proven himself to be a fraud. He left St. Louis in debt, and went to the Pacific Coast. He was in Berkeley, Cal., under the above name, seeking scholars, and was there denounced as dishonest: He has now, however, changed the name, in the letters which he has to the Rev. Dr. Berson, and is in San Diego, Cal. He is small and thin, of Hebrew countenance, evidently a very learned man, but as evidently one of little moral principle.

C, F. ROBERTSON, Bishop of Missouri.

St. Louts, July 8, 1885. WANTED.—A lady wishes a position in a Church School. Thorough French and German. Vocal music, specialty. Piano. Has been educated on the continent; diploma; experienced and successful. Highest references. Address Miss A. D.; care Lord & Thomas, Chicago.

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

WANTED.-A catholic-minded assistant, an unmarried Deacon or Priest. A suitable support will be given. Answer C, Lord & Thomas, Chicago.

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

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

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

SOCIETY FOR THE INCREASE OF THE MIN-ISTRY.

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

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Slouk City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

### Safe Investments

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO..

#### SERMON NOTES.

BY THE BISHOP OF BEDFORD.

XI .--- THE KINGDOM OF HEAVEN. Text: St. Matt. iv. 23.

The Gospel of the Kingdom! Aye, good news!

No selfish creed for separate soul'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 love,

Filling with heavenly light this lower sphere, And dowered with holy graces from above

Glad tidings! For behold a kingdom

crowned 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 burn,

And in the kingdom ever find the King! ---Church Bells.

#### BOOK NOTICES.

ACROSS THE CHASM. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. 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 chaiming and graceful simplicity throughout.

TROUBLED WATERS. A Problem of To-day. By Beverly Ellison Warner, Philadelphia: J. B. Lippincott 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: Macmilian & Co; Chicago: S. A. Maxwell & Co. Price \$1.50.

A new work from the pen of the bril liant and prolific author of "Mr. Isaacs" is certain to be hailed with satisfaction Zoroaster is a fresh departure for Mr. Crawford. It is a prose poem, based on Biblical History, with the halflegendary founder of the Persian religion as its hero. The hero himself is admirably depicted, but the other characters 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 Church. By Dwight Hinckley Olmstead. New York: G. P. Putnman's Sons; Chicago: 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 been caused by Protestant errors.

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 followed, 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 rich. 8. To do good and to communi-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 illustrated, as is also "George Eliot's Coun-Hill, Franklin, and Longstreet are the contributors to the War Series in this issue, while George Bancroft writes "A | ities. Few Words About Henry Clay," to picture of that statesman.

The Commemorative Discourses in observance of the centennial year of the Church in the diocese of Massachusetts. A. D. 1885, delivered by the Rev. Frederick Courtney, S. T. D., George C. Shattuck, M. D., and the Rt. Rev. Benjamin 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. Gray, D. D.

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

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 "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 rationalism and infidelity which have keep as large an assortment of these as any house in the United States.

#### 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.

#### OFFERTORY.

Class I. For General Use.

1. Let your light so shine. 2. Lay not up for yourselves. 3. Whatsoever ye would. 4. Not every one. 5. He who soweth. 6. Godliness with contentment. 7. Charge those who are cate. 9. If thou hast abundance.

Class II. For the Poor.

10. 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.

14. Who goeth a warfare. 15. If we ty," by Rose G. Kingsley. Generals have sown. 16. Do ye not know. 17. Let him who is taught.

Class IV. For special Church Char-

18. As we have therefore. 19. God accompany a strong forceful looking 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 sentence, and then the 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 totally inappropriate as Offertory Sentences, 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 Offering 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 Presentation Anthem."

The form of bidding to prayer on page 255 is imperfectly phrased. A careful inspection of the prayer and its history, warrant nothing else but"LET US PRAY FOR THE HOLY CATHOLIC CHURCH."

The phrase in the middle of the prayer on page 255—"Give Grace . . . . Holy Sacraments" refers most appropriately 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 ministered-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. Immediately after that rubric print

#### EXHORTATION.

Immediately after the first rubric on page 257, print

INVITATION.

Immediately 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 relegated 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 263— And likewise whilst the Celebrant is communicating 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 (the same repeated.)

3 O Lamb of God, who takest away the sins of the world, Grant us THY Peace.

Before"The Body of our LORD,"print RECEPTION.

WORDS 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 THEE; We Worship THEE. 3 We Glorify THEE; We Give thanks to THEE

for THY Great Glory. 4 O LORD, Heavenly King! GOD the FATHER ALMIGHTY!

5 O LORD, the Only-Begotten SON JESUS CHRIST! 6. O LORD GOD! Lamb of GOD! SON of the FATHER!

7 WHO takest away the sins of the world: Have Mercy upon US. 8 THOU WHO takest away the sins of the world Receive our prayers!

9 THOU WHO sittest at the right Hand of the Father: Have mercy upon us! 10. For THOU only art Holy

THOU only art the LORD JESUS CHRIST. 12 To the Glory of GOD the FATHER. Amen. Instead of the last word in the first 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 remains of the Consecrated Bread and Wine; may be sung-all kneeling:"

ST. SIMEON'S HYMN. ST. LUKE ii: 29--32. 1 LORD! now lettest . . . according to THY

2. Formine eyes . . . Salvation. WHICH THOU - . . People.

4 A LIGHT to lighten . . . People Israel. Glory be to . . . HOLY GHOST. Resp. As it was . . . without end. Amen.

Omit the first, second, fourth and fifth rubrics, on page 266.

Note.—As this is the grandest and highest office for the Worship of Almighty 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.

A NOBLE GIFT.

the Editor of the Living Church

I beg to give you the following information which I should be glad to have vou 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. 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 Father, to all bishops" [especially to Thy

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 | become dangerously unsound; and, as 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? PETITIO.

Chicago, June, 1885.

#### OUR CHICAGO LETTER.

I am glad to have it in my power to present to the readers of THE LIVING 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. I 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 well 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 temporarily-vacant pulpit, with his usual acceptability.

coming to the front in a very gratifying placed near the church door, symbolizmanner. 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 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 suggestion 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 artists-Messrs. Papper & Co.—are residents of Highland Park, one of the firm being a member of the vestry.

The young ladies 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, 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:

> IN MEMORIAM SARAH HIPWELL, 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 dol-

Saints' at Ravenswood, continues to prosper. Here again, the children of reality of their interest by making an

ing 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 Mr. W. O. Hipwell offered at the altar 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 hundreds, at least. In Huron this evil is assuming gigantic proportions, and The newly-formed parish of All rigorous methods are to be adopted to stamp it out. Henceforward no missionary will receive a grant until all his the Sunday school have manifested the | collections have been made and paid in; and with independent rectors, some of offering of a beautiful stone font, which | whom, I am ashamed to say, refuse Trinity parish, Highland Park, is in accordance with ancient custom, is point blank to make their collections,

and practically defy the authorities. suspension for a few weeks will be inflicted, and serve them right.

Little legislation of general interes or importance was effected this year at our diocesan synods, nearly all of is composed of people who always make which have met and dissolved. It was decided by the synod of Ontario to petition 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 salaries was passed.

The second annual meeting of the synod of the diocese of Qu' Appelle was held at Regina, June 3rd. There 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 A. 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 number of the clergy are working without salary and depending 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 a power. 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.

#### JOTTINGS FROM NEW ORLEANS.

SPECIAL CORRESPONDENCE.

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 ob-

visitors see only the general dilapidation, the surface drainage and all the drawbacks of the situation, while city in that line. We had heard of her others are impressed by the picturesque at the Exposition as the purchaser of a features of the place. Our little party steam engine, and as that was such an 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 gay French song helps the illusion. One object in visiting this region is to seek a genuine heroine who has not though she lives in the French Quarter—the legitimate field of the romancer. Our little party are fortunate in our guide. Catherine Cole, the bright, witty attaché of the New Orleans Picayune, 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 dining-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.

clesiastical 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

The localities associated with Cable's stories are viewed with pleasure, and we carry away mental pictures of the houses associated with Madame Delphine, 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 account 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 beserver differently. In the quaint sur- ing exhausted, we sought the heroine of the new prosperity. roundings of the French Quarter some already mentioned, Madame Huya,

the proprietor of a box factory, who nearly monopolizes the trade of the 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 affords encouragement to all finding themselves in similar straits. Madame casement; occasionally the sound of a 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 figured in the pages of story or novel, 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 orders 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 of her competitors, and she always maintains the standard of prices. Her engagements to make payments are always promptly met, and her trustworthiness in every way is so demonstrated that she could buy on credit anything that she might want. Madame speaks with intense gratitude of persons who have aided her in the way of St. Louis cathedral (Roman Catholic) | furnishing security, but she says proudand the Archbishop's palace are the ec- ly, "I never beg for anything but work." Some years since she bought a smaller engine than the one recently purchased, by aid of some friend who furnished security. 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 afterwards 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

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.

THE BISHOP'S APPOINTMENTS.—A special offer-ing is asked at each service for mission work.;

- JULY.
  5. 5th Sunday after Trinity, Chippewa Falls.
  6. Monday, Rice Lake.
  7. Tuesday, Hayward.
  8. Wednesday, Superior.
  9, Thursday, Shell Lake,
  10. Friday, Cumberland.
  12. 6th Sunday after Trinity, Star Prairie. 6th Sunday after Trinity, New Richmond.
  19. 7th Sunday after Trinity, Geneva.

#### CENTRAL NEW YORK.

SENECA FALLS.—The corner stone of the new edifice of Trinity church was laid Tuesday afternoon, June 3rd. In the absence of the Bishop who was prevented 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 attentive congregation participated in the impressive services. The Rev. Mr. Denslow, the rector-elect, was present.

TENNESSEE.

NASHVILLE. — Church News. — The Bishop of Arkansas, by request of the Bishop, visited Holy Trinity parish on Wednesday, the 1st 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 the third Confirmation for this parish since March last. The ladies of the 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 hand almost and it is hoped work will soon be begun. A red rep dosel and heavy brass altar vases have been added to the chancel ornaments.

The Convocation of Nashville will meet at Cumberland Furnace on July 21st.

The Rev. H. F. LeGrabau, recently ordained to the priesthood at Sewanee, has became the assistant of Dr. Gray, at the Church of the Advent, and will devote his time especially to the numerous 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 accommodate the congregation. The Rev. G. W. Dumbell is the present rector of this parish.

TULLAHOMA—St. Barnabas's Church. —Friday, June 26th, was indeed a sad day for this parish, the Rev. H. R. Howard, S. T. D., rector—a faithful communicant, the wife of the senior-warden, G. N. Norton, passed into the rest of Paradise. Truly her life had 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 A. 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 celebrated, the service being full |choral, and admirably rendered by the well-trained choir of the church.

The divine office over, and ere the sacred strains of the "Nunc Dimittis" had died away, all that was mortal was carried to her last resting place, accompanied by the rector.

SEWANEE-Ordination.-On Thursday, the 18th of June, the clergy and laity of this diocese met together in the 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.

The interior of the sacred building

was thronged. Conspicuous in their gray uniforms, were the younger students of the university, some 150 or 160 in number, who occupied the front seats in the nave. The vice-Chancellor, in his magnificent robes of scarlet and ermine, with purple cassock; the bishops and clergy with brilliant hoods and rich stoles gave a solemn grandeur to the scene.

The ordination sermon was preached by the Rev. Davis Sessums, M. D., Alumnus of the university, and rector of Calvary church, Memphis. It was a grand vindication of the Church's Orders and Sacraments.

The candidates were presented by the Rev. Dr. Hodgson, as follows: For the order of deacons, Messrs. H. O. Riddel, A. W. Griffin, W. Sharp, Jr., and R. Hale from St. Luke's Seminary; and Mr. A. R. Taylor from the General Theological Seminary, New York. For the order of priests, the Rev. Messrs. J. H. Blacklock, and H. P. Le F. Grabau. On their ordination to the priesthood, the two candidates were solemnly vested in their chasubles, according to the ancient Use of the Catholic Church.

The Rt. Rev. the Bishop of Texas was Celebrant at the solemn Eucharist which followed, and the final benediction was pronounced from the altar by the Venerable Bishop of Mississippi.

The procession then re-formed, and left the church in the same order as at first, singing "The Church's One Foundation," thus bringing to a close one of the grandest and most Catholic services ever witnessed in the southern States.

#### NORTHERN CALIFORNIA.

YREKA. — The Bishop visited this parish on Sunday, June 7th, to consecrate the church, and administer the rite of Confirmation. The church was begun in 1880 and finished in January 1881. It is a substantial structure of wood, with open roof, tastefully and strongly framed. The walls and roof are oiled and varnished, showing the grain of the wood and its different shadings.

The Rev. Wm. J. Lynd took charge of the parish in October, 1883. He found the people discouraged and the church mortgaged for a large sum at a high rate of compound interest. In seventeen months the entire debt was cancelled, 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 candidates were presented for Confirmation and the Holy Communion was adminof the vestry. The font is of polished istered. In the afternoon, the Bishop baptized five persons and confirmed eleven at Fort Jones, 18 miles distant.

#### ARKANSAS.

SUMMARY OF STATISTICS.—We take the following items from the journal of the thirteenth annual council of this diocese: Baptisms, 152; Confirmations, 85; Marriages, 37; Burials, 78; Communicants, 950 (it is estimated that an addition of 316 should be made for those parishes and missions which failed to report); Sunday school teachers and pupils, 1,086; ()fferings, \$11,-449.90.

#### DELAWARE.

SUMMARY OF STATISTICS.—The journal of the ninety-first annual convention of this diocese gives the following figures: Baptisms, infant, 242, adult, 25, total, 267; Confirmations, 104, Communicants, 2,206; Marriages, 59; Funerals, 182; Sunday schools, teachers 249, scholars, 2,220; total amount of contributions for all purposes, \$38,574.94.

#### MARYLAND.

BALTIMORE. - St. Paul's Church.-This church will erect shortly a parish house in the rear of the rectory. It will be four stories, with a tower sixty-five feet.

McC. Fiske, and were opened with the office for the benediction, consisting of singing by the choir of the church, responsive readings and prayer. At the conclusion of the office, the rector ad-The first floor will be used for meeting and Sunday school rooms, the second for housekeeping purposes and for the assistant-rector of St. Paul's, and the third for working girls out of employment, for the accommodation of whom there will be twelve rooms. The fourth floor will not be used for active purposes.

ANNAPOLIS .- All-Hallows' Church .-This old church, which was built in 1692, the year the capital of the province of Maryland was moved from St. Mary's to Annapolis, has been recently restored. The walls were straightened, a new

what is known as the parish act, that is, an act laying cut the province into parishes.

HAGERSTOWN. - The College of St. James.—The annual Commencement was held on June 23rd. The exercises were unusually interesting. After services, conducted by the Rev. Henry 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 pride of the present standing of the institution. After the awarding of medals and prizes Bishop Paret delivered an address. He spoke to the students of the power of self-education.

#### NORTHERN CALIFORNIA.

Benicia—St. Augustine's College.—On June 21st occurred the Commencement exercises of this institution. The Bishop preached the Baccalaureate sermon on the preceding Sunday, and addressed the pupils at the morning service held in Epiphany chapel previous to the literary exercises. These were of the usual order of merit, and at their close the Roll of Honor was read, and the diplomas were conferred. Two 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 occurred on June 20th, and were conducted by the Bishop, in the absence of the late

rector. The next term will open on the 4th of August with a large number of new pupils. It is expected that the Sisters of St. Mary, of Peekskill, N. Y., will, at 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 presentation of the granite font received from friends of the Church in the mothercountry, to which reference has already been made in these columns. The Rev. C. A. Maison, D. D., preached the sermon, and Mr. Lars Westergaard, Swedish Consul at Philadelphia, formally presented the font on behalf of his government. The rector, the Rev. A. A. red granite and bears the inscription: "Sweden's Blessing to Sweden's Children."

PHILADELPHIA.—Church Dispensary of Southwark.—The annual report of this institution shows that the total number of patients treated during the year has been 8,032, while at least 100,000 persons of all ages, colors and 25th. Besides the Assistant-Bishop in the interesting services. The new creeds, male and female, of native and foreign birth, have been 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 of the parish and the Rev. Messrs. Pratt, Powell, Moran, Sharpe, Graham and Baker. Nearly 100 lay delegates were also in attendance. The session was opened with a Celebration dows, is wholly raised in advance of the laying of the corner-stone of the laying of the laying of the laying of the corner-stone of the laying the laying of the laying the laying of the laying ent premises proving too circumscribed for this growing work.

#### RHODE ISLAND.

PROVIDENCE.—St. Stephen's Parish.— The new Guild house recently erected by this parish was formally dedicated on July 2nd. The service, though brief, was interesting, and the occasion was altogether an auspicious beginning of 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 dressed the congregation.

PAWTUXET.—On June 24th, a genuine Rhode Island clam-bake was given on the banks of the Pawtuxet River, for the benefit of Trinity chapel mission. In June, 1883, the initiative steps were taken towards forming a parish. Soon after, quest was made in the village 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 station was then borrowed, and a kind Dubois, until the past year, when it beclergyman from a neighboring parish came almost impossible for him to

now prosperous society of "Mission Workers." To this was added an auxiliary branch of "Willing Helpers."

By zeal, industry, and united effort about eleven hundred dollars were accumulated and placed at interest towards 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 station. The hall property steadily increasing in value for business purposes, it 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 on in firm faith and trust, now paying about two hundred dollars for the services of their missionary rector, having purchased chancel furniture and a 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 of the recent clam-bake were \$123.80.

#### SPRINGFIELD.

BUNKER HILL AND GILLESPIE.—In November, 1884, the present rector, the Rev. Philip McKim, took charge of these two parishes, they having been without a rector for more than a year. 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 been enabled to restore the building in some degree, so that at least, they can now worship there comfortably. But, not less than \$1,500 must be raised, so as to strengthen and secure the edifice from further and utter damage. Any amount sent to the Bishop, or the rector for this work will be gratefully appreciated. The Bishop has visited these two parishes twice, and thirty-one persons have been presented for Confirmation, varying in age from 71 to 9 years, one of whom had been a preacher in the Methodist body, another an educated and refined member of the Roman Catholic Church, who had three children baptized in that Church, two of whom are now candidates for Confirmation in the true Catholic Church; the Presbyterian, Baptist and Unitarian bodies were also represented. It is hoped that, in the autumn, another large class will be presented.

#### CENTRAL PENNSYLVANIA.

PARADISE.—The fourth bi-monthly meeting of the Sunday School Institute of the Holy Communion, after which came the following programme: "A Model-Lesson," taught by the Rev. John Graham; a paper, by the Rev. L. T. Baker, on "Sunday School Marks and Prizes;" an address, by the Rev. A. C. Powell, on "How Best to Give Distinctive Church Teaching in the Sunday School;" an essay, by a lady of St. James's parish, Lancaster, on "The Need of Uniformity in Sunday School 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 day may soon come when similar associations will be formed in other parts of the diocese.

#### MINNESOTA.

KENYON.—Church of the Ascension. ducted in 1873, by the Rev. Mr. Dubois, a missionary at Faribault. Two years later, in 1875, a beautiful little church, estimated at about \$1,500, was built, and consecrated the following year. Mr. Dubois left in 1878, and the Rev. Mr. Chandler, of Belle Creek, carried

and hands, formed themselves into a student at Seabury Hall, Faribault, since last March conducted service every alternate Sunday until June, when he took complete charge. The services are well attended, the people manifesting great interest in the Church work. A Sunday school has been organized, and although having but few members, it is hoped that it will grow, as the population at Kenyon is increasing very rapidly. Mr. Harper expects to present a class to the Bishop for Confirmation some time in Septem-

#### WESTERN NEW YORK.

GENEVA-Hobart College.-The sixtieth annual Commencement of this college opened with the missionary sermon on June 21st. by the Rev. Francis Harison. The Baccalaureate sermon was preached in the evening by the Assistant-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 occurred on Thursday. After the reading of the essays, the awarding of prizes and conferring of degrees took place. The annual dinner of the alumni and two receptions in the evening closed the festivities.

#### IOWA.

OSKALOOSA. — Convocation. — The clergy of Central Deanery held, their eighth regular convocation in St. James's church, June 23rd, 24th and 25th. The opening services Tuesday evening were conducted by Dean Ryan and the Rev. F. E. Judd. Dean Kemp, of the Northern Deanery, preached the convocation sermon, from Psa. xxxi: 32. A Celebration of the Holy Communion was held on St. John Baptist's Day, with sermon by the Dean. The services were all well attended, and the convocation closed Thursday evening with a missionary meeting, all the clergy present making short addresses. The subject of the Church's mission to the Jews was discussed Wednesday afternoon. The Rev. Peter Wolcott urged the clergy to aid in building up the diocesan schools. Convocation adjourned to meet in joint session with the Northern Deanery, Sept. 23rd. The next meeting will be at Marshalltown, and the subject for discussion "The Book Annexed."

St. James's parish is awakening to new life under the earnest ministration of the Rev. Allen Judd. The mission at Excelsior is also under his care, and much good is being accomplished in this mining town.

WAVERLY.—The laying of the cornerstone of the new St. Andrew's took place on St. Barnabas's day, the Bishop and the Rev. F. Emerson Judd, of Mardows, 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 was formed of the choristers and clergy, who sang the hymn "Take up thy cross," followed by "God Save the Queen," with organ, cornet, and violin accompaniment, during the singing of which six young ladies of the Girls' Guild, dressed in white, with blue sashes flowing over the right shoulder to the left side fastened with gold stars, entered from the vestry, bearing the cross, which they bore to the chancel rails and placed on the stand prepared to receive it. As they did so the Rev. The first Church service here was con- Herbert Assheton rose and said: "Young ladies of the Girls' Guild of

St. Peter's, in honor of her whose gift you bear, I now 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

rector followed.

The cross is of gilded brass, with Queen Anneroof put on, and the sides finished up in black mortar. All-Hallows' each Sunday for several months. A is one of the churches erected under band of earnest and determined hearts church at Belle Creek. Mr. Harper, a life closs is of glided blass, with come here, as he is past three score years and ten, and has charge of the graved, with four Irish crystals at its church at Belle Creek. Mr. Harper, a 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 which exists between the Church of 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 England'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 Mrs. Livermore became so impaired that she was forced to retire from the lecture field. How and by what means she was restored to health is related in an interesting letter to Drs. Starkey & Palen, of Philadelphia, dated Feb. 1, 1884. From this letter we make the following extract:

the 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. My superb constitution had hitherto carried me triumphantly through every task I had imposed on myself. But I was now completely prostrated with no power of recuperation. I could sleep but two or three hours of the twenty-four, and then only in a semi-sitting position, because of a difficulty of breathing—suffered excruciatingly from sciatica and neuralgia of the stomach—experienced the torment of indigestion, and the train of ills that follow, and was harassed by optical illusions, which were a source of great discomfort, although I knew them to be illusions. My mental depression was as severe as my physical prostration. I believed the hopeless invalidism, which I had dreaded, had come to me, and my chief aim was to hide myself from friends and acquaintances who were afflicted on my account.

"My physician recommended a trip to Europe."

my account.

"My physician recommended a trip to Europe.
The change brought no radical improvement.
While in England some American acquaintances told us of the Compound Oxygen and were en-

thusiastic in its praises.

"My husband immediately ordered a Home Treatment. I used it for a month, punctiliously obeying the directions, before I began to rally. Then my return to good health was rapid. and since then I have enjoyed almost uninterrupted perfect health and youthful vigor. I resumed work immediately, and have assiduously followed the most laborious vocation ever since, although long past the time of life when it is considered safe to toil severely and unremittingly."

In another letter Mrs. Livermore says: "I have always and everywhere proclaimed the excellence of the Compound Oxygen I could not live without it, unless I abandoned all my work and simply existed, and I would rather die than do that"

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh. Neuralgia, Bronchitis, Asthma, etc., and a wide range of diseases, will be sent free. Address Drs. Starkey & Palen, 1109 and 1111 Girard street, Philadelphia.

### DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which 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 Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

#### Sick Headache

"For the past two years I have been afflicted with severe headaches and Gyspepsia. I was induced to try Hood's Sarsavarilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. Annable, New Haven, 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.

100 Doses One Pontari

SKIN Chicago Dermal Institue, 110 Clark St., Chicago, 111. Salt Rheum, or Eczema-Pimples, or Acne-Freekles, and all Skin Diseases successfully treated. Treatments for out of town patients. Send for Circular. Address DR. HUTCHINSON.

TREATMENTS FREE. Send two stamps.

WANTED. Ladies and Misses to crochet, and make fine laces at home: pleasant and profitable: work sent out of the city western Lace Mfg. Co., 218 State St.

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

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



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

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

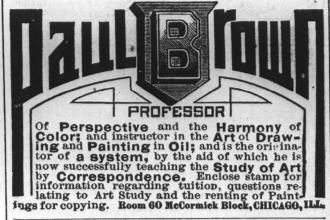
## AYER'S Ague Cure

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

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### CALIFORNIA.

Pamphlets, descriptive of California and the way to get there **SENT FREE**. Address A. J. PHILLIPS & Co., 89 Clark St., Chicago, Ill.

#### 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, are not 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 the Polander, who has lived in the land of sadness, inquires, in a melancholy 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 NIAGARA FALLS.

The whole country will rejoice with the people of Niagara village over Governor Hill's approval of the bill to rescue that wonderful place from its still more wonderful decay and degradation. It is to be a public spot where one of the greatest natural phenomena in the world is henceforth to be seen for nothing

The manufactories are to be cleared away; the curiosity shops and other nuisances go; the bridges, paths, parks and approaches to be thrown open, and the timber restored to the denuded banks.

With the co-operation of the Canadian Government, if that can be secured, both sides will assume something of the aspect which it had when Father Hennepin first set admiring eyes upon it. The Michigan Central Railroad Company intends, if the land can be procured on the Canadian side, to enlarge its grounds, erect pavillions, and make other improvements, which we presume will be free to the public. In fact, with the American side free, there will be little temptation to keep the Canadian side under the bondage of showmen.

there will be little temptation to keep the Canadian side under the bondage of showmen.

Except in the heart of Africa, there is no spectacle like Niagara Falls. Not to preserve it and make all its beauties as free as the water which tumbles over its precipices and the sun which creates its rainbows, would be scoffing at one of the best and most priceless natural gifts to man on the circumference of the globe. What Mt. Blanc and the Valley of Chamouni are to Switzerland, Niagara Falls are to the United States and the Dominion of Canada.—Detroit Free Press.

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years' successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

Messrs. Dillon Bros., Normal, Ill, have just re ceived their first importation for this season of eighteen choice Norman Stallions. They are blacks and grays from 3 to 6 years old, all in fine condition. They were selected by J. C. Duncan, and are the best he could find in France.

IT IS WONDERFUL what remarkable results have followed the inhalation of Dr. Peiro's oxygen treatment. The consumptive, the asthmatic, or persons afflicted with any disease of the throat and lungs and great nervous prostration may now take courage and feel hopeful of permanent relief and cure. The fact that the most intelligent and prominent persons are earnest advocates and patrons of Dr. Peiro's oxygen treatment is in itself

Wm. Penn Nixon, editor of *The Inter Ocean*; Gen. C. H. Howard, F. H. Tubbs, Esq., of Chicago, are a few of the gentlemen we gladly refer to. Hundreds of others might be named did space permit.

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A resident family physician—a bottle of N. K. Brown's Ess. Jamaica Ginger in the House. "N. K's.'

To Consumptives.—Readers, can you believe that the creator afflicts one-third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living today—healthy, robust men—whom physicians pronounced incurable, because one lung was almost gone. Send two stamps for Dr. Pierce, pamphlet on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

WHEN the organs of secretion become inactive by reason of a cold or other cause, the inflammatory material should be removed and healthy action restored. Ayer's Pills accomplish this quickly, safely, and surely. Much serious sickness and suffering might be prevented by promptly correcting such derangements which often develop into settled disease.

THE President of the Cambridge, Mass., Fire Ins. Co., recommends Hood's Sarsaparilla as a building up and strengthing remedy.

THE TERRIBLE DRAIN which scrofula has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilla has been found superior to any other preparation. It expels every trace of impurity from the blood, and bestows new life and vigor upon every function of the body, enabling it to entirely overcome disease.

## 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, Chester, Pa., writes: "I have used Ayer's Pills for the past 30 years, and am satisfied 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 suffering, I have been cured of Dyspepsia and Liver troubles

# By Using

Ayer's Pills. They have done me more good than any other medicine I have ever taken." John Burdett, Troy, Iowa, writes: "For nearly two years my life was rendered miserable by the horrors of 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 became as strong and well as ever."

# Ayer's Pills,

PREPARED BY

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

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FOR THE CURE OF
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Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority ever all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any sid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient.

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The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

#### ADVERTISE JUDICIOUSLY.

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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 A banner with this legend grand: 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; "I'would be insane to advertise." 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!

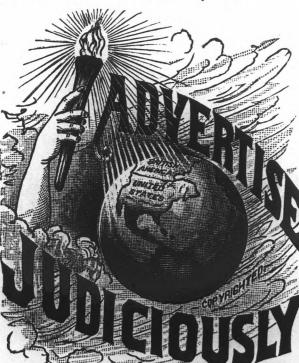
"O stay!" the maiden said, "and rest Thy weary head upon my breast." One wink he wunked her with his eye, Then onward strode, and loud did cry: Advertise Judiciously!

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. He gave his business to his son, 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 'Titan hand, Above, beneath, this legend grand:



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I suffered for more than five years with indigestion, scarcely able to retain the simplest food on my stomach. I declined in flesh, and suffered all the usual depression attendant upon this terrible disusual depression attendant upon this terrible disease. At last, failing to find relief in anything else, I compaenced the use of Swift's Specific. The medicine toned up the stomach, strengthened the digestive organs, and soon all that burning ceased, and I could retain food without difficulty. Now my 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, No. 14 Ivy St. For sale by all druggists.

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