

# The Living Church.

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

Vol. IX, No. 11.

CHICAGO, SATURDAY, JUNE 12, 1886.

WHOLE No. 397.

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We have for many years supplied a very large number of the oldest and best families in this city with our Laundry Soap. Many of these families have used no other soap for generations. They are people who can appreciate and will have only the best of everything. We probably have more of this class of trade than any other house in the United States. The reason of this is that we have always tried to furnish the best and most economical soap that could be produced.

The soap we speak of has been so long and thoroughly tested, and has given such universal satisfaction, that we have now decided to introduce it throughout the country generally.

When we first began business, adulterated soaps were unknown. Soaps differed in quality, according to the quality of stock alkali to form a perfect combination. Of late years, however, the demand for labor saving and cheap soaps has led to the adulteration of a really good article of soap.

No soap can be made to save labor and sell at a low price without containing sal-soda, strong alkali, and other ingredients which injure and rapidly wear out clothing, bed and table linen, etc. This is one of the principal reasons that has led us to introduce an unadulterated, old-fashioned "LAUNDRY" SOAP. As this soap differs from other styles, we mention some of its

Merits and Peculiarities.

- 1st.-It is absolutely pure, not a grain or atom of adulteration in it; and contains nothing that is not necessary to a perfect soap.
2d.-Because it is pure it does, as a matter of fact, wash away more slowly and will do more work than other soaps. This has been demonstrated by numerous tests.
3d.-While it will not save "time" and "labor," it will save many dollars' worth of clothes, acting as it does as a preservative, and not as a destroyer of the linen washed with it.
4th.-It contains no sal-soda, no silicate, no filling of any sort, nor any strong chemicals that can possibly injure the clothing or skin, and can, therefore, safely be used as a toilet soap.
5th.-Considering its absolute purity and unequalled quality, it is positively the cheapest soap any consumer, rich or poor, can buy.
6th.-It is made only of those materials which, when combined, make the best laundry soap, regardless of the appearance of the soap itself. It is, therefore, not the most attractive looking of soaps; but the very best for use.
7th.-After 80 years' experience we cannot manufacture or recommend a better soap for all laundry purposes.

We guarantee the truth of these statements, which are in no respect exaggerated or used for advertising effect. The object of making this soap is to furnish families with as perfect soap as can be made, and one that they can feel assured is absolutely pure and cannot injure the clothing.

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# The Living Church.

SATURDAY, JUNE 12, 1886.

## HEDGE ME AROUND.

BY F. BURGE GRISWOLD.

Hedge me around,  
Sin doth abound,  
Pitfalls and snares beset  
My every step, and yet,  
If grace doth more abound  
Than sin, and I am found  
Encircled by the Arm  
Divine, what ill can harm!

The roaring beast  
Would make his feast  
Upon my wretched soul!  
O Lord, my God, control  
This dreadful onslaught wild,  
And save Thy feeble child!  
Encircled by Thine arm  
Divine, no ill can harm.

Washington, D. C.

## NEWS AND NOTES.

At the Bishop of Manchester's first Confirmation, 630 candidates were presented.

LORD HALIFAX, the President of the English Church Union, has been appointed by Mr. Gladstone upon the Ecclesiastical Commission to succeed the late Lord Chichester.

LORD ROBERT MONTAGU (who some years ago went over to the Church of Rome and afterwards reverted) has been elected a vice-president of the Prayer Book Revision Society.

THE new Primate of Ireland, Dr. Knox, was enthroned in the cathedral of Armagh on the 1st inst. The Bishops-elect of Down and Crogher will be consecrated on St. Peter's Day.

BISHOP WILLIAMS, of Connecticut, is credited with the remark that if the evolutionists will leave his ancestors unmolested in the Garden of Eden, he will not disturb theirs in the zoological garden.

BY the aid of photography a spiral nebula has been discovered in the Pleiades, the group of stars mentioned in the Book of Job. There is only one telescope—that is the gigantic one at Pultowa—with which it has been detected by the eye.

AN informal meeting of some interest, but hardly public, was held in one of the halls of the General Theological Seminary in New York, May 11th, for discussion and counsel as to the prospects of Liturgical Revision in the next General Convention. A few bishops and several presbyters and laymen were present.

THE Senate has passed a resolution looking to the celebration in 1889, of the centennial anniversary of the formation of the government under the constitution, and also of the four hundredth anniversary, in 1892, of the discovery of America. It is proposed to establish in Washington a permanent exposition of the three Americas, and to hold a World's Exposition in 1892.

It was recently stated that probably the only existing copy of the first edition of Bunyan's "Pilgrim's Progress," which is now in the British Museum, was originally purchased from a London book-stall for sixpence. But the *Pall Mall Gazette* says that this is incorrect. It belonged to a Manchester dissenting minister, in whose family it had been for generations, and when his attention

was called to it by a bibliographical friend, who named 5*l.* for it, he offered it to the museum authorities, by whom it was purchased for 60*l.*

THE death of the Rev. Dr. Meyer Lewin removes a prominent figure from the Church in Maryland. He wielded a powerful influence, and in the late administration of the diocese was generally recognized as the power behind the throne. The convention, which had closed its sessions upon the day of his death, had placed him at the head of the Standing Committee and of the deputation to the General Convention.

It makes us feel painfully young to read that the city of Ripon, England, will celebrate the one-thousandth anniversary of the granting of its charter in August next. One feature of the festivities on that occasion will be an open-air play, founded on the legend of the encounter between Robin Hood and the curial friar, which will be enacted on the traditional spot near Fountains Abbey. A prize is offered for the best suitable play.

EACH commencement of the General Theological Seminary has of late years been marked by a decided step in advance in vigorous life and capacity for usefulness. Next week, the cornerstone of the new chapel will be laid. The chapel is made possible by the generosity of Mrs. S. V. Hoffman. The prosperity of this noble institution is a matter of pride and thankfulness not only to her sons, but to the whole Church.

THE Third Congregational (Unitarian) Society of Cambridge, Mass., has recently deeded its large granite and brick house of worship to the "Trustees of Donations of the Protestant Episcopal Church in Massachusetts." This Unitarian Society, established in 1827, enjoying the neighborhood of Harvard University, was for many years large and influential, but recently has so rapidly diminished in numbers as no longer to require the use of this edifice, and the Church has now acquired its property. The name of the new church will be the church of the Ascension.

FOLLOWING the rejection by the House of Lords of the bill to legalize marriage with a deceased wife's sister, comes the notice of a motion in the House of Commons, declaring that the right of sitting in the House of Lords, possessed by certain bishops of the Church of England, is contrary to public policy, injurious to religious interests, and ought to be abolished. The advocates of the movement to tamper with the marriage law, seem to recognize the fact that the Church stands as a bulwark against all attempts to sap the foundations of society. "Marvel not if the world hate you."

THERE is great distress in Ireland, not only among the peasants, but also among those who have been accustomed to luxury. A lady who employs women there writes to an English paper: "I was beset with appeals for work from ladies now dependent upon their needle as their sole means of support. One lady writes me, out of a jointure of 400*l.* a year she has not received one farthing for eighteen months, and has pawned nearly all she possesses. A lady who knows her well writes me she is ill and hungry. I have employed all those I

have means to pay so far, and am trying to raise a small fund to provide materials for the new embroideries, releasing sewing machines from pawn, etc."

A CURIOUS objection to the addition to the Calendar of the Feast of the Transfiguration comes from Virginia. One of the clergy in convention objected to the day for the observance. "We have now as many days as we can profitably use, and these other new days have a tendency to take away from the sanctity of the Lord's Day. We should be very careful lest we do anything to diminish the sanctity of the Lord's Day." He therefore could not sanction anything that will introduce apocryphal lessons, or introduce other days to be observed at the expense of the Lord's day. Does the good brother really think that people should not worship God on a week day for fear of taking away from the sanctity of Sunday? The people who will go to church on a saint's day are not desecrators of the Lord's day. Let him open his church occasionally during the week and test it.

CONGRESS has before it several bills, the passage of which would go far to solve the Indian problem, and afford a tardy relief to a deeply wronged people. The last week in May was set for their consideration in the House of Representatives, and the prospect appeared to be good. But the absorbing question of oleomargarine has engrossed the attention of our Solons, and until the granger mind is at rest on this subject the advocates of a long-delayed justice must wait. Are we to have a repetition of the old story which has been already so often repeated with shame to ourselves and infinite wrong and damage to the Indians? A single day honestly given to these bills would suffice for their passage, thus furnishing for the first time the prime conditions of Indian civilization, and correcting abuses which have been long continued, and are working with terrible energy at present to the utter destruction of a large number of people.

THE most of the property of Trinity Church lies west of Broadway, between Chambers and Leroy streets. Had the corporation held on to the whole of the farm of Anneke Jans it would probably have \$100,000,000 more than it has today. As it is, good real estate judges estimate the value of the present property at \$150,000,000. Nearly half the farm was sold in lots fifty years ago. The Astors and Lorillards have inherited a part of the property which their ancestors bought from the vestry of Trinity church. Much of the property has been rented on long leases which are now running out, and upon the ground are building, or have been built, immense bonded warehouses which are rented for large sums of money. As the old tenement houses and small buildings are replaced by great business houses, the rents of the corporation will be enormously increased, and the power for good work of the Church, which the vestry has always wisely used, will be increased proportionately.

PROF. MICHELIS died at Freiburg, on May 30. Friedrich Michelis, who was born at Munster, Westphalia, in 1815, was ordained a Roman Catholic priest in his native town. But while giving much study to theology, he officiated

only as a private tutor until 1864, when he was appointed Professor of Philosophy in the Lyceum of Braunsberg. Although resisting Bismarck's ecclesiastical policy in the Prussian Diet, he also attacked the Jesuits and the dogma of papal infallibility with pamphlets in 1869-'70. This latter antagonism led to his excommunication. Almost immediately after the promulgation of the doctrine of infallibility by the Vatican Council in 1870, Michelis issued a manifesto denouncing the Pope for heresy and apostasy from the "Old Catholic Church." He was now joined by many Catholic professors of Munich, Bonn, Breslau, Freiburg and other German universities, in a movement to secede from Rome, and he was among the signers to the Nuremberg protest in 1871.

## ENGLAND.

The vicar of Stourbridge, having announced his intention to preach in the local Congregational Chapel, has received a letter from the Bishop of Worcester prohibiting it as a breach of ecclesiastical law. The Bishop says: "There is no doubt that the law of the Church of England does not allow a person in Holy Orders to preach or officiate in a building not consecrated or licensed, or allowed by the bishop of the diocese. I have no unfriendly feeling against Dissenters, and am willing to co-operate with them on any suitable occasion, but I don't think a chapel used by Dissenters is a place for the ministrations of the incumbent of the parish in which it is situated. I have well considered all the reasons you have urged, and give you full credit for goodness of motive, but as your preaching would be a breach of ecclesiastical law I feel bound to request you not to do it."

The new church of All Saints, Forestgate, the third of the seven churches projected in 1883 by the council of the Bishop of St. Albans Fund, has been consecrated by the Bishop of St. Albans. The church is in the early English style and will accommodate 1,000 persons.

Mr. Hugh Cowie, Q. C., of Brickcourt, Temple, Chancellor of Durham, has been appointed by the Bishop of Rochester to the post of Chancellor of that diocese, in succession to the late Dr. Robertson.

## MISSIONS.

AUSTRALIA.—The Board of electors, appointed by the Melbourne Church Assembly, to elect a bishop for the diocese of Melbourne, have requested the Archbishops of Canterbury and York, the Bishops of Durham and Manchester, and Bishop Perry, to co-operate in recommending a clergyman for election to the vacant Bishopric of Melbourne.

## CANADA.

There was a good deal of enthusiasm shown at a Church missionary meeting in Quebec the other day, when Bishops Hamilton of Niagara and Sullivan of Algoma were present. The former made a good speech full of heart and high principles, on the support of the Church. Bishop Sullivan took a different line. He was logical, clear, interesting—sometimes amusing—and coolly insistent on the duty of the older dioceses supporting steadily the diocese of Algoma. He justly claimed that it must be supported well and systematically, because it was the "child of the Provincial Synod" which had formed it out of the older

dioceses to relieve them of missionary duties on their outlying districts. The occasion of the meeting was a deputation from the Board of Domestic and Foreign Missions which was formed some time ago for the purpose of exciting a Catholic interest in that work of the Church. The Domestic missions extend over the whole of Canada, the Foreign over other British territory throughout the world. The collection was good and some one gave the Bishop of Algoma a cheque for \$100 in addition for his own diocese.

There is now a complete organization of lay helpers in almost every parish, mission or station in the whole diocese. It is hoped that soon there will be largely increased contributions made in consequence of the action of the Woman's Auxiliary to the Board. For in every Church centre the women of the congregation are associated to stir up an interest in missions and to gather funds. Still there are many small scattered congregations in which nothing can be done for there are not enough members from which to pick out those with leisure or ability or influence. Yet the contributions for outside work, of the struggling diocese of Quebec, compare most favorably with those of any other diocese in the Dominion of Canada. There has been some contention in the House of Assembly about a private Bill to enable the Theological College of Montreal to confer degrees. Those interested in Bishops College, Lennoxville, opposed it on the ground that the multiplication of facilities for obtaining degrees was detrimental to the interests of higher education. No doubt this is true.

The Synod is called for the 29th June in the City of Quebec.

#### CHICAGO.

CITY.—The Rev. George T. Griffith, after a long and arduous service at the cathedral, has resigned his position as priest-in-charge, which he has held with so much satisfaction to his Bishop, and with such great acceptance to the faithful worshipping there. Coming direct from the seminary, a very young man, two years ago, and entering at once upon his late sphere of labors, he has, until quite recently, successfully sustained the work of the cathedral, practically single-handed. The Bishop, of course, with his characteristic fearlessness of overwork for himself, has given him all the assistance that lay in his power, the revenue of the church being at the time inadequate for the supply of a larger paid staff. Before entering upon any other field of labor, it is Mr. Griffith's intention to devote some weeks to rest and much needed recreation.

Ascension Day was observed as a parish festival at the church of the Ascension. There were three early celebrations of the Holy Eucharist, at which nearly a hundred persons received. At the high Celebration, the church was crowded by a devout congregation. The rector was assisted in the service by the Rev. Messrs. A. Greenleaf and F. J. Hall. A number of the city clergy were present in the congregation. The music was rendered by a quartette assisted by the surpliced choir, and was of high order. There is good prospect that the new church will be pushed to a speedy completion.

#### NEW YORK.

CITY.—The Italian Mission has been incorporated at Albany. The board of managers consists of the Assistant Bishop together with the Rev. Drs.

Dyer, Huntington, Shipman, the Rev. Messrs. Brooks, Donald, C. B. Smith, J. T. Smith, Edmund Grubert and Messrs. Thomas Whittaker and Elihu Chauncy. The objects of the corporation are to maintain and conduct missions and missionary work in connection with the Church and especially, the Italians, in New York City.

Ascension Day was observed in several of the churches. In Trinity church, the services were of peculiar interest, this being the fortieth anniversary of the church's consecration. Morning Prayer was said at 9:30. At the 11 o'clock service the church was filled with worshippers. The anniversary sermon was preached by the rector, the Rev. Dr. Dix, and was followed by the celebration of the Holy Communion. The choirs of the several churches of the parishes united in the services, over one hundred surpliced choristers sitting in the chancel. It is needless to say that the music as also the decorations of the church, were in every way in keeping.

The day was observed in St. Mark's church, the Rev. Dr. Rylance preaching the sermon. In the evening the church was attended by the Palestine Commandery, a company of Knights Templar, having their headquarters in New York. The company in full uniform occupied the seats adjoining the central aisle. The special order of service was largely taken from the Prayer Book, the Knights uniting in reading the Psalter, saying the creed, etc., and kneeling while saying the prayers. A sermon appropriate to the day and occasion was preached by the Rev. Dr. Rylance. There was a large congregation present and the church which was handsomely painted and decorated a year ago and was now made beautiful with palms and flowers suitable to the occasion, presented a brilliant spectacle.

#### PENNSYLVANIA.

On Sunday, May 16th, the Bishop advanced to the priesthood the Rev. Martin Aigner in St. Luke's church, Philadelphia, where Mr. Aigner is the assistant minister. The sermon was preached by the Rev. Matson Meier-Smith, D. D., his text being St. Matt. iv. 19.

On Thursday evening, May 27th, Bishop Stevens visited the church of St. James the Greater, Bristol, Pa., which has been under the care of the Rev. T. William Davidson since Ash Wednesday, and confirmed a class of 13. He afterwards delivered an address which was heard by the large congregation present.

There has recently been placed in St. John's church, Norristown, as a memorial to Mrs. G. H. Read, by her son and daughter, a beautiful brass lectern designed by Burns. It consists of a triangular open-work base which rests upon three couchant lions, and supports a globe upon which stands a full-length figure of an angel, the outstretched wings of which form the book rest.

The annual meeting of the associate alumni of the Divinity School in Philadelphia was held at the buildings on the eve of Ascension Day, when the following officers were elected: Essayist for 1887, the Rev. James Caird, of Troy, N. Y., alternate, the Rev. Wm. L. Bull, of Glenlock, Pa.; President, the Rev. J. De Wolfe Perry, D. D.; Vice-Presidents, the Rev. J. H. Eccleston, D. D., the Rev. R. C. Booth, the Rev. A. C. Brown; Secretary, the Rev. Wm. H. Graff; Treasurer, the Rev. J. R. Moore; Executive Committee, the Rev. Messrs. W. M. Harrison, C. E. Betticher, J. J. Joyce Moore, and Edgar Cope. \$25 were

appropriated from the alumni treasury, and \$75 were subscribed by those present towards the library of the school. This grew out of the desire to express in some way the earnest appreciation of the great advance that has been made during the year in scholarship and in the whole tone of the school.

The beautiful chapel attached to the school was consecrated on Ascension Day by the Bishop. The Assistant Bishop of New York was also present as representing the donor. The sermon was preached by the dean, the Rev. E. T. Bartlett. The building is of gray stone construction, early Gothic; the roof is open, of yellow pine; the furniture is of ash. A fine Roosevelt organ is placed in the tower. In the choir there are stalls for the clergy and choristers; in the nave there are stalls for the students and a few pews for others who may happen to be present, the chapel being intended for the school only, though the rapid growth of the neighborhood may make some demands upon it.

On the wall is placed a brass tablet with the following inscription: This chapel, erected A. D. 1885 by Catherine Lorillard Wolfe, of the city and diocese of New York, is memorial of her sister, Mary Lorillard Wolfe, daughter of John David Wolfe, by whom was endowed the Mary Wolfe professorship of Ecclesiastical History. "That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple."

#### MASSACHUSETTS.

In the year closed, the Bishop confirmed 1,649 persons—a number larger by 197 than in any previous year of his episcopate, and 462 larger than the average for the last 12 years.

#### WISCONSIN.

In regard to the death of the Rev. Edward Livermore, Bishop Whipple writes as follows:

"All over the Church there are those whose hearts will be full of sorrow at the death of the Rev. Edward Livermore, the beloved chaplain of Kemper Hall. He fell asleep at his home in Kenosha, May 28. We have known and loved him nearly forty years. Each year has deepened our affection for one of the gentlest of Christians and noblest of Christian men. He came of an honored ancestry. His father and grandfather were both chief justices of New Hampshire, and his great grandfather was a justice of the Crown. He was carefully educated under the watchful eye of his father, whom Mr. Webster said was one of the first men of New England. He graduated at Dartmouth College when 18, became a candidate for Orders under Bishop Griswold and pursued his theological studies at the General Seminary in New York. He was ordained deacon in 1838, and spent his diaconate at Holderness, N. H. After he became priest he took charge of the parish at Drewsville, and a few years later that of Little Falls, N. Y. On account of health he spent a winter in Santa Cruz, where he did work in the parish of the Rev. Dr. Flavel Mines. On his return he became the rector of the church in Waterloo, where his arduous labors affected his health. In 1860 he came to us and was the only missionary in Southwestern Minnesota. We cannot write the history of his 23 years' labor in Minnesota. It is written on many hearts whom he won to Christ and His Church.

Among all that loving band of workers who between 1860 and 1870 made our diocese a model missionary diocese,

no character stands out in clearer lines of devotion than Edward Livermore's. None who knew him can ever forget one who was the type of an old-fashioned gentleman. They who were welcome guests in his hospitable home, will to the latest hour of life, remember the sweet fellowship of those *noctes ambrosianae*. Scores of the living will recall those halcyon days of the heart when beside the blazing open fire, we were wont to recount the trials and triumphs of missionary life. He was one of those loyal souls on whom bishops and clergy can lean, and to none who trusted him was he ever a broken reed. The diocese lost much when he left us to become the chaplain of Kemper Hall, where he was the counsellor and fellow-laborer of those who have saved this noble memorial to the Church. As we look back on these years we have not one memory that dying we would blot. He was the same living loyal friend in the storm as in the sunshine, and we shall miss him until we meet on the other shore. He died without a moment's warning, but to such as he there is no sudden death. It was the Saviour's call to the rest of Paradise. "So he giveth his beloved sleep."

The funeral service was held in Kemper Hall chapel on Tuesday, the 28th of June. There were three celebrations of the Blessed Sacrament at 7, 9, and 11, at the first of which the bereaved household with near relatives and friends, received the Holy Communion. At the first, Mr. Livermore's life-long friend and former diocesan was the Celebrant—the venerable Bishop of Minnesota—and at the second, the Rev. Dr. Gold of the Western Theological Seminary. The burial service was at 10:30. The interment will be at Plymouth, N. H., Mr. Livermore's birth place.

#### MINNESOTA.

Bishop Whipple visited St. Peter's church, Shakopee, Tuesday, May 25, and confirmed a class of 13, presented by the Rev. James Foster, rector; the largest class for this parish in nearly ten years.

LAKE CITY.—St. Mark's parish has never yet reached the distinction of a parish with a rectory. During the rectorship of the Rev. C. H. Plummer, a beautiful lot was secured adjoining the church. A few weeks ago the matter of building a rectory was agitated. A committee consisting of W. E. Perkins and L. H. Buck was appointed to solicit subscriptions with the result that over two-thirds of the required sum is already guaranteed. At a parish meeting on Friday evening, May 28, the report of this committee was presented. It was decided to proceed at once with the rectory, and a building committee, consisting of the following gentlemen, was appointed: G. F. Benson, W. R. Murray, Thomas Gibbs. The intention is to raise the rest of the money during the summer, and have the parsonage ready for occupancy by October.

WABASHA.—Easter was a very pleasant day in Grace parish. There was an early Celebration at 7 o'clock and one after the regular morning service. The church was beautifully trimmed with flowers. The Sunday school festival was in the afternoon. The services were hearty, and well attended throughout, and the singing was fine. The offering for the day was liberal and was for parish purposes. The interior of the church has been greatly improved during Lent without interrupting the services, the chancel was enlarged, and kind friends papered and otherwise adorned the sanctuary. The Sunday school gave a beautiful white altar cloth and lectern

cover. A lady of the parish gave a hymn board.

The Bishop made his visitation on the 6th of May, preached an earnest and eloquent sermon, and confirmed a class of five adults. The parish is in a good condition and working harmoniously together. The Post of the G. A. R. on the 30th ult., attended service in a body; a large congregation was present, the service was very interesting, and the church was beautifully decorated with flags and flowers.

**STILLWATER.**—Ascension church has for the last year been served by the Rev. Henry Langlois. A floating debt of \$900 has been reduced to \$100 during the year; a fund of \$1300 is on hand for a new pipe organ; quite a large class is being prepared for Confirmation, and the parish is considering the call of a permanent rector, and signs of a renewed life are evident.

**BASSWOOD GROVE.**—St. Mary's church, about 18 miles down the St. Croix river from Stillwater, is entirely a rural parish. The treasurer reports the finances in better condition than they have been for 20 years, with no indebtedness whatever. The congregations are always good, although many come from miles off. The devotion to the Church by the whole community is very great.

**POINT DOUGLASS.**—Six miles from Basswood Grove, at the junction of the St. Croix and Mississippi, is St. Paul's church which was organized 30 years ago by the Rev. Timothy Wilcoxon, who labored for 25 years here and at Basswood Grove. This mission has lately bought two lots adjoining the church, on which they hope to build a house for the minister of both churches. The Rev. Henry Langlois, residing at present across the St. Croix from Point Douglass, is the present missionary.

**ARKANSAS.**

**LITTLE ROCK.**—At a meeting of the vestry of Christ church held after service, Sunday, May 23rd, resolutions were adopted in relation to the resignation of the rector, the Rev. T. C. Tupper, D. D. These resolutions expressed in a forcible manner the sentiments of the entire community, without regard to sect, class or condition. Dr. Tupper's ability and eloquence as a preacher are greatly admired; but his catholic spirit, his generous nature, and especially his work of charity among the poor and unfortunate, have greatly endeared him to all classes.

**LOUISIANA.**

**THE BISHOP'S APPOINTMENTS.**

- 13-16. Alexandria, and Rapides Parish.
  - 20. All Saint's church, De Sota Parish.
  - 24. Trinity chapel, Morgan City.
  - 27. Lower Coast Missions.
- JULY.**
- 4. St. Matthew's church, Houma.

The Bishop's Confirmations for the past year amounted to 519, an exceedingly large number for this diocese. There has been one ordination to the priesthood.

**MORGAN CITY.**—Church life here has taken a new start. A guild, organized in memory of the late Bishop Wilmer with Mrs. Mentz, Mrs. Smith, Mrs. Conkling, Mrs. Peaslee and Miss Lawrence as officers, has just purchased an excellent organ for their chapel, and at a recent entertainment cleared quite a neat sum of money.

**CLINTON.**—A class of 28 were waiting the Bishop here for Confirmation, at his visit to this parish on the 23rd May; he confirmed 21 out of this 28. The seven not confirmed were kept back by sickness.

The secretary and treasurer for the Western Convocation is the Rev. C. C. Kramer of Epiphany church, New Iberia.

**NEW ORLEANS.**—On Sunday, May 30th, the beautiful church of St. Anna's was consecrated. Bright and fragrant flowers were artistically arranged about altar, font, lecterns, and chancel rail. Service began at 11 A. M. Consecration service was read by the Bishop, while the Rev. Jno. F. Girault, rector of the church, and the Rev. R. S. Stuart assisted with other parts of the service.

The Rev. J. F. Girault took charge of the parish in July, 1867. The building was destroyed by fire in 1876, and the present building of brick erected in 1877. The value of the church and property is about \$25,000. The church is situated in the midst of a French and Italian community, and the following statistics show the amount of work which has been accomplished by its talented and faithful rector: Baptisms, 924; Confirmations, 476; marriages, 316; funerals, 413. The present number of regular communicants is 372.

The Bishop preached eloquently from the text, St. Matthew, xxi: 12-13. The Holy Eucharist was celebrated and a large number communed.

**LAKE CHARLES.**—The first service held in the new church—"Good Shepherd"—occurred on Sunday, May 30th. The attendance was so large that at both morning and evening service crowds were turned from the door unable to obtain admission. The church building is a little gem in the way of architecture, while the chancel furniture, altar, etc., are of very Churchly designs. Were the people able to support a clergyman alone, a great work could be accomplished at this place. There are a large number of Romanists and sectarians that will unite with the Church as soon as a faithful priest is placed in charge. The value of church and ground is about \$3,000. The Bishop's missionary at present gives service at Lake Charles once a month.

**MARYLAND.**

The Rev. Meyer Lewin, D. D., rector of Trinity church, Upper Marlboro, died suddenly of apoplexy, on the evening of Friday, May 28. Dr. Lewin was dean of his convocation, president of the Standing Committee, and headed the list of deputies to the General Convention.

At Bay View Alms House a Confirmation was held on May 1st, at which a class of 15 was presented by the Rev. Dr. G. A. Leakin. Subsequently, one was confirmed in private.

During the conventional year, the Bishop has confirmed 2,065 persons, on 175 occasions, met nearly all the vestries of the diocese, consecrated six churches, officiated in a number of minor occasions, ordained several clergy, and on occasions of episcopal visitations collected \$2,000 and a trifle over towards missions, some of which has been appropriated, \$500 of which is at the order of the Board and a small sum reserved to meet pledges.

**BALTIMORE.**—The All Saints' Sisters have opened a Mission House in this city, in a locality much needing such an influence for good. Since early last fall, these Sisters have been aiding the rector of St. Andrew's in his work among the illiterate and needy.

**WASHINGTON, D. C.**—The Beneficiary Association of Epiphany parish now numbers some 50 persons. It provides for helping the members in sickness, or when out of work, and for decent burial when needed. The Rev. Mr. McElroy has inaugurated the "family social evening," cakes and coffee are among the

attractions, and increasing attendance among the results. His chapel work is daily bringing forth fruit to the good of the Church and the glory of her Master.

The Ascension church, in this city, is the largest of our churches here, having 161 pews; seating capacity of the edifice, 1,000. The total cost of the church, \$171,000. The Ladies' Association of this parish has, since its organization, raised and expended the sum of \$9,360, mainly devoted to the support of the Bishop Pinkney Scholarship Fund, and to the (now provided for) debt on the church. The present number of its members is 74. The "Missionary Committee" was organized in 1880. It has sent out 22 boxes of clothing and other articles valued at \$2,362. To China, Japan, and other points, it has sent gifts of the value of \$177. The Industrial School began in 1877, with five pupils. It now has 90, and eleven teachers; 100 ladies have assisted in the work, 455 pupils have been in attendance; 1,893 yards of material have been used in the work, and 1,300 garments made and given to the makers. And all this at the cost of only \$159. Religious teaching accompanies the work.

**PETERSVILLE.**—Many tasteful and expensive improvements have been of late made in the chancel of St. Mark's church, including credence, lectern and carpet—all needed, and now very acceptable. Besides these was a silver paten, a gift presented in memory of two beloved departed, a son and a daughter.

**VIRGINIA.**

At the late convention the Bishop's report shows 90 visitations, 497 confirmed; 149 clergy, 44 lay readers, 14 candidates, 9 priests, 10 colored candidates. The endowment fund is \$6,261; pledges \$13,810—total, \$20,071. Ninety-eight churches have paid salaries in full; 13 have not; 11 pay more than pledged; 35 send no report; 74 have parsonages, and 40 have not.

During the last seven months the diocese forwarded the sum of \$1,584 to the general treasurer of domestic and foreign missions.

**PETERSBURG.**—The Assistant Bishop, April 20th, spent a portion of the day at the training school for the colored candidates for Orders at this place. There are 13 divinity students here, all encouragingly progressing, under the affectionate oversight of that devoted friend of the race, the Rev. Mr. Spencer. Each student is retained till properly qualified, some having already been five years in the school. The Rev. Mr. Goodwin, rector of St. Stephen's parish, with four assistants, teaches the parish school. Much zeal and patience are expended on this, one of the most important classes of Church work. The communicants number over 200; parish school pupils, 250; money annually raised, \$600; contributions (in 1884-5) from without, \$4,000.

**RICHMOND.**—The rector of Grace church has established the weekly celebration of the Holy Eucharist. In a sermon published in a Richmond paper he gives the Scriptural reasons for his action.

**LAWRENCEVILLE.**—Here the work among the colored greatly prospers. The school house is mainly the gift of the Rev. Jas. Saul, D. D.; there are 65 colored communicants, and nearly 100 day pupils in our schools which have paid teachers and are doing good service among the young. Last year, over \$1,000 was raised for salaries, improving the Saul school, and in a lot for a rectory.

There are 120 in the Sunday school in charge of half-a-dozen colored teachers. In the last five years, in this parish and adjacent missions, more than 200 have been confirmed, nearly the same number baptized, and the Church now owns \$3,000 worth of property in use for the colored work.

**ALBANY.**

At a recent monthly meeting of the Woman's Diocesan League, in All Saints' cathedral chapel, there was a large attendance. The secretary reported a very encouraging increase of membership, about 250 being added to the Albany chapter, and nearly 300 in branch leagues, making the whole membership over 1,300, an increase of some 550 since the last monthly meeting. In addition to the branch leagues already enrolled, Ogdensburg reports 90 members, Hoosac Falls 82, Delhi 49, and Cooperstown about 40, members. Grace Church, Albany, has formed its own organization, with a membership of 40. The results of the working committee were very cheering, about \$300 having been realized by a 16 days' sale, and \$24 from orders for sewing done. The flower fund was increased by \$300. St. Mary's Guild gave \$200 as its earnings, while St. Agnes' school sent \$192 as its offering, and other gifts and earnings of individuals brought the sum up to \$1,500. The treasurer also reported as received in dues \$625, making the sum added that month \$2,125. The whole amount in hand in the Albany chapter, as the result of the effort from its beginning, a little more than two years ago, is about \$45,000. This is very remarkable, and shows how strong a hold the organization has already taken upon great numbers of people.

**JOHNSTOWN.**—The Bishop made his annual visitation to St. John's parish on the 4th Sunday after Easter, and confirmed a large class presented by the rector, the Rev. J. B. Hubbs. A memorial window in the chancel was unveiled, which is most excellent in design, and most beautiful in coloring. The designer was Henry Holiday, of London. It illustrates "The Agony," "Christ bearing the Cross," and "The appearance of Christ to Mary Magdalene." The angel faces which abound in each panel are especially excellent; and the rich and deep coloring is so arranged that the effect is grand and artistic, without destroying the religious feeling that characterizes the window.

The past year in this historic parish has been one of life and progress; guilds have been organized, some missionary work has been done, the congregations have been large, and zeal and earnestness aroused.

**LITTLE FALLS.**—The Bishop made his annual visitation to Emmanuel church, the Rev. Hobart Cooke, rector, on Wednesday evening, 26th ult. The rite of Confirmation was administered to a class of 22. The choral service of Evening Prayer was most heartily and devoutly rendered by the regular choir of 25 voices.

As the special work of the Confirmation class, the altar and the chancel were very beautifully and in Churchly manner decorated with a great abundance of roses and other choice cut flowers. The Bishop's discourse upon the development of spiritual life was one of unusual spiritual power. A generous offering for the missions of the diocese was placed upon the altar, and the occasion was made very impressive in all the services of the evening, and of great interest and pleasure to the large congregation which filled the church.

## CONNECTICUT.

MERIDEN.—Beginning with Trinity Sunday, the Holy Communion will be celebrated weekly in St. Andrew's church.

HARTFORD.—On Wednesday, May 26, Bishop Williams held an ordination at Christ church, and advanced four deacons to the priesthood: The Rev. S. H. Watkins of Bristol, presented by his father, the Rev. Dr. Watkins of New York; the Rev. S. M. Holden, presented by the Rev. John Townsend of Middletown; the Rev. J. H. McCrackan, assistant at Christ church, presented by the Rev. W. F. Nichols, rector of Christ church; and the Rev. F. H. Church, of Meriden, presented by the Rev. A. T. Randall of that city. Bishop Williams preached the sermon. Mr. Church takes charge of St. Philip's chapel, Putnam, Mr. Watkins succeeds Mr. Church as assistant at St. Andrew's church, Meriden, Mr. Holden as assistant at St. John's church, Waterbury, and Mr. McCrackan will remain as assistant at Christ church, Hartford.

At Trinity church, on the Feast of the Ascension, a beautiful new altar and altar rail, memorials of the late beloved rector, the Rev. E. E. Johnson, were consecrated, and used for the first time. The altar is of oak richly carved on three sides. The front is carved in three panels, the wide centre one containing the emblems of the four evangelists surrounding an *Agnus Dei*, and the narrower ones on either side showing, one a sheaf of wheat with the words: "I am the Bread of Life," and the other, a grape-laden vine, with the inscription: "I am the true Vine." A brass plate is inconspicuously placed in one end of the re-table inscribed with these words:

Ad Gloriam Dei  
Et in plam memoriam Edvini Emerson Johnson  
Qui postquam huic ecclesie per annos XII  
Sacerdos servivit  
Prid. Kal. Mai. A. D. MDCCCLXXXIII in vitam intravit  
Hoc altare posuerunt amici grati  
Die Ascensionis Domini MDCCCLXXXVI.

The altar rail is of plain heavy oak with handsome brass standards, and bears a brief memorial inscription on the gate. The altar and rail were given by the members of the congregation and testify to the enthusiastic regard in which Mr. Johnson has ever been held by his parishioners. A handsome brass altar-desk was upon the altar, given by the members of Mr. Johnson's family. New and exquisite white hangings appeared also for the first time, given and richly embroidered by ladies of the parish, and a new carpet, the gift of one lady, covered the chancel floor.

A brief consecration service was used after Morning Prayer, followed by the celebration of the Eucharist. The sermon was preached by the Rev. Dr. Hart, of Trinity College. The music was simply and admirably rendered by the vested choir, and the chancel was beautified with masses of flowers. The day was a bright one for the parish, now united and prosperous under the present rector, the Rev. S. O. Seymour.

MIDDLETOWN.—The alumni sermon of the Berkeley Divinity School was preached on Tuesday evening, June 1st, by the Rev. Dr. Leonard, of Washington. The annual meeting of the alumni was held on Wednesday morning at 9 o'clock. The ordination of members of the graduating class took place in the church of the Holy Trinity at 11 o'clock. The class contained 13 members, of whom nine were ordained on this occasion, as follows: Messrs. C. E. Ball, J. E. Brown, W. T. Elmer, E. P. Newton, J. F. Sexton, W. S. Short—all educated at Trinity College; Mr. G. W. Griffith, of Yale College, Mr. E. B.

Schmidt, of Columbia College, and Mr. J. G. H. Barry. The sermon was preached by the Rev. Dr. Satterlee, of New York. Bishop Williams held his usual reception at 4 p. m.

## LONG ISLAND.

The Rev. George S. Gassner has been appointed pastor and superintendent of St. Johnland. It is the duty of the pastor to conduct the services at the church of the Testimony of Jesus and to look after the general welfare of the colony. The institution now embraces upwards of 300 people, including a large number of boys and girls and 40 or 50 worthy old men in destitute circumstances. The children attend school and are instructed in occupations suited to their age and sex. In the beautiful memorial cottage built by Mr. and Mrs. Cornelius Vanderbilt, the girls do all the work and keep the premises in admirable order. The inmates make excellent house-keepers and upon leaving the institution are much sought for. It is intended that the boys shall do much of the work at farming, while others work at printing. The affairs of the institution have recently been put in a business-like shape, and under its new pastor undoubted prosperity may be anticipated.

## ALABAMA.

ANNISTON.—The new church which has just been completed at a cost of some \$38,000, was consecrated on Wednesday, May 19th, just before the opening of the convention, by the name of "Grace church, Anniston." Bishop Wilmer officiated, assisted by Bishop Quintard, of Tennessee, and a large number of the diocesan clergy; the Rev. Dr. Stringfellow, of Montgomery, preaching the consecration sermon from Ex. xii:26, "What mean ye by this service?" The church is a gem of ecclesiastical architecture and is the gift of Messrs. Noble and Tyler, of the Woodstock Iron Co., to the parish. It stands on an elevated plateau commanding a magnificent view of the town and surrounding country, and is built of hewn stone. It is wainscoted all around, and the recess chancel is entirely lined and roofed, with polished red cedar. In fact, every piece of wood that can be seen in the interior, from roof timbers and pillars to pews and organ, is of the same material. The windows are of hammered stained glass—one a most beautiful memorial—and the carved stone font, with its silver basin, was the gift of Miss Tyler. The organ was built by Mr. H. Pilcher, of Louisville, who was present and assisted in performing on it during the services of the convention. The church has 180 sittings, is carpeted and cushioned throughout, and is lighted by electricity.

Ill health has not hindered the rector, the Rev. Wallace Carnahan, from prosecuting his work with energy and success, as the class of 25, more than half of them adults, which he presented for Confirmation on the Tuesday night before convention, and the additional class of six confirmed on the Sunday following, fully shows.

## CENTRAL NEW YORK.

CARTHAGE.—The consecration services of the new Grace church were held in the presence of a large and attentive audience. The church, in both its exterior and interior, is of beautiful design and finish and at once attracts attention as a model place of worship.

The consecration service was conducted by Bishop Huntington, assisted by the Rev. J. Winslow, the father of the parish, and the Rev. R. A. Olin, both of Watertown, and the Rev. W.

E. Allen, rector of Christ church, Clayton. At its conclusion, the Rev. R. A. Olin delivered the consecration sermon, followed by appropriate remarks from the Bishop.

The church is entirely free from debt. It cost a little more than \$6,000. Various gifts have been presented—amongst others a beautifully embroidered chancel cloth, given by Mr. Hancock, of Syracuse, while the embroidery work thereon was executed by several ladies of Carthage and Watertown. Mrs. D. C. West and son, of Lowville, presented the church with a beautiful brass chancel cross and book rest, in memory of Mrs. West's husband, D. C. West. Mrs. W. D. V. Rulison, of Watertown, gave a handsome set of vases; Mr. and Mrs. Fred. Emerson, of the same city, gave a costly pulpit Bible and bookmark, while Mrs. O. S. Lewis gave a solid black walnut hymn board with attachments. The late Amos Rice, of Lowville, through his daughter, presented the church with a complete set of Church books. A handsome black walnut bishop's chair, handsomely trimmed, was given by Mrs. Hendee, of Lowville. The memorial church window was the gift of Miss Emma Ward, of Carthage. Mrs. W. R. Jones, of Fine, gave the chancel and altar books.

## PITTSBURGH.

The Bishop has just completed his visitation of the northern portion of the diocese, previous to convention. On Friday, May 28, at Du Bois he confirmed 11. He was assisted in the services by the rector, Dr. Cruikshank, and the Rev. Geo. B. Van Waters of Clearfield. At Driftwood two services were held, and the arrangements made for the purchase of a lot. The congregation has been using a union church building, but now proposes to have one of its own. On the fifth Sunday after Easter he drove 18 miles to Emporium, where the church which has been closed and out of repair for a long time, has taken a new lease of life, under the rectorship of the Rev. F. W. White. It has been elegantly carpeted and painted throughout, furnished with altar cloths, cross and frontal, and presents an attractive appearance. Here four were confirmed. This is the oldest church in Cameron county.

On Monday he visited Reynoldsville, where a new mission was started about six months since, services never having been held in the town before. The work was placed under the charge of the Rev. Joseph Barber who has gathered a large congregation with promise of permanence. The services are held at present in a Lutheran church which has not been in use for a long time. A class of seven was presented for Confirmation.

On Tuesday he visited Red Bank and Lawsonham, where interesting services were held. At the former place, over \$50 was raised at one service for a bell, and at the latter, a lot given for a chapel. Services were also held, with Confirmation, at Petrolia and Butler. The Bishop has visited more parishes and had more Confirmations this year than in any year since his consecration, and the diocese is in a flourishing condition. All the missionaries are paid to June 1, and the treasurer will report a balance on hand at convention.

The Rev. Patrick Burke who has been rector of St. Michael's, Wayne Township, and has been ill with consumption for several months, died on the 24th ult., at the Homeopathic Hospital. He was buried at Homewood in Pitts-

burg, the Bishop and nine of the clergy following his body to its last resting place.

## MISSOURI.

The diocese is anxiously waiting the decision of Bishop Tuttle, who has not been heard from in reply to letters from the president of the Standing Committee and others, urging upon him the importance of accepting the bishopric to which he has been unanimously elected.

Gentlemen in St. Louis, with commendable generosity, have interested themselves in gathering a fund for the widow of the late Bishop. The sum already has reached \$10,000. It is hoped this amount will be augmented by gifts from persons throughout the diocese who will feel it a privilege to contribute.

It is rumored, and there seems to be some truth in the rumor, that the Rev. Dr. Holland of New Orleans will be invited to become rector of St. George's church, St. Louis, when that church becomes vacant in October. Dr. Holland was rector of St. George's previous to Dr. Fulton, and resigned the rectorship some seven years ago to take charge of Trinity church, Chicago.

A memorial window to the memory of Sister Louisa, the oldest sister of the sisterhood of the Good Shepherd—who entered into rest last February—is to be placed in Memorial chapel of St. Luke's Hospital, St. Louis. There has also been recently erected in the same chapel a handsome brass tablet in memory of the late Jesse L. January, by his grandmother, Mrs. J. Lindell, who built the chapel two years ago.

Christ church, Lexington, came out at Easter in a good financial condition. Not only was the church out of debt, but there was a surplus in the treasury and also something was paid towards reducing the debt on the rectory.

The Sunday school Lenten offerings of St. Luke's mission, Odessa, will be sent to the Board of Missions for the work in Japan. Services are held in Odessa the third Thursday in every month.

## DELAWARE.

GEORGETOWN.—The rector of this parish, the Rev. James C. Kerr, was nominated at the recent diocesan convention, as one of the clerical delegates to the General Convention, and received a large support, amounting to four clerical and 19 lay votes. This was considered an excellent vote for the rector, who has only been in the diocese one year, and is attributed to the faithful and successful services he has rendered this and adjoining parishes since his sojourn here. He also received some votes when the convention balloted for the Standing Committee.

## OHIO.

CLEVELAND.—Holy Thursday was a high day at old Trinity. Never since the consecration of the parish church in 1858, had the feast of the Ascension been celebrated with such a Churchly service. All of the city parishes, save two, united with the mother parish. Eight priests with white stoles were in the chancel. The Rev. Father Lyle acted as celebrant; the Rev. Dr. Bolles was the preacher. The large choir of singing men and boys carried the choral parts of Matins and of the office of the Blessed Sacrament with admirable verve and expression. The psalter particularly was well chanted. The service lasted upwards of three hours. The Communion was large. The Rev. Y. P. Morgan, priest-in charge of Trinity, is doing good work for the Church in this strongly sectarian city.

Reports of Diocesan Conventions and further Church news will be found on pages 173 and 174.

**HYMN.**

BY THE LATE ARCHBISHOP TRENCH.

Lord, many times I am weary quite  
Of mine own self, my sin, my vanity,  
Yet be not Thou, or I am lost outright,  
Weary of me.

And hate against myself I often bear,  
And enter with myself in fierce debate;  
Take Thou my part against myself, nor  
share  
In that just hate.

Best friends might loathe us, if what things  
perverse  
We know of our own selves, they also  
knew;

Lord, Holy One! if Thou Who knowest  
worse  
Shouldst loathe us too!

**BOOK NOTICES.**

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers' for its value. More extended notices will be given of books of general interest, as time and space permit.]

**A WOMAN'S INHERITANCE.** By Amanda M. Douglas. Boston: Lee & Shepard; New York: Charles T. Dillingham. 1886. Pp. 345. Price, \$1.50.

Miss Douglas' novels are always popular and this is no exception to the rule. The style is natural, and the plot of sufficient interest to keep the reader's attention to the end.

**PUDDINGS AND DAINTY DESSERTS.** By Thomas J. Murrey. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price, 50 cents.

This is truly a tempting little book filled with recipes for many a dainty dish, and what is better, the recipes are simple, clear and exact. The young housekeeper, who delights in setting dainty dishes before her king, will find this a ready aid to the fulfilment of her desire.

**HEAVENLY RECOGNITION.** Discourses on Personal Immortality, and Identity after this Life, by the Rev. T. M. McWhinney, D. D. New York: Fords Howard, and Hurburt; Chicago: S. A. Maxwell & Co. Price 60 cents.

These sermons are hardly lifted above the common-place by the subject of which they profess to treat. No sermons could be of much help and value to the Christian believer, which deny the great Catholic doctrine, enshrined in the Creed of Christendom, of the resurrection of the body.

**WAR AND PEACE.** An Historical Novel. By Count Leon Tolstoi. Translated into French by a Russian Lady and from the French by Clara Bell. Before Tilsit, 1805-1807. Vols. I and II. Revised and corrected in the United States. New York: Wm. S. Gottsberger, 11 Murray St.; Chicago: S. A. Maxwell & Co. Paper covers. Price, 50 cents each volume.

Tolstoi, the friend and contemporary of Turgenieff, deserves better treatment at the hands of the translators than he has received. Made from the French translation which Turgenieff pronounced "most unfortunately very inferior," this English version loses much of the virility of the original. The story, however, in its present garbled form, is powerful enough to show the genius of the author, and will well repay the reader's careful attention.

**UPLAND AND MEADOW.** A Poetquissings Chronicle. By Charles C. Abbott, M. D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1886. Pp. 397. Price, \$1.50.

According to the author's preface, this Indian name is quite pronounceable; it has lost its first syllable; in reality it should be "achpochgussink." The meaning of the word is quite clear, it is the place of corn baking, and is by nature provided with all that man can desire. The book is in fact a sylvan year, and records the ramblings of the naturalist and his communings with nature from winter till winter came again. The cover is of rare beauty in these days of gaudy bindings.

**NATIONAL ACADEMY NOTES,** and Complete Catalogue. Sixty-first Spring Exhibition National Academy of Design, New York. With 93 Illustrations. Edited by Charles M. Kurtz. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price 50 cents.

The sixth year of the Academy Notes gives a complete catalogue of the pres-

ent exhibition, with illustrations and notes of many of the principal pictures, the drawings being made by the artists, for the catalogue. The chapter devoted to the Art attractions of New York is of special interest to visitors in the city. It gives lists of permanent exhibitions both public and private, dates of periodical exhibitions, artists' announcements and reception days, lists of art schools and sales galleries in New York.

**MEMOIR OF MRS. EDWARD LIVINGSTONE,** with Letters Hitherto Unpublished. By Louise Livingstone Hunt. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price, \$1.25.

Mrs. Edward Livingstone's life was an eventful one. A childhood like that of a princess on her father's magnificent estate in the West Indies; a youth spent in New Orleans in the days of French possession; the wife of a man active in public affairs in a most interesting period of national history, and, by her charming hospitality, his valuable aid, both in Washington and Paris—these circumstances have furnished her biographer with much delightful material for an entertaining volume.

**TRIUMPHANT DEMOCRACY,** or Fifty Years' March of the Republic, by Andrew Carnegie. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2.00.

Americans have been accused, with some show of justice, of sounding the praises of their country with unchastened rhetoric. But here is an adopted citizen, a Scotchman by birth, who out-Herods Herod in the use of the wind instrument. Not even one to the manner born uses glasses of such intensely roseate hue. Much that Mr. Carnegie says of our national progress and marvellous growth is true, and much of our social and political condition is, to put it mildly, highly colored. With these cautions, it may be found a valuable, certainly an interesting, book. We are sorry to note that the author in his zeal against the Church of England repeats a statement (p. 162) which, if he reads the daily papers, he must have known, was investigated, disproved, and publicly denied by the Archbishop of Canterbury.

**THE GREAT POETS AS RELIGIOUS TEACHERS.** By John H. Morison. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 200. Price, \$1.00

"Where there is no vision the people perish." The author dwells much on the need of a reverent religious imagination to aid the logical faculty. "The great poets have been in the vanguard in the progress of the race;" "and he who follows their guidance," says our author, "will find more and more quickening the conceptions which open before him." Dante, Shakespere, Goethe, are taken as illustrious examples of the poets as religious teachers. Then a chapter is given to the Old Testament writers, and another to the "Ideal Teachings of Jesus." The last two seem to us the least satisfactory. The author appears to think that it was by the poet's "vision and faculty divine" that Moses "at a moment of impassioned elevation" saw in the flaming bush that which made him hide his face, fearing to look upon God. "An eminently good man dies suddenly. How is the event described? And Enoch walked with God; and he was not, for God took him." The vital truth taught here, —that the servant of God who has lived with God on the earth continues to live in a like spiritual environment, is, the author thinks, quite independent of the question whether the man Enoch ever actually existed. That is to say, Enoch may or may not have been a myth evolved from the poetic inner consciousness of Moses! "No word is here" adds the author, "to indicate a translation bodily from earth to heaven." Does

he forget that we have St. Paul's explicit statement that "Enoch was translated that he should not see death"? In the essay on the "Ideal Teachings of Jesus," the author confesses that it seems "an act of profanation" . . . "to apply to his words the terms which we apply to other writings, or to subject them to the same methods of examination." We could almost wish that such a feeling had kept the author from the attempt. There is something, however, to be said for the view he takes: "It is only from a human standpoint that He (our Lord) can speak to us so as to be understood." But need we lose sight of His divinity when we regard Him as the Man Christ Jesus? Much that the author says is reverent and good and true; he sets forth the vitality, the suggestiveness, the tenderness, the majesty, the quickening power of the teachings of Jesus. And it is but fair to say that he confesses that "no Dante or Shakespere or Milton or Goethe has ever added to his words a single sentence which the best minds would judge worthy of his utterance." "Never man spake like this man" he reverently, nay lovingly, acknowledges. But Holy Church and Holy Scripture do not teach that Jesus was given "a name that is above every name because he identified himself with his teachings," but because being in the form of God, he yet humbled himself. Mr. Morison's point of view is evidently not an orthodox one.

*The Church Eclectic* for June contains the following: The Church and the Republic, by a layman; The South London Mission, (compiled); Curci and Christian Socialism, *For. Church Chronicle*; Recent Works on the Pentateuch, the Rev. Dr. Wilson; Mr. Ffoulkes on the Epiklesis, *Church Times*; Credulity of Prof. Huxley, *John Bull*; The Revision Movement, (Editorial); Clericalism, from the *Literary Churchman*; Benedictus or Jubilate, the Rev. H. G. Wood; The Attraction of Anglicanism, *Church Times*; Are Parochial Missions Desirable, the Rev. J. Albert Locke; Miscellany, etc. [Utica, N. Y.: W. T. Gibson, Editor and Proprietor. Price \$3 a year.]

*Celebrated Modern Preachers of England,* the new quarterly of Messrs. James Pott & Co., issues its second number, crowded with permanently valuable and richly suggestive homiletic material. This is really a remarkable publication, and should be in the hands of all the clergy. Bishops Magee, Stubbs, and Lightfoot; Deans Vaughan and Bradley; Archdeacon Farrar; Canons Liddon, Westcott, and Knox-Little; Prof. Jewett, and other equally well-known names, are represented in the present number. A sermon of the Rev. W. Hay Aitken in the Trinity church mission course, and one of the Rev. H. R. Haws, preached at Cornell University, are in the list.

*The Art Amateur* for June is rich in supplements with designs for decoration of china and art embroidery. The "Art Talks with Amanda" are continued, "Texture" being the subject of the present number. A series of lessons in perspective, another in water color painting, are begun, with the promise of being of value. There is a full-page illustration of Stephen Parrish's salon picture, "On the Rance," which is a fine reproduction of the artist's drawing.

With *Babyhood* for June comes a supplement with pattern outlines for the "Gertrude Baby Suit," the invention of a Chicago homeopathic physician who says he was "the only old lady

present at a certain birth," and was so impressed with the absurdity of the old style of "first toilet" that this simple suit was evolved; one pin answers for the usual dozen or more, and the saving of trouble and worry to the mother in dressing the baby is said to be in keeping with the increased comfort secured to the child. Every mother ought to take this magazine. [15 cents a number, \$1.50 a year; 5 Beekman St., New York.]

The fact that *The Old Testament Student* has successfully closed its fifth volume is one that must be a source of satisfaction to all interested in thorough-going, honest Bible-study. This journal has fairly won its way to a high place in the esteem of Bible-students, and promises to be yet more helpful than ever to the many who welcome light thrown on the Word of God. The publishers send a sample copy free to any one desiring it. [Chicago: *The Old Testament Student*. Wm. R. Harper, Ph. D., editor. \$1.00 a year. P. O. address, Morgan Park, Ill.]

*The Forum* for June leads off with an essay by Judge Cooley, on "Arbitration in Labor Disputes." Bishop Huntington has a thoughtful article, which will repay study on, "From Puritanism—Whither?" and which is evidently his *apologia*. Among others there is an article on "Domestic Service," which will help many a perplexed housekeeper.

The leading article in *The New England Magazine* for May is a well written sketch of Trinity College, Hartford, by Prof. Hart. It is well illustrated, giving views of the former and present buildings, and one of the future when the magnificent plans are realized. Lovers of New England (and who is not) will read with pleasure the description of New Bedford.

HON. George Bancroft, the historian, the Rev. George E. Ellis, D. D., president of the Massachusetts Historical Society, and Hon. Charles K. Tuckerman, our former minister to Greece, are among the prominent contributors to the *Magazine of American History* for June. Dr. Bender discusses the prospects of an early dissolution of the present constitutional system of Canada. [Publication office, 30 Lafayette Place, New York City.]

"THE Teaching and Influence of St. Augustine," is the title of a thoughtful essay by the Rev. James Field Spalding. This will be found exceedingly interesting and instructive as an introduction to the study of this great master. It is clear and fair, and well calculated to meet the need of the times as a popular essay. [New York, James Pott & Co.]

"FAITH HEALING and Kindred Phenomena," an important article by the Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, embodying the result of thirty years' study and experiment, defining and explaining the so-called mind and faith cures and discussing the Bible miracles, is a feature of the *June Century*.

*The Expositor* for May has articles on The English Explorations in Palestine, The Book of Zechariah, The Revised Version of the Old Testament, etc. Canon Westcott writes on *Christus Consummator*—Lessons from the Epistle to the Hebrews.

"THE Marriage Ring," a Series of Sermons on the Relations of Married Life; by T. De Witt Talmage, D. D. New York: J. S. Ogilvie. Price 25 cts.

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It is the law of opportunities that they have their value only as they are in some part created by him who is to use them. The master opportunities of life exist in the man, rather than in his circumstances or accidents. The wise man improves opportunities when they occur; the great man forecasts, shapes, and even creates them.

We dislike any appearance of boasting, but we think it due to the efforts we are making to furnish a live newspaper, to call attention to the fact that we are a week ahead of all our contemporaries in more than two-thirds the reports of annual conventions, this season, while in only a very few cases have we been behind any. One prominent Church paper reported *seven*, last week, which we had made public the week before.

We expect to begin, in a week or two, the publication of the articles, by Mr. Thomas E. Green, on "The Call of Mother Church." A number of readers have subscribed for the paper to be sent to ministers and other friends in various denominations. These are examples worthy of imitation, and we hope to receive many more such orders. There is probably not a subscriber to THE LIVING CHURCH who has not some friend that might be brought to "Mother Church" by reading such a well written and unanswerable argument. How many will invest one dollar in this missionary work? Many people will read a newspaper from week to week who will not look at a tract or a book.

The *Pacific Churchman* suggests that the usual estimates of the lack of clergy are misleading; and that if we consider the fact that in older communities, as a rule, the average of communicants to clergy is much

greater than in new and sparsely settled regions, we shall find no greater scarcity of clergy than has existed all along. A comparison is presented, showing average of communicants in ten old dioceses to be 133 to each clergyman, while in ten western dioceses where the parishes and congregations are smaller, the average is only 71.

THE *Church Kalendar* speaks of "the Rev. Pastors Booth and Hayes," and admitting that the expression may seem strange, thinks it preferable to "the Rev. Messrs." This phrase it pronounces more detestable than any other except the slipshod "Reverends A. and B."

"Cannot we as a Church," says the editor, "substitute Father, Brother or Pastor, for 'Mister'?" True, one is used (not exclusively) by our Roman, one by our Methodist, one by our Lutheran brethren. But what of that? Have we not had enough of the principle of going bare-foot because our opposite neighbors wear shoes and stockings?"

The trustees of the Church Building Fund Commission have addressed an appeal to the commissioners in each diocese. This Fund has already done much good, two-thirds of its whole amount being loaned to weak parishes to assist in church building; and in many instances these loans have already been paid back and the same money is now out for the second time doing its helpful work. The commission has been too modest in pressing its claims, or the Fund would be much larger; for there is no cause which appeals more strongly to the practical American business man than that of this permanent Fund, which will continue doing its work, long after all contributors to it have departed. A strong effort should be made to enlarge it before the meeting of the General Convention.

We can sympathize with the broad and progressive Churchmen of Philadelphia who vote and "work" for Phillips Brooks for bishop. But it is not for a moment to be expected that the great preacher, who, we dare say, doesn't more than half believe there need be any such a thing as a bishop any way, would ever consent to be one himself.

This is the opinion of a Boston paper, and perhaps of a great many people in Boston. "We dare say" there are some who would rather be preachers in Boston than bishops in Philadelphia. We do not think that Mr. Brooks takes this view of it, and if he does he is too much of a gentleman to say so. There is no preacher so great who is not honored by an election to the Episcopate. Even Trinity church, Boston, cannot confer such honor or such opportunity for usefulness as the office of a bishop supplies.

### THE USE OF THE LAITY.

There is no religious body in America that has, for its size, a better class of laymen than ours. They are eminent in the professions, in business circles, in the walks of social life, and carry great weight with the American people as citizens, but it is to be feared that in the religious activities of our large parishes, as distinguished from the field of charitable work, they are singularly deficient in labors that supplement the efforts of the clergy and bring the largest number of people into sympathy with the spirit of the religious life. There are notable exceptions to this criticism. In missionary districts there are laymen who have responded to the call for service with wonderful alacrity and interest, and here and there you will find men and women who have the spirit of the Apostles in using their leisure hours in Christ's service, but in the every-day efforts which put the parish church forward in the community and uphold the hands of the clergy, there is a lack of lay-help which is not only deplorable but very seriously retards the growth of our Communion in the large towns and cities. The clergyman is left to do all the work, and the layman looks on and admires his activity, too seldom offering to lend a hand. The laity are not trained to do a hundred things which can be better done by a layman than by a clergyman. The different religious bodies in the country have developed a consciousness of duty in the parish which is found too rarely among ourselves. They have an eye to the points where the greatest strain is, or where the greatest opportunity exists, and their help tells at the point where it is most needed. There is profound wisdom in this sort of activity. But this does not exhaust the field that opens to any man who is willing to cultivate it. We have hardly begun, even in the best organized parishes, to do the things that are waiting to be done. The Church has the advantage that it teaches us to look upon life as a whole. It is in this large view of society that our laymen should be trained. There is need in every diocese that the laity should come together in a laymen's club, where they can at stated times have the opportunity of comparing notes and feeling that they have something in common. What might not be accomplished in such centres as New York, or Boston, or Chicago, to say nothing of other places, if the leading laity met together socially once a month and considered what things are vital for the moment in the Church's progress? The power of social union is as yet unused among us. Our influential laity have doubled and trebled in num-

bers in the last ten years, and yet they count for the growth of the Church chiefly by the size of their cheques, not by their personal consecration as Christian men to calls of a sort that test them to the marrow of their bones.

Here is where our strength has not been utilized as it ought to be. The lay-clubs of the evangelical denominations have been to them the stepping-stones to great enthusiasm, and have led the way to some of the best work that they have done, but, even at their best, the outlook for them is limited by a narrow conception of the things that are included in the sphere of the Christian Church. There is a great need that our practical religious life shall be increased in two directions. The clergyman should have at his command the brains of his laity as well as a lien upon their incomes, but the laity should so arrange to meet in our cities and dioceses as to create a common enthusiasm for the cause to which they have given their hearts. This is one of the most urgent wants that has to be met, and the want is as great in one section of the Church as in another. We have too much neglected to use the strength that God has put into our hand in a constantly increasing measure.

### ATHEISM AND ANARCHY.

It would be unfair to say that these two words should always go together. There are avowed atheists who so far from being anarchists, claim to be just the reverse. Mr. Frederic Harrison, for instance, while disbelieving in a personal God and in life beyond the grave, preaches the religion of humanity and believes in whatever makes for its advancement and perfection here in time. No man would be farther from trying to realize his ideal by the destruction of property and the breaking up of social order. He is the best example possible of a religious and peace-loving atheist who is the more assured, apparently, of the immortality of the race, because there is no personal God to interfere in its affairs.

None the less, atheism, whether in theory or practice, as certainly works towards social chaos as belief in a God works towards social order. When Cudworth, in his book on "The Intellectual System of the Universe," sets Democritus and Lucippus over against Socrates and Plato, he makes the former to be types of intellectual confusion. It was, in fact, the Sophists who confounded everything in matters of justice and injustice, right and wrong, and who stirred up Plato to show in his immortal works that the two are eternally distinct in principle. This led him up to the idea



and affirmation of a personal God in whom right and justice are innate qualities of character. And Plato, withal, was not writing as a mere philosopher and speculator. He was writing as a patriot and man of affairs who saw that if the teachings of the Sophists were to prevail, anything like stability and social order was out of the question. None saw more clearly that in confounding moral distinctions, the Sophists were reasoning their disciples, and especially the young men, into intellectual chaos which would by no means stop with such confusion; they were leading the nation on the high road of political and social chaos as well. It, therefore, became him to cut up such sophistry by the roots, showing its bearings on legislation and the State and on everything which concerned the social well-being. It is for this that the world owes him a lasting debt of gratitude. The intellect of Aristotle might have been more acute and he was far better acquainted with the phenomena and laws of the physical universe, but no man by his unaided reason ever explored so deeply and carefully as did Plato that outlying world of ethical truth which, as he came to see, must have its stability and being in God, and which is the real groundwork of whatever is good and stable in human institutions.

When it comes to the practice of atheism, its work on the whole has been so lawless and de-humanizing, that it is strange that even so keen a thinker as Mr. Harrison can hope for any good from it. He ought to see that disbelief in a personal God leaves no sure ground for moral principles and, therefore, no supreme obligation not to destroy whatever man has builded. When in the French Revolution, those demented atheists undertook to break down all social order, and land Church and State in confusion, they simply carried out their theories in practice. They acknowledged no God to fear, and, therefore, nothing was sacred as touching the work of God's creatures. But, says Burke, "We are not the converts of Rousseau; we are not the disciples of Voltaire; Helvetius has made no progress among us; atheists are not our preachers; madmen are not our lawgivers." No man knew better than Burke what would be the sure outcome when such wild teachings got the mastery, for no man in modern times had speculated more deeply into grounds of civil government nor had got a stronger grip upon the idea and ordering of it in the will of God.

We see, again, the connection between atheism and anarchy in the recent revolutionary work in Russia. The movers, one and all, in that detestable scheming, and plot-

ting, and bomb-throwing, and starting of conflagrations, and plans of social upsetting, were avowed atheists who had nothing to fear and to whom nothing was sacred. What to them, even if they gained nothing, were the destruction and annihilation of whatever it had taken centuries to achieve?

It ought to be seen from the foregoing, that whoever are to better things in this country, they are not ranting and reckless atheistic teachers. Already the cause of the workingman has been damaged immeasurably by atheistic leaders. Not that all the movers in the wretched work which has been going on among us of late are atheists, but that there are enough of them to make even a good cause suspected, not to say detestable.

It becomes the workingman, if he wants to improve his condition, to shake himself clear of such men. They are not disinterested advisers, nor advisers who are worth his heeding. Their company will disgrace his cause, their leadership hinder and ruin it. Already the cause of the workingman is compromised and set back for years, because it is so largely identified with a class of men with whom atheism and anarchy go hand in hand, and who are instinctively abhorred and detested by the American people.

#### BRIEF MENTION.

St. Paul's parish, Grand Forks, Dakota, may claim to be the banner parish of the North-west. The entire amount of the rector's salary, (\$1,200) is placed in bank at the beginning of the year, and he draws \$100 each month.—It is said that the debt of France is six thousand millions of dollars; the largest national debt on record, twice as large as our debt at the close of the Civil War, and one-fourth larger than the debt of England ever was. The interest at four per cent is 240 millions annually. France is poor with all her thrift and energy, and the Panama Canal scheme is not likely to help her to pay her debts.—A Methodist pastor in Nashville, proposes to prove, as *The Union* of that city states it, "That Baptism with water holds no necessary, or even important, relation to the question of salvation. Also, that there is as much authority in the Holy Scriptures for one mode of Baptism as for another, because there is no authority for any mode, a mode of Baptism being a philosophical absurdity, and a moral impossibility, hence no man ever was baptized by a mode." This may be the gospel according to Vanderbilt University, but it is not the Gospel that Christ sent His Apostles to preach and administer, when He said, "Go, disciple all nations, baptizing them."

—A correspondent of *The Church Magazine*, says: "As one impediment which might be removed from the path to unity and union, let me venture to suggest the unfortunate corporate name by which we are commonly known. 'Protestant Episcopal' is a clumsy appellation, and totally unnecessary. *Let it be dropped.* For this surrender we seem to be daily more and more willing. The Church of England never found it necessary to adopt any such title. The disuse of it by authority would affect us neither on one hand nor on the other, and would, it seems to a very large and increasing number, be at once seemly, tasteful, and a step toward unity."—According to *The St. James Gazette*, Jenny Geddes is a mythical person. There never was an apple-woman who threw a cutty-stool at the head of a clergyman who in the year 1637 dared to use the Episcopal Service Book in St. Giles's. A memorial tablet has been erected to her in the cathedral, *The Gazette* to the contrary, notwithstanding. St. Jenny is probably no more mythical than some of the saints in the Roman Calendar.—A correspondent of *The Evening Post* suggests that the executive boards of the trades-unions be treated as the Chinese treat their physicians. They pay as long as the doctor keeps them well. As soon as they are ill the pay stops till the doctor brings them around, all right. Strikes would not last long if the pay should stop when the trouble begins.—A lively business seems to be growing up in the line of parish papers. The Rev. L. W. Applegate, of Streator, Ill., reports a large circulation of his paper in many parishes all over the country, and *The Church Record* of Connecticut, is making its way to extended popularity. A great saving of time and money is secured by the plan of adopting one or two good parish organs to local needs.

#### LETTERS TO THE EDITOR.

##### AN ORGANIST.

To the Editor of *The Living Church*:

In answer to an advertisement of mine in *The Musical Times* of London, for an assistant organist, I have received so many excellent applications, that I venture to suggest to any of the reverend clergy, who have a difficulty about their music, or who wish to improve the same, that their church can be furnished with a thorough Church organist in a very easy way, and I shall be pleased to hear from anyone desiring particulars. H. W. DIAMOND.  
*Leavenworth, Kas., May, 1886.*

##### METHODIST ACCESSIONS.

To the Editor of *The Living Church*:

A pamphlet entitled "Methodism vs. The Church," which I have recently published, has aroused the whole Methodist camp of this county. Two of their preachers are, pitching in, in a lively style. The fact of the decrease of Methodism in England having been referred to, and proved by the testimo-

ny of Methodists themselves, has specially stirred up their wrath.

I purpose replying to the criticisms on the pamphlet in a series of letters, and should like reliable information on one point. It is this: How many Methodist preachers have applied for Holy Orders in the Church in the United States for, say, the last 10 or 20 years?

Will any of your readers be good enough to supply this information, and thus enable me to score a grand point against a sect which is leaving nothing undone to obstruct and vilify the Church from which it seceded?

W. P. SWEATMAN.

*Pembroke, Ont., Can.*

##### TREATMENT OF LABORERS.

To the Editor of *The Living Church*:

I am not easily shocked, but I was shocked at the suggestion of *The Churchman*, copied in *THE LIVING CHURCH* of May 8th, i. e., that "not a dollar of charity should be devoted to aid any members of certain labor organizations." These societies are often in error, but many of their members are most excellent Christian men, and they adhere to the societies from an honest conviction that thus they may obtain redress from genuine grievances and positive acts of injustice. If so, how can any fair-minded person condemn them wholesale, unless it be that he is entirely ignorant of the fact that the poor are oftentimes oppressed and ill-treated.

That this is a fact, I think no one who has visited among them much can deny. Let me give one or two brief incidents from my own experience, for facts are more convincing than arguments: Near a church in the best part of New England, of which I was once the rector, stood a large carpet mill. Suddenly the owner stopped the work and the pay. He told all hands that he had to stop for a very short time and they must wait and resume their former work. He then went to England and brought over some new machinery for his mill. The working people waited and waited; as each week passed, they hoped and expected that the mill would open on the next Monday. They ran up heavy debts for food and clothing.

The mill was closed three months. When it was opened, the first regulation of the owner was that a large portion of the wages should be held back each week to make up the rent of their cottages (which he happened to own) during the three months of idleness. I doubt if many of them were out of debt when a year had passed.

Afterwards, in a Pennsylvania parish, I observed the management of a great Bessemer steel foundry. It was conducted with perhaps rather more of justice and good order than usual, yet among its regulations was this: When a batch of steel did not come up to the very severe test to which they submitted it, all the men in the works had to forfeit their pay for several days. Among them were men who had no other duty than to run ore and limestone into the furnaces by wheelbarrow loads. If the steel turned out badly, it was not in the slightest degree their fault; yet they forfeited their pay—pay for extremely fatiguing work conducted in the midst of such danger that, as one of them remarked, "death is always thrown in" to make the bargain. Is this justice? Yet these incidents occurred in localities where everything was believed to be exceptionally well ordered. What the worst is, which the laboring man endures, may be conjectured, when these cases occur where he is treated almost the best.

Let us then admit, what is undoubtedly the truth, that in the war between capital and labor, both parties are partly right and partly wrong, but that (except when guilty of violence and bloodshed) the working man has the prior claim upon our regard and sympathy.

U. P. Z.

**SUPPLY OF CLERGY.**

To the Editor of *The Living Church*:

It does not seem right to represent the laity of the Church as an unprincipled set of men, who without any other reason than the mere desire to have their ears tickled with fine rhetoric, seek to find preachers who can satisfy their wishes while they sit in their comfortable pews, each grasping his money bag from which he hands out the smallest possible coin in order to defray the cost of his entertainment. There are considerations seemingly passed over which must not be lost sight of, if we really wish to solve the problem. In the first place, the intellectual progress of the age has stimulated every department of human thought. No class of society in this land of education is unaffected by this movement, and the religious teacher of to-day must be emphatically "apt to teach." This implies not merely that he is to have the proper training, but also that he has the requisite natural gifts. This last is too often forgotten, and men seem to expect that ordination will supply what was lacking before. It may give grace but cannot furnish brains. But it may be objected that this is exalting the preacher over the priest. By no means, for the pastor must be able to do more than administer the sacraments, he must be able to awaken sinners and extend the borders of Christ's Kingdom, to quiet doubts and strengthen the faith of the members of his flock; and if he cannot do this, he is only half a pastor and is incapable of filling the office of parish priest, however he may answer as an assistant, or can be employed in a teaching capacity. Now when we examine the condition of the other learned professions, we shall find that a certain percentage of the men who enter them are found incompetent to fulfill the tasks required of them; in other words, have mistaken their calling, and are not successful on account of natural defects. Why should we expect, then, considering how many men enter the ministry without full educational qualifications, that all should be useful members of their order? It is a false arithmetic which considers the available force of the ministry to be represented by the total number of clergymen upon the list, for besides those engaged in non-clerical work, and those incapacitated by age and ill-health, there must ever be some, as we have seen above, who are not available for parishes from personal defects, whether it be lack of ability, poor preparation, or, as not unfrequently happens, who are unwilling to accept that work which presents itself to them.

It is unpleasant to face the fact that there is a waste in the ministry as well as in other of the learned professions, but everyone must recognize the truth of the statement, and no talk about the excessive demands of parishes can weaken its force. The close relations of pastor and people which hinge, as it were, upon the finer and deeper qualities of human nature, bring spiritual defects also out very clearly. Holy Orders give a clergyman a claim upon the respect of his people, but if he is contentious, or lacking in the necessary gifts, he must expect to see his usefulness come to an end.

Now the problem is how to make use of such material so as to furnish support to the unfortunate minister, and at the same time not injure the Church by placing him over parishes where he can do harm: The way it is usually solved is by frequent removals, so that we may be said to have one, two, or three year men. It is just in this way that the itinerant system of the Methodist body has been useful, not in strengthening the influence of the good pastors, but in covering up the defects of the poor ones. It is not improbable that the bishops by correspondence with each other could often find places for men who to-day are idle. We sadly need a species of clerical intelligence office, not for the benefit of the parishes, but for the protection of the clergy, and in order to enable unemployed ministers to hear of vacant positions.

Your correspondent was certainly right when he urged the necessity of some knowledge of business, and the gentleman who replied by saying that the Apostles had called others to this office, forgot that the Church considers the seven deacons just as truly members of the ministry as she does the Apostles themselves, so that the objection only strengthens the original position. The writer knows of two cases where inexperienced rectors, by urging the adoption of plans for churches far beyond the means of the congregations, swamped their parishes.

Clerical support is a serious question, and it would appear that decided measures ought to be taken to put the whole matter upon a firmer basis. Much might be done by uniting small country parishes with lay aid, so that a proper salary could be made up between them. They would then struggle to increase their resources in order to have a clergyman to themselves. The divisions among Christians, and the sectarianism of this country, weaken the cause by making congregations so small. Then such a plan as has been tried in Maryland, where the larger parishes contribute to a fund to give a better average for the salaries, is both feasible and right, for the wealthier should aid the poorer far more than they do.

**LAICUS.**

**SPECIAL COMBINATION OFFER**

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

THE LIVING CHURCH (in advance) and	
Harper's Monthly	54 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
St. Louis Magazine	2 25
Church Magazine to Laymen	4 00
Youth's Companion (new subs. only)	2 60

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

Address THE LIVING CHURCH,  
162 Washington St., Chicago, Ill.

**TO CORRESPONDENTS.**

R. W. M.—We cannot continue the discussion of the "Ready and Desirous" rubric.  
K.—See above.  
T. W. H.—Our last issue contained an account of the Bishop's visitation, of which you kindly write.  
M. M.—Our advice to parishioners always is to conform to the rector's wishes, so far as possible without a sacrifice of principle; and not to magnify mere matters of taste and preference into conscientious scruples.  
X. Y. Q.—The General Thanksgiving is so called to distinguish it from special thanksgivings. It is not intended that the congregation should say it aloud with the minister, though in a few parishes this is the use.  
A. C. H.—The sign is called the Chi Rho and is the monogram of the first two (Greek) letters of the name Christ.  
The articles on "The Call of the Mo. her Church," are by Mr. Thos. E. Green, late pastor of the Eighth Presbyterian church, Chicago.  
H. A. B.—Your informant is mistaken. Fees for Baptisms are neither required nor expected in the Church.

**PERSONAL MENTION.**

The Rev. S. H. Gurteen, rector of St. Paul's church, Springfield, Ill., tendered his resignation to the vestry last Saturday, in consequence of ill-health.

The Rev. R. B. Hoyt, dean of McLeansboro, desires all postal matter for him addressed to Springfield, Ill.

The Rev. J. N. Chesnut has resigned the rectorship of the church of the Advent, St. Louis, Mo., and entered upon his duties as rector of St. Peter's church, Louisville, Ky. Address 3320 High Ave.

The Rev. S. N. Watson has resigned St. Paul's church, Mexico, Mo., and assumed the rectorship of Trinity church, Iowa City, Iowa.

The Rev. E. T. Hamel has resigned the rectorship of Grace church, Columbus, Neb., to work with the Bishop of Nebraska, in the Cathedral at Omaha, Address, Omaha, Neb.

The Rev. S. Halsted Watkins has entered upon his duties as the assistant at St. Andrews', Meriden, Conn. Address, 130 Main street.

The post-office address of the Rev. Malcolm Douglass, D. D. will be for the summer: East Wareham, Mass.

The Rev. G. A. Ottmann has resigned his charge at Yorkville, S. C. and accepted a call to Trinity church, Fayetteville, N. Y. He will commence work at the latter place on June 27. Address all mail accordingly.

The Rev. Charles S. Daniel has removed to 2006 N. 29th St., Philadelphia, Pa.

The Rev. J. W. Sykes, formerly of the diocese of Virginia, has entered upon the rectorship of St. Thomas' parish, Homestead, near Baltimore.

The Rev. William Murphy has retired from charge of St. Mary's church, Franklin, Baltimore county, Md.

The Rev. Geo. W. Harrod has resigned St. Luke's, Baltimore.

The summer address of the Rev. Dr. John Fulton, is Kirkwood, Mo.

The Rev. Charles M. Belden is at present assistant at St. Paul's church, Troy, N. Y. Post-office address, 215 Broadway.

**OFFICIAL.**

**KEMPER HALL, KENOSHA.**

THE usual Retreat for ladies at Kemper Hall, Kenosha, Wis., will begin the evening of June 28, and close on the morning of July 2. The Rev. Alfred G. Mortimer, of New York, the conductor. Ladies desiring to be present, please give notice to the Sister-in-charge before the 22d of June.

THE Graduating exercises of St. Mary's School, Knoxville, Ill., will be held at 10 A. M., on Wednesday, June 16. Annual meeting of the trustees on Tuesday evening, the 15th. Annual sermon before the Missionary Guild, by the Rev. Dr. Vibbert, on Monday evening, June 15. Friends and patrons of the school are cordially invited.

ASSOCIATE ALUMNI, General Theological Seminary, 1886. Holy Communion in the chapel, Tuesday, June 15th, 9 A. M. Essay in the chapel, by the Rev. Cyrus F. Knight, D. D., 11 A. M. The Alumni luncheon will be served in the new Refectory West Building, 12 M., price of luncheon ticket, \$1.00. Members expecting to be present are requested to purchase their tickets of the secretary immediately, in order that the requisite number of seats may be provided at the tables. The Alumni Meetings will be held in Sherred Hall, at 10 A. M., and 2 P. M.

J. TUTTLE-SMITH,  
Recording Secretary.

9 W. 56th St.

TRINITY COLLEGE, Commencement week, 1886. Trinity Sunday, June 20, 7:45 P. M.—Evening Prayer in Christ church, with Baccalaureate Sermon by the Rev. Dr. Morgan Dix, rector of Trinity church, New York. Tuesday, June 22, 3 P. M.—Class-day exercises, on the Campus. Wednesday, June 23—Alumni Day. Thursday, June 24, 11 A. M.—Sixtieth Commencement, in Robert's Opera House. On arriving at the college, the Alumni are requested to report and enter their names upon the Alumni register at the Tent, which is to be erected upon the Campus for their accommodation. At one o'clock, in the Moral Philosophy room, a portrait of Bishop Butler will be presented to the college by the Rev. Dr. T. R. Pynehon. The Alumni will please remember, without further notice, that they are invited to a lunch at the college, on Wednesday at 1:30 P. M., and to the annual Commencement dinner, at the Allen House, on Thursday, at 2:30 P. M.

**APPEALS.**

Will some kind friend help the mission at Wilson, Wis., by the gift of a chalice, paten and linen. They may be sent to BISHOP WELLES, 222 Division St., Milwaukee, or to the missionary in charge, the REV. JAMES SLIDELL, Hudson, Wis.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

ST. CATHARINE'S HALL, AUGUSTA, MAINE. Contributions for the partial support during the next year of from ten to fifteen pupils in this Church school for girls are earnestly solicited. Gifts of from \$25 to \$100 will enable the school to extend its advantages and influence very greatly, and it is hoped that such aid will be freely given by those interested in the progress of the Church in Maine.

H. A. NEELY,  
Portland, May 1, 1886.

**THE BOARD OF MISSIONS**

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church, \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

ARLINGTON, Shelby Co., Tenn., is located on the Memphis and Louisville Railway. By very earnest effort, and giving according to their ability the little band of Church people have succeeded in erecting a plain house of worship. It is in an unfinished state, is yet without ceiling or plaster, or Church furniture. Monthly services are held by the Rev. Matthew Henry, who resides at Brownsville, 25 miles distant. The interests of the Church require the completion of the building and the undersigned earnestly ask help from Church people in more favored localities. Contributions may be sent to the

REV. MATTHEW HENRY, at Brownsville, or to the undersigned at Arlington.

KENNETH GARRETT,  
JNO. M. CORNER.

I very cordially endorse the above appeal. Whatever may be contributed will be judiciously expended.

CHARLES TODD QUINTARD,  
Bishop of Tennessee.

**ACKNOWLEDGEMENTS.**

Rock Hill, S. C. church of our Saviour. The rector acknowledges very gratefully the receipt of the following sums for the colored mission work in his parish: Miss M. New York City, \$5; colored Sunday school, church of the Transfiguration, New York, through Mr. H. W. Grindal, superintendent, (1885), \$10; same through the Rev. Dr. H., rector, (1886), \$10; ———, Rock Hill, \$5; through Bishop Howe, \$75.

The rector is anxious to be able to build the chapel school-room during the summer or early fall. At least \$50 are needed. Many are crowded out of the small room we have to rent. Let none of our brethren pass us by because they can give but a small amount.

EDMUND V. JOYNER,  
Rector and missionary.

**WARNING.**

The clergy and laity are warned against a tall, well-dressed man, apparently a Canadian, who claims to be the son of a Canadian clergyman, and to be in need of help. He is one of a pair—the other is thick-set and short—both speak easily and plausibly, but they are liars, if not swindlers or worse, as has been conclusively shown here, in this village.

W. W. STEEL.

Batavia, Ill., June 1, 1886.

**MISCELLANEOUS.**

BOARDING.—Point Pleasant, N. J., "Lands End" cottages on the beach. Surf and still-water bathing, boating, and crabbing. Address, MISS SARA H. CHAMPLIN.

A PRIEST of good standing, aged 35, married, English, wishes to obtain a rectorship or assistant rectorship in America or Canada. Episcopal references given. Address, M. A., care of THE LIVING CHURCH.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

ANY Churchman in locality where Church is established, having use for services of young, practical, energetic, reliable, Churchman, in agricultural, mechanical, or mercantile business, at fairly remunerative salary, please address, A. B. F., Box 337, Rockland, Maine. Satisfactory references.

**THE SEABURY DIVINITY SCHOOL.**

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Fairbault, Minn.

**MARRIED.**

POTTER—BROWN, May 13, at the chapel of St. Paul's cathedral church, Fond du Lac, by the Rt. Rev. the Bishop of the diocese, Henry Root Potter, of Fond du Lac, and Clementina B. R. Brown, daughter of Bishop and Mrs. Brown.

**OBITUARY.**

**MINUTE.**

At a meeting of the Ladies' Aid Society of St. James' parish, Greenville, Miss., the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God, in His wise providence, to remove from among us our beloved sister, Mrs. Lucy H. Robinson, late president of this society, therefore be it

Resolved, That we recall with unfeigned thankfulness, the earnestness, the truth and beauty of a life showing us how a devoted Christian woman should live; and of a death, that has taught us, with even a deeper meaning, how a child of the Church can die. All believed in her, as all loved her, for there was that in her noble nature which, while it won all hearts, blended their love with reverence. And therefore, although we bless our Father because He has crowned His faithful servant, we can not repress our sorrow, that a happy home has lost its sunlight, that many hearts are bereft of a generous and faithful friend, and above all, that the Militant Church has given up a most loyal, unselfish and untiring worker.

Resolved, That these few words be then the witness, that for us who knew her, the life has not been lived in vain; but, that far deeper than any written words can tell, her example has left its impression on our hearts; and that our characters, in the unfolding years, shall show some deeper lines of truth, from having known and loved this faithful, earnest woman.

Resolved, That especially do we, the officers and members of this Aid Society, deem it appropriate to express the sorrow we feel in the death of our beloved adviser and guide; to bear testimony to her Christian character, her gentleness and purity, her zeal and liberality in the cause of Christ; and to deplore the loss sustained by this society and the Church of which she was a consistent and valued member.

Resolved, That we tender to the family and relatives of the deceased, our heartfelt sympathy in their bereavement.

Resolved, That these resolutions be published in THE LIVING CHURCH, the *Church News* and the *Greenville Times*, and that a copy be furnished the family of the deceased.

VIRGINIA PHELPS, Secretary.

Greenville, Miss., Ascension Day, June 3, 1886.

**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 Sioux 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 together, consisting of 5,000 miles of steel track perfect with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

# The Household.

## CALENDAR—JUNE, 1886.

11. ST. BARNABAS, Apostle.	Red.
13. WHITSUN DAY.	Red.
14. WHITSUN MONDAY.	Red.
15. WHITSUN TUESDAY.	Red.
16. Ember Day.	
18. Ember Day.	
19. Ember Day.	
20. Trinity Sunday.	White.
24. NATIVITY St. John Baptist.	White.
27. 1st Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

## IN MAY.

BY O. W. R. TO R. H. S.

"O all ye green things upon the earth, bless ye the Lord."

From books, and care, and v'agrant thought,

I go to Nature's fair domain,  
To see the wonders Spring hath brought  
From peaceful death to life again.

The grass up-springs with grateful dower  
And lines my pathway to the wood,  
Where mosses feel th' enlivening power  
Nor languish in humilitude.

The wind-flower nods from hazel-hedge,  
The violet coy peers up at me;  
And columbine, on yonder ledge,  
Gives a "good morrow!" fair and free.

Ferns, velvet-clad, awake and bring  
Their grace to shade the limpid pool,  
Whence tiny rills o'erflow and sing  
A welcome sweet in cadence cool.

How fairy-like the woodland scene!  
Each tree appareled daintily,  
Seems conscious of its charms; I ween,  
And buds and leaves impatiently.

The maple blushes in its blooms,  
Forecasting its October sheen;  
The birch shakes out her tasseled plumes  
And rightful reigns the forest-queen.

How lush the meadow-grasses grow,  
And spread rich feast for meek-eyed kine!

The becks how joyously they flow  
And glisten in the soft sunshine!

The cowslip opes its golden cup  
And mocks the sun this glorious day,  
All earth seems mounting up and up,  
And heaven seems meeting her half way!

O Nature's peace! O Nature's balm!  
My God, I thank Thee more and more  
For her sweet influence—holy, calm—  
And for her beauty's boundless store!

I thank Thee for a friend at one  
With me, in love of field and wood,  
Who sees in mountain, mead, or stone,  
A token of Thy love and good.

Though girt with man's infirmities,  
He looks through Nature unto Thee,  
And leaves the world's inanities  
To go a-field with Thee and me!

Eastertide, 1886.

It is said that on "Primrose Day" one of the wreaths placed at the foot of Lord Beaconsfield's statue at Westminster bore the legend, "May thy blest shade, great Beaconsfield, guard England from the traitor's power." etc. The "Church Association" should look sharply after the Primrose League. The sacrificing to a brazen image, and the "invocation" of its newly-invented "Saint" which it encourages, clearly proves it to be a Popish conspiracy, and its Orange allies have evidently fallen a prey to the wiles of the Jesuits.

"WHAT followed the strike?" was asked of Mr. Jay Gould by a Congressional Committee in Washington. And this was his answer: "They seized St. Louis, Kansas City, Sedalia, Texarkana and terminal facilities; they took possession, and said, 'No man shall run a train over that road.' That is what they said," exclaimed Mr. Gould, in a voice exhibiting traces of strong agitation. "Our loyal employes could not

run a train, and were deprived of the power to earn their wages. That was what followed the strike—forcible possession—I can't call it anything else; something the Czar of Russia would hesitate to do with his millions of soldiers behind him."

NOTHING can be more serious than the selection of a fit and qualified person for the office of bishop. But the outside interest does sometimes manifest itself in peculiar ways. It is said that a reporter sought an interview with Bishop Stevens, and in the interest of accurate and complete information, thus spoke: "Bishop, I have knowledge of twenty-one possible candidates for the office of Assistant Bishop of Pennsylvania: now, can you give me the names of any other men who have applied for the situation?" The Bishop was happy to report that no applications had been received, and that that was not the method by which the "situation" would be filled. The reporter is still wondering what it was that drew from the Bishop an "audible smile."

LAST month a *fete* was held to celebrate the introduction of the potato into France a hundred years ago. The countrymen of Drake and Raleigh have had it at least twice as long, but at the beginning of the eighteenth century it was spoken of in agricultural books as being "very near the nature of the Jerusalem artichoke, but not so good or wholesome." Frenchmen are said to owe their *pommes de terre* to the ruse of one Parmentier, who, after much public oratory on the virtue of the new root, demanded a military guard for his potato ground when the roots were fit to get, but took care to order the soldiers away at dark. The result was that the field was cleared by robbers, whose curiosity had overcome their prejudices. The next year the potato needed no further advertising.

THE death of Henry H. Richardson, which occurred in Boston recently, robs this country of one of its most expert, original, and distinguished architects. Mr. Richardson was born in New Orleans, and was a graduate of Harvard College. At the time of his death he had not reached the age of fifty. He was a great-great-grandson, on his mother's side, of the famous Dr. Priestly. He studied architecture in the Ecole des Beaux Arts at Paris, and some of his excellent work may be found in that city. But his reputation is associated with New York and Boston, and his designs for Trinity church in the latter city brought him quickly into prominence. He was one of three architects chosen to superintend the building of the Capitol at Albany. The others were Frederick Law Olmsted and Mr. Eidlitz. Recently Mr. Richardson had been elected a member of the British Institute of Architects.

GOOD FRIDAY, this year, was the anniversary of Shakespeare's birthday. The Manchester Arts Club did not allow this interesting event to outweigh the solemn associations of the day, but celebrated it by anticipation on the previous Wednesday, at their rooms in Albert Square, with a paper on the poet's works and musical illustrations. In the course of his opening address, Mr. Milner stated that an extraordinary discovery in connexion with Shakespeare's sonnets had taken place during the present year. The sonnets are divided into two sections, the first being from one to 126, and the second from 127 to 152. Those in the first section were addressed to William, Earl of Pembroke,

but nobody could ever find out who was the woman to whom the others were addressed. Recently the discovery was made that she was a Mistress Mary Fitton of Gawsworth, a maid-of-honor to Queen Elizabeth.

## CONGRESS OF CHURCHES.

SPECIAL CORRESPONDENCE.

(Concluded.)

WEDNESDAY MORNING.—THE PRESENT NECESSITY FOR A RE-STATEMENT OF CHRISTIAN BELIEFS.

Papers.—The Rev. Daniel Curry, editor of *The Christian Advocate*, New York. (Methodist.)

It may be safely asserted that the terms in which religious beliefs are expressed can never be fixed beyond the need of occasional changes and re-statements. The formularies of doctrine which have come down to us from past ages no longer satisfactorily express the theological conceptions of the best minds of Christendom. Christian thought to-day is more national, broader, less artificial, and truer to the teaching of the Word of God than that embodied in ancient forms. It is the duty of the Church from time to time to re-state Christian doctrine according to the fuller light shed by the Holy Spirit upon the Church of God. Protestantism set out with a creed of positive doctrines, including the best parts of traditional orthodoxy, but with a large share of the "convenient indefiniteness" recommended by Melancthon. The Reformation taught the lesson that the Bible should be reverently submitted to the findings of criticism and of national common sense. Protestantism assumed from the beginning a position of "unstable equilibrium," by reason of which, future modifications of its doctrinal statements were assured. The new creed of the Church will accept the Apostles' Creed with historic emendations and independent interpretations. It will rehearse the Nicene and Athanasian Creeds, but as assenting to the substance rather than to the form of words. It will be Augustinian just so far as it is Pauline. The new body of divinity will embody the best elements of the Calvinistic and Pelagian systems.

The Rev. E. P. Parker of Hartford, Conn., (Congregationalist). The whole argument for re-statement of beliefs lies in the fact, that the creed-makers and system-builders of the past did not live in such days as these we are living in. Hence the necessity of new statements to qualify, correct, and supplement the old, according to fresh light and knowledge. The idea of change is prevalent. The Congregationalists in this country and the English Presbyterians are moving along on this line. Earnest endeavors should be made for such re-statement of doctrine as shall correspond to the facts of Christian history and of man's spiritual nature, that shall commend itself to fair-minded people as in accord with the simplicity that is in Christ. When the Westminster divines proceeded to set up a new system of belief, they set not a bound, but an example, not a goal, but a precedent. It is the prerogative of the Christian instinct to be ever reviewing and revising its beliefs in the light of new knowledge. Christian beliefs need re-statement that they may not seem at variance with the net results of intellectual development and discovery. They need re-statement that they may contrive to be suitable instruments wherewith to meet the new social exigencies. The cause of Christian unity requires this re-statement. We must

get up into the unity of the faith in its totality. Thus shall we more clearly see and gratefully acknowledge that the fundamental notes of the Christian Faith are nowhere else so distinctly and harmoniously sounded as in that ancient and matchless symbol which Luther believed to be the work of the Holy Ghost, the Apostles' Creed. God speed the day when it shall again become, as by right it is, the common confession of Christendom.

Speakers.—The Rev. Reuben Jeffrey, of Indianapolis, Ind., (Baptist), was of the opinion that only dead uniformity would result from any attempt to re-state Christian beliefs. The creeds of the Reformation period were hastily formulated, and with an imperfect understanding of the divine law. We are coming into the period when the love of God and man will unite all men in the Church of God.

The Rev. O. A. Glazebrook of Elizabeth, N. J., (Churchman), thought there should be more living and less dogmatic Christianity, and if there be re-statement let it be in the direction of simplicity. Let us go back to the simplicity of the Apostles' Creed, which enshrines the simplicity of primitive Christianity.

WEDNESDAY EVENING.—THE WORKINGMAN'S DISTRUST OF THE CHURCH; ITS CAUSES AND REMEDIES.

Papers.—The Rev. Wayland Hoyt of Philadelphia, (Baptist). So far as workingmen are infected with materialistic ideas, with socialism, there must be distrust of the Church, for the Church is against them. Class feeling and distinctions in the Church are pregnant causes of distrust. We should have a different style of church building wherein to gather rich and poor alike, and thereby show that God's house is for all.

The Hon. E. P. Wheeler, a New York lawyer, expressed himself in an able and interesting manner, in substance as follows: The present church system of this country is mainly the outgrowth of that which our forefathers established in the colonies. Population in the beginning of our national life was homogeneous. Now it is heterogeneous. Great changes have taken place in the material conditions of our people. The churches should make the workingmen feel that they have a place in the house of God. We should realize that we are debtors to the artisans at our doors, that we owe them sympathy, co-operation, education of the affections and higher sentiments. This is the only practical way of removing the widespread distrust of the Church.

Speakers.—Mr. John Jarrett of Pittsburg, a prominent figure among workingmen, said: "Workingmen think and feel that the Church is not what God intended it should be. They want the Church to give them a little more heaven here on earth. The Church has not preached the Gospel pure and simple to workingmen as she should have done. Churches are apt to pay more attention to well-to-do members than the poor ones, because the former are more able to contribute to its funds."

Henry George said: "Workingmen distrust the Church because the voice of the Church is not raised against conditions that mean for great masses of men a life they feel in their inmost souls a beneficent Creator could never have intended them. Religion teaches that we are all the children of a common father, and yet the Church is silent in the face of the great injustice which lies at the bottom of our social system—the injustice which permits men to

treat as their own what the Creator has provided for all his children. As taught to-day, the religion that promises us equality in a world to come, does nothing to secure us equality on earth. The natural equality of man should be proclaimed as a religious truth."

The genial secretary of the Congress, the Rev. W. W. Newton, of Pittsfield, Mass., said the reason why workingmen should go to church was well couched in the language of Bishop Gilmour: "Because the man that tries to save himself is lost, and, because the Church stands in this world, the representative of the next!" The enemy of the workingmen in this country is not the Church, but the machine of a corporation.

THURSDAY MORNING. — RE-ADJUSTMENT IN THE CHURCH TO MEET MODERN NEEDS: IN OUR CITIES.

*Paper.*—The Rev. B. B. Tyler of New York (Disciple). Before we can successfully cope with the evils confronting us in our great cities, there must be more Christian unity. Attention must be given to the physical, social, and intellectual needs of the people. Divide the city into wards or districts. Group the churches for work. We must forget denominational lines and dogmatic differences.

The Rev. Dr. Rainsford of St. George's, New York, made a very effective speech. His suggestive ideas and fervid oratory enchain the attention of all. He said: "The work of the Church and of the State is one and indissoluble. The Church must aid the State in training the people in true idealism. This nation must be taught the underlying unity of mankind. This is the mission of Church and State alike. How wonderful the early Church seems. She had many weaknesses, many heresies, yet she conquered in the face of almost insuperable difficulties. She conquered the disintegrated society of the Roman Empire because she declared the divine message of the brotherhood of man. The main mission of the Church to-day as in the primitive ages is to teach the fundamental unity of the race and the blessed humanity of the Lord Christ. The Church should speak of her mission in every way. She should speak it by her sacred buildings of worship. They should be open every day in the week and free to all. The free church can be made to succeed. I know it by personal knowledge. We want churches for men as men. The mission chapel system is a failure and ought to fail. We want churches where the mission of beauty and of music can do the best work. The free church may divide families, it is said. If so, the principle of our holy religion is to give up something, to sacrifice selfishness. The Roman Church holds the people because she plants herself among the people. We need more consecration of lay-force in Church work. We need to realize more than we do, the power of woman in religion. It is not necessary that they all are to marry. There is no power on earth like that of consecrated, sanctified womanhood."

Further addresses were made, laying stress upon re-adjustment of the Church in cities, villages, and in foreign fields, upon the basis of Christian unity and comity. Upon the subject of Re-adjustment in Foreign Fields, Archdeacon Kirkby agitated the risibilities of his audience by a ceaseless flow of pleasantries. He said that his experience had been such as to demand no re-adjustment of Church work in mission fields. In North British America, where he has spent 27 years of life in mission

work, the principle of non-interference was recognized, and practically obtained among Romans, Anglicans, Wesleyans, and Scotch Presbyterians. But the unhappy fact of interference, he knew, was a scandal to Christianity in some mission fields. The prosperity of the Saviour's cause has equal, if not greater, claims upon Christians than the claims of denominational system.

The convention adjourned Thursday noon. The Cleveland meeting proved a grand success from a social point of view. The Congress, viewed as an institution to promote Christian unity, involves unquestionably much contingent good for the cause of Catholic Christianity. Protestant Christendom is in a growing state of unrest. Disintegration and reconstruction upon a more historical basis is inevitable. The whole tone of the discussions argued this fact. The artificial confessions of the 16th century are so much dead wood. The communities based upon them have, and are, drifting from their traditional moorings. The Congress of Churches is one among the many signs of the times.

#### PRAYER BOOK REVISION.

BY THE REV. F. J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY.

NO. III.

##### RATIONALE OF THE LITURGY.

Last week I tried to set forth as plainly as I could the theology of sacrifice, on the ground that in it was to be discovered the root principle of our covenant relations towards God, and therefore of our worship. We saw that the thing symbolized in the Jewish worship, and realized in the Sacrifice on Calvary, wherein our Lord commended His human spirit to the Father, was the restoration of man's power (lost through Adam's transgression) to offer himself with his sacrifice of praise and thanksgiving to the same Father of all.

In fact our blessed Lord achieved the bloody sin offering, upon which He could once more offer up man's spirit, as the representative and organic Head of the Church, which, summing up in herself reconciled and sanctified humanity, is the true Body of Christ.

Purchased by His own blood, and ingrafted by virtue of the Incarnation, into His Person, she is able to participate in His Sacrificial act; which, indeed, becomes the principle of her organic relation to the Father. Her worship, therefore, must consist in the expression of this, by a visible exhibition and continual pleading of the great sin offering for all men, accompanied by the oblation of her pure offering, once more signifying a real surrender of herself (*i. e.* of sanctified humanity in its corporate capacity) to God, and once more embodying her sacrifice of praise and thanksgiving.

She has the sanctity and power needed for such a function by virtue of her organic union in Christ, growing out of the Incarnation and perpetuated by her sacramental life. Moreover this duty was imposed explicitly upon her, by our blessed Lord, when He instituted the Holy Eucharist and charged her apostolic leaders to "do this" as "a memorial" of Him.

Keeping all this in mind we can see that the Liturgy is a sacrifice—consisting in the acts and forms pertaining to the exhibition and continual pleading of the sin offering for all men—and the oblation of the pure offering rendered possible for the Church by the Sacrifice on Calvary.

In it we exhibit the sin offering; not

by repeating Christ's death, but by showing it "till he come," in the oblation of Christ's Flesh and Blood, to God the Father. In it we also embody our sacrifice of praise and thanksgiving in the pure offering of bread and wine, and thus visibly express the oblation of "ourselves, our souls and bodies, to be a reasonable holy and living sacrifice to God" the Father; *i. e.*, we achieve that offering, the oblation of which is "our bounden duty and service."

This is all done by the Church in her organic capacity. The individual member participates actually by receiving of that which is offered, *viz.*, the Flesh and Blood of Christ, and spiritually by reverently witnessing the mystery there exhibited.

If we add to all this the intercessions which invariably accompany the Eucharistic Sacrifice, as earthly correlates of our Lord's perpetual intercession in heaven; and which complete the type of the Mosaic burnt offering, we shall have a complete view of the organic worship of the Liturgy, in which all is holy and all is triumphant in praise and thanksgiving.

It is absolutely necessary in discussing Prayer Book revision, to understand the sacrificial basis of the Eucharistic service, above set forth, because as stated before, the Holy Eucharist is the Liturgy proper, and forms the very heart of the whole Prayer Book. In fact while presenting the organic fashioning principles of the Holy Eucharist, I have been explaining the rationale of the whole "Book of Common Prayer."

The Morning and Evening Prayer form the continual and proper verbal expression of the Catholic Church's praise and thanksgiving, expressed by act in the Eucharistic Sacrifice. This verbal expression is also organic in structure and possesses certain permanent and historic features which cluster around the devotional recitation of the Psalter, and which have been universal in every age of the Church's history.

The penitential and didactic elements which now appear in the Anglican offices are not intended to obscure the organic features of praise and thanksgiving, but are subordinate provisions to aid in their more effective performance.

If such subordinate admissions prove insufficient to meet the needs of the hour, the end in view, *i. e.* worship in its true sense, must not be sacrificed by elaborations of the subordinate elements and by alternatives to the organic parts, but special and additional services must be framed, which will not interfere with the regular, bounden and organic expression of the Church's corporate worship.

The sacramental offices are services set forth by the Church in order to secure the uniform, solemn and edifying performance of the acts and words (technically called, "matter" and "form"), which are necessary instruments and outward signs attached to the bestowal of certain supernatural gifts upon the individual. The fact that the stewardship of these gifts has been acquired by her through the great Sacrifice which it is her function to exhibit and plead on earth, connects the offices in question with the Holy Eucharist and explains their subordination to it.

The Litany and the special forms, are different sorts of condescensions and supplementary, (not alternative), provisions for exigencies of frequently recurring nature. Being subsidiary and

additional they are not intended ever to displace the regular corporate expression of the Church's worship.

#### WORKINGMEN'S CLUBS.

At the 5th annual congress of Workingmen's Clubs, held on May 21st, at Millville, N. J., the corresponding secretary, Mr. John P. Pine, of the Workingmen's Club of the church of the Holy Communion, New York, presented a report, which showed that all the clubs, with scarcely an exception, had been remarkably successful during the past year, and that eight new clubs had been organized. Among the latter are the Kill von Kull, at West New Brighton; St. Mary's, New York; St. James's and Keystone, Philadelphia; St. Peter's, Phoenixville, Pa., and the St. John's, Camden, N. J. The last named club was established in December last, and already has 670 members. The following is an extract from the report:

There are now in this country, so far as known, 38 workingmen's clubs in active operation, having a membership of about 6,000, and the number is gradually increasing. Reports from 30 clubs give the following statistics: 5 clubs own houses; 18 rent houses; and 7 occupy rooms in parish halls; 21 own libraries; 7 have organized classes for instruction, and 23 provide concerts, lectures, and entertainments of various kinds, for members and their families; 11 afford their members pecuniary assistance in sickness; 9 provide facilities for obtaining staple articles, such as coal and flour, at reduced rates; and building and loan associations and co-operative savings banks to the number of 12 are connected with four clubs.

From these figures it is evident that existing clubs are not only holding their own and gaining steadily in strength, but also that their influence is extending and their advantages becoming more generally appreciated, and it must follow as a result that the number of clubs will greatly increase during the next few years. The accomplishment of this end lies to a great extent with this congress, and it should be our object and constant effort to bring home to the minds of workingmen the great advantages which they can obtain by organizing themselves into workingmen's clubs by re-modeling already existing labor organizations upon the plan which we have ourselves tried with such success, and which has elevated and made happier the lives of so many thousands of workingmen. It is not enough for workingmen to combine to raise the price of labor; they must combine to raise themselves, and their families, mentally, morally and physically, and this they can do, and have repeatedly done, by the organization of workingmen's clubs and institutes.

The report was adopted and ordered printed, and in the discussion which followed, it was resolved, that measures should be taken to bring home to the working classes the necessity for organizations, such as workingmen's clubs, as a means of education and recreation. The part which workingmen should take in the management of club affairs was discussed, and while it was conceded that the churches had shown great foresight in encouraging and assisting in the establishment of these associations, it was argued with much force that the workingmen themselves should have the direction of the club and that permanent success could never be obtained under exclusively church patronage. The subject of Beneficial Societies in connection with clubs was also considered and the Executive Committee was directed to prepare a paper upon the best methods of organizing and conducting such societies.

At the evening session, the President delivered an address on "Workingmen's Clubs and Benefit Societies," the Rev. Dr. Wayland on "Postal Savings Banks,"

Mr. James Brooks Dill on the advantages of a Legal Department in connection with workingmen's clubs; Mr. John N. Branin, on "Prohibition in Small Cities;" and Mr. Richard L. Howell on "Building Associations in Manufacturing Towns." The following officers were elected for the ensuing year: President, Mr. Robert Treat Paine, of the Wells Memorial, Boston; Secretary and Treasurer, Mr. R. C. Atwater, of the Millville Institute; Corresponding Secretary, Mr. Frank Hall, Jr., of the St. Mark's, Philadelphia, No. 251 South Fourth St., Philadelphia.

**DIOCESAN CONVENTIONS.**

**WESTERN MICHIGAN.**

The twelfth annual convention of this diocese was held in St. Luke's church, Kalamazoo, on Tuesday, May 25th, and closed on the 27th. On Wednesday morning after the celebration of the Holy Communion, the Bishop delivered his address. He gave a detailed report of his work and visitations for the past year, also the facts regarding changes, resignations, etc.

Mr. T. P. Sheldon then read his report as treasurer, the following is a summary: Cash balance for last year \$544.36; and from churches of the diocese for diocesan purposes a total of \$1,468; by paid bishop's salary \$1,000; secretary \$50; sexton \$10; other matters \$1,190.20; leaving a balance on hand of \$178. Mr. F. A. Gorham, treasurer of the association of the diocese, reported that there was a deficit of \$1,600. Bishop Gillespie generously gave \$800 towards reducing this and received the thanks of the convention. It was voted to amend the constitution so that the association can have charge of property in behalf of the diocese of more than \$100,000.

The afternoon session was devoted to reports and to amendments to the constitution.

On Thursday Mr. T. P. Sheldon was re-elected Treasurer, and the Rev. F. A. DeRosset, Registrar. The Standing Committee: the Rev. Messrs. Bancroft, Rippey, Chapin and Tate; and Messrs. W. R. Shelly, W. Stuart, and H. F. Severens. Board of Missions: the Rev. Messrs. C. C. Tate, F. C. Coolbaugh, D. D. Chapin, J. N. Rippey, R. Jones, and Messrs. F. A. Gorham, E. F. Sweet, W. J. Dibble, C. B. Mosher, and D. G. Robinson. Deputies to the General Convention: the Rev. Messrs. Chapin, Bancroft, Coolbaugh, and Tate, and Messrs. Robinson, Severens, E. F. Uhl, and W. B. Williams.

\$1,800 was pledged for missions of the diocese and it was voted to raise \$1,250 to meet the deficit in the episcopal fund and other expenses of the diocese. The convention will meet next year at Big Rapids.

**NORTH CAROLINA.**

The 70th annual convention of this diocese assembled in Calvary church, Tarboro', Wednesday, May 19th, at 10 o'clock A. M. The sermon was preached by the Rev. Jas. W. Murphy, from the text, "I must work the works of Him that sent me, while it is day." The organization of the convention was completed by the election of the Rev. A. S. Smith, D. D., president; and the Rev. Gilbert Higgs, secretary.

The Hon. Kemp P. Battle, LL. D., executor of the late Mary Ruffin Smith, presented an official communication to the convention, announcing the legacy to the diocese of personal and real property amounting to some \$24,000 or \$25,000. A series of resolutions was then proposed and adopted, accepting the legacy and appointing a committee to report to this convention what steps are necessary for the present care of the property, and also to suggest the uses to which it shall be applied.

Mr. Hugh F. Murray, delegate from St. Timothy's church, Wilson, submitted to the convention a deed whereby the Rev. B. S. Bronson proposed to convey to the trustees of the diocese the valuable property at Charlotte to be used by the church for the establishment of an Orphanage and Industrial Institute. The offer was accepted.

On motion of Mr. R. H. Battle, the deputies to the General Convention were instructed to advocate such changes in the constitution and canons of the Gen-

eral Convention as shall provide for a court to hear appeals in the case of the trial of clergymen.

The Bishop then read his annual address to the convention. It was a long and interesting account of his work for the past year, but from its nature cannot be summarized. A most important part of the address was devoted to cautioning the ministers of the diocese of the very great error of falling into the habit of being careless and formal in the preparation of candidates for Confirmation, not only before that rite, but afterwards.

During the past year the Bishop has confirmed in this diocese 395 persons, besides 13 in the diocese of Florida. He has preached 123 times and made 72 addresses, has ordained two deacons and two priests, and visited 80 parishes and missions, some of them more than once.

The report of the Committee on Canons was presented, but a new canon providing that those who persistently remain away from the Holy Communion for ten years may be suspended, created much debate, running even into the afternoon session, and was finally rejected.

The rest of the afternoon session was taken up with the discussion of the North Carolina Scholarship and the request of the diocese of East Carolina to be allowed an alternate nomination to the benefit of the same. The convention by a large majority refused to grant the request.

The following are the deputies to the General Convention: Clerical, the Rev. Drs. A. S. Smith, D. H. Bull, and M. M. Marshall, and the Rev. J. B. Cheshire, Jr.; Lay, Col. W. H. S. Burgwyn, and Messrs. John Wilkes, R. H. Battle, and S. S. Nash.

The Standing Committee was re-elected with the exception that the Rev. Dr. Cheshire declined re-election on account of his age and inability to attend the meetings, and the Rev. R. B. Sutton, D. D., was chosen in his place.

**EAST CAROLINA.**

In St. Stephen's church, Goldsboro, N. C., the annual convention of this diocese met on Wednesday, May 26. The Rev. Israel Harding preached the sermon on "And who is sufficient for these things"—a good, practical discourse. Offerings were received for Society for the Increase of the Ministry, \$18.73.

The convention elected the Rev. E. M. Forbes, president, the Rev. Nathaniel Harding, secretary, and Dr. A. J. De Rosset, treasurer. The report of the trustees of diocese showed purchase of a one-fourth interest in the property formerly occupied by Bishop Atkinson. Another fourth had been given by St. James's parish, which gives the diocese a title to one-half. The convention referred the question of purchasing the other two-fourths from St. John's and St. Mark's parishes, as well as that of repairs, to the trustees of the diocese, with power to act. Very favorable terms were named by the owners, the acceptance of which would put the diocese into the possession of an episcopal residence worth \$6,000, at a total outlay for it of \$3200, and that without conditions annexed.

A communication was read from the secretary of the diocese of North Carolina, lately in session, conveying its resolution that the diocese of East Carolina had no legal rights or claims upon the North Carolina scholarship in the General Theological Seminary, New York. Col. Wm. L. De Rosset, Mr. Isaac F. Dortch and Major John Hughes were appointed "to consider the claim, if any, of this diocese" to that scholarship, and report next year.

The second day was taken up with the Bishop's address and the report of the Committee on Canons. The constitution was ratified as adopted last year and the canon enacted, all to go into force on the adjournment of this convention. The constitution makes distinct recognition of "that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America." It names the annual meeting "Council" instead of "Convention."

The report of the committee on the state of the Church was well prepared, interesting and suggestive. The convention adopted a recommendation of

the committee that \$2,000 be called for, for diocesan missions, and the churches be asked to give their portions.

As to the Book Annexed, the convention expressed its opinion that all the changes are not desirable, and that the next General Convention is competent to adopt such of them as it may deem fit. Action was taken favoring provision by the General Convention, for appellate courts for trial of ecclesiastical cases. Deputies elected to next General Convention: Clerical—N. Collin Hughes, D. D., Jos. C. Huske, D. D., N. Harding, W. H. Lewis; Lay—Dr. A. J. De Rosset, Maj. John Hughes, Col. J. W. Atkinson, Wilson J. Lamb. Standing Committee: The Rev. Drs. Huske and Hughes, the Rev. T. M. Ambler, Dr. DeRosset and Maj. Hughes. Executive Missionary Committee: The Rev. N. Harding, the Rev. V. W. Shields, George H. Roberts and E. S. Hoyt.

At noon on Friday the convention adjourned. The council is to meet (D. V.) in St. Paul's Parish, Edenton, N. C., on the third Wednesday in May, 1887.

**CALIFORNIA.**

The thirty-sixth annual convention met in Trinity church, on Wednesday, May 26. The sermon, a very earnest and able one, was preached by the Rev. E. B. Spalding. The Rev. W. S. Neales, San Francisco, was chosen to serve as secretary of the convention for the present year. At the missionary meeting at the Church of the Advent in the evening, missionary addresses were made by the Rev. Messrs. Birdsall, Kelley and Brown, with some closing remarks by the Rev. John Gray, rector of the Church of the Advent. The Rev. Messrs. Birdsall and Gray respectively pledged themselves, and the parishes for one-sixteenth of the deficit of some \$1,200 in the funds of the Diocesan Missionary treasury, and a resolution was adopted, that the matter of raising this amount be reported to convention with a view to raising the whole sum before the adjournment.

The bishop's address was read by the Rev. Mr. Lion. There have been 3 ordinations, 4 churches consecrated, and 503 persons confirmed. This is the largest number ever confirmed in one year in this diocese—though indeed the record includes some three weeks properly belonging to the present year.

The committee upon the proposed revision of the Book of Common Prayer reported that: "While they find in the proposed revision much to commend, in certain lines of liturgical enrichment, yet after careful consideration, they would regard a final adoption of the report before them as a grave error, and one likely to work serious injury to our branch of the Catholic Church."

An important amendment to one of the canons was adopted, giving to the women of the Church, who are over twenty-one years of age, and communicants, the right to vote in parish meetings in the election of vestrymen.

Two reports from the committee on incorporation of the diocese were presented, the majority report being a long argument against the advisability of incorporating under our present law, and the minority report in favor of incorporating immediately, and of securing, if possible, any needful amendment to the State law. A lively discussion followed, and finally the whole matter of the incorporation of the diocese was laid on the table, practically postponing it for another year.

The Standing Committee was elected, as follows: The Rev. H. W. Beers, D. D., the Rev. H. Chetwood, the Rev. R. C. Foute, the Rev. E. B. Spalding, H. T. Graves, R. W. Kirkham, George W. Gibbs, and Col. G. H. Mendell. As deputies to the General Convention the following were elected: The Rev. H. W. Beers, D. D., the Rev. E. B. Spalding, the Rev. R. C. Foute, the Rev. H. Chetwood, and Messrs. A. M. Lawver, J. G. Eastland, R. W. Kirkham and George W. Gibbs. Alternates: Rev. A. G. L. Trew, Rev. Dr. Abercrombie, Rev. C. L. Miel, Rev. E. J. Lion, J. H. Dobinson, J. H. Howell, Joseph Powning and W. R. Wheaton.

H. T. Graves was re-elected treasurer of the diocese, and the convention adjourned *sine die*, after the Benediction pronounced by the Bishop.

**DELAWARE.**

The 96th annual convention of this diocese met at Seaford, June 2nd. Bishop

Lee was present and presided. Mr. S. M. Curtis of Newark, was unanimously elected secretary. The Bishop delivered his tenth charge, which was mainly devoted to an historical sketch—the early history of the Church in this diocese—this being the centennial convention of the diocese.

In the afternoon, the Bishop read his annual address, giving an interesting statement of his episcopal labors, which, in view of the death of Bishop Lay of Easton, and the ill health of Bishop Stevens of Pennsylvania, had extended into both of those dioceses.

The election of deputies to the General Convention was then held, and resulted in the choice of the Rev. T. Gardiner Littell, D. D., the Rev. Charles E. Murray of Wilmington, the Rev. L. W. Gibson of Dover, and the Rev. William B. Gordon of Smyrna as clerical deputies, and Messrs. S. M. Curtis of Newark, George H. Bates, Esq., and Horace Burr, M. D., of Wilmington, and David J. Cummins of Smyrna, as lay deputies.

The election of the Standing Committee resulted as follows: the Rev. L. W. Gibson of Dover, the Rev. William B. Gordon of Smyrna, the Rev. D. D. Smith of Christiana Hundred, Mr. S. M. Curtis of Newark and Dr. Horace Burr of Wilmington. In the evening the Bishop confirmed seven persons, after which a very successful missionary meeting was held. Missionary addresses were delivered by the Rev. Mr. Bond of Newark, and the Rev. Mr. Beers of Middletown. After the missionary meeting the convention resumed business, and Mr. Rodney of New Castle, offered a resolution instructing the deputies to the General Convention to vote against the adoption or acceptance of the Book Annexed, or any part thereof. Upon this resolution quite an animated debate ensued, which was participated in by Mr. Rodney of New Castle, Mr. Nowland of Middletown, Dr. Fowler of Laurel, the Rev. Mr. Gordon of Smyrna, Mr. Bates of Wilmington and others. Mr. Fisher of Wilmington, moved to amend the resolution so that it should read that it was the sense of the convention that the proposed changes in the Prayer Book be not adopted. After a discussion of the resolution had been continued for some time, the Hon. E. L. Martin moved that the resolution and the amendment be laid on the table, which motion prevailed with but few dissenting votes.

The usual routine business of the convention having been transacted, and the minutes having been read, convention was adjourned at 11 o'clock, P. M., after prayers and benediction by the Bishop. On motion of the Rev. Mr. Bond, St. Thomas's church, Newark, was named as the place for holding the next convention.

**TEXAS.**

The 37th annual council was held in Christ church, Houston, May 19th. The Special Committee on Prayer Book Revision deprecated further postponement of the final adoption or rejection of the proposed alterations, and the delegates to the General Convention were instructed that (should further amendments cause further delay), their vote should favor the adoption of the Book Annexed, as sent out by the convention of 1883.

On the subject of the memorial from Louisiana, it was unanimously

*Resolved*, That the Church in the diocese of Texas is in hearty sympathy with the manifest tendency of the times towards unity among the professed followers of Christ, and will view with gratification any action of the General Convention tending to promote that end.

The following were elected delegates to the General Convention: Clerical, The Rev. Messrs. T. B. Lee, S. M. Bird, B. A. Rogers and F. R. Starr; Lay, A. S. Richardson, E. G. Honrich, T. S. Maxey and G. W. Jackson. Alternates: Clerical, The Rev. Messrs. W. G. W. Smith, W. W. Patrick, Harry Cassil and C. H. Canfield; Lay, J. D. Flewellyn, W. A. Hassell, R. M. Eigin and Oliver Steele.

**FOND DU LAC.**

The report of the convention, which was promised us, has failed to reach us in season for this issue.

**TENNESSEE.**

**SOUTH PITTSBURG.**—The Bishop who has been very sick, and is now slowly recovering, visited this place on Monday, May 10th, to hold Confirmation. The Rev. Geo. Wm. Dumbell, rector of St. Paul's, Chattanooga, preached a powerful sermon on the occasion. The church was crowded. The Bishop was too feeble to do more than confirm, and say a few words to the candidates, 17 in number, presented by the curate-in-charge, the Rev. Walter Witten. On the following morning, at the celebration of the Holy Communion, two very handsome Eucharistic lights were used for the first time, presented to the church in memory of the beloved son of Mr. and Mrs. Philip and Kate Mason. The father, a Unitarian; the mother a Presbyterian, and a young sister of this boy, who was a communicant of the Church, were all confirmed at this time. The Church is growing in strength and numbers; during the last six months, 51 persons have been baptized, and 22 confirmed. There are now 55 communicants. South Pittsburg is at the entrance to the Sequachee Valley, and contains a population, white and colored, of about 1,500 souls. Christ church is the only Catholic church in the whole valley. The Methodist denomination is very strong in this part. The people are all poor but they love their Church, and have worked with their own hands on the building, as well as given liberally of their small means; \$500 is required to finish the church.

**FLORIDA.**

**FAIRBANKS.**—During Holy Week two daily services have been in the little chapel of All Saints. These services were well attended, particularly the evening service. The Rev. W. J. O'Brien, who has charge of the missions of Waldo, Fairbanks, Melrose, and Santa Fe, is doing a good work here. The community is a mixed one, about all of the denominations being represented, but the Church service is the only one held here, and Mr. O'Brien, by his zeal and tact, is fast removing the prejudices of those unacquainted with the Church, and is educating the people up to their duties and privileges as Churchmen. Through the kindness of the rector of Holy Trinity, Gainesville, the Rev. F. B. Dunham, this mission has been presented with two very nice chandeliers, thus enabling them to hold evening service. Six years ago the chapel was erected sufficiently for use though not yet completed, and since then it has been a hard struggle, as most of the time they have been without a missionary. But the services of the Church have been kept up, and the light is now breaking and the people under the active leadership of the beloved missionary seem to be inspired with new life and activity in the Master's cause; some who have neglected it, will be baptized, and there are several for Confirmation. The Easter service was a very happy one.

**MISSISSIPPI.**

A summary of the Bishop's official acts during the convention year is as follows: Preached 157 times; administered Holy Communion 69 times; confirmed 291; baptized 11 infants, 1 adult, total, 12; married 1 couple; read prayers 31 times. In other dioceses preached 7 times; baptized 6, married 1 couple. The Bishop said in his address: "During the past year I have been specially desirous to raise the means to restore our lost episcopal residence. Twice has the diocese provided a home for its bishop. Once that home was destroyed by the fortune of war, and again the means generously gathered to restore it were lost, as I understand, in the late treasurer's failure. I had no hesitation in this state of things, in asking help to restore it, outside of Mississippi. From friends beyond our borders I have received for this purpose \$2,300, and from various parishes, missions and individuals in Mississippi so far, \$647, including \$250 subject to my order in Natchez. There are also two pledges in Mississippi amounting to \$125. There is thus available over \$3,000 for the building on hand, and I have reason to believe that some considerable amount will yet come from the diocese."

**MERIDIAN.**—The rector of the church of the Mediator, the Rev. C. S. Starkweather, has raised \$4000 (chiefly from business men of this place) for the establishment of an institution where young men of this city could receive, in

case of sickness, all proper care and attention and the comforts of a home. Such an institution is much needed here, for Meridian, being an important and growing commercial and railroad centre, contains a large number of young men living in boarding houses and hotels. The "House of Rest" will now, in a few days, be built and paid for. It is a handsome building, well located, and will do much effective, if silent, preaching for the Church in this neighborhood. It will be provided with a free reading-room and library, and the intention is to make the place attractive and homelike, a place where young men, in health as well as in sickness, can feel that they are always welcome.

The parish here is steadily growing in numbers and influence upon the community. On Easter Day there were two celebrations of the Holy Communion. At the later service the church was thronged, and about a hundred people turned away unable to find even standing room. The Easter offering was over \$200, which was devoted towards paying a small debt on the church building.

At Enterprise, fifteen miles south of Meridian, the members of St. Mary's parish have at last finished and paid for the interior of the church, and are gradually furnishing it. The building internally is very pretty. At the Easter service, held on Low Sunday, the attendance was large, the music exceptionally good, and the floral decorations tasteful and beautiful. The unity, zeal, and devotion that prevail in this little parish are rarely equalled.

**UTAH AND IDAHO.**

**BISHOP TUTTLE'S APPOINTMENTS.**

JUNE.	
20. Boise.	23. Emmett.
25. Placerville.	27. Idaho City.
JULY.	
4. Silver City.	11. Boise.
13. Shoshone.	14. Bellevue.
18. Hailey.	25. Ketchum.
AUGUST.	
1. Challis.	8. Salmon.
11. Camas.	15. Eagle Rock.
17. Blackfoot.	22. Weiser.
29. Lewiston.	
SEPTEMBER.	
1. Mt Idaho.	2. Grangeville.
5. Lewiston.	7. Moscow.
9. Rathdrum.	12. Fort Coeur d'Alene.
19. Murray.	

The report of the Utah and Idaho branch of the Woman's Auxiliary, at the annual convocation, was read by Mrs. H. A. Cummings. St. Mark's parish has sent a box and contributions to a clergyman in North Carolina, and St. Michael's, Boise, devoted the result of the ladies' work to the mission at Lewiston, Idaho. A most healthful spirit of Christian beneficence has been developed by these efforts to do something for regions beyond.

**IOWA.**

At the recent convention, the Bishop reported that during the ten years of his episcopate he had read service on 2,280 occasions; delivered 2,379 sermons and addresses; catechized 319 times; baptized 61 adults and 172 infants; married 23 couples; buried 5 persons; ordained 30 deacons and 31 priests; made 758 visitations; and confirmed 3,053 persons within the diocese, in all, 4,000 persons; laid 11 corner stones; consecrated 30 churches.

The indebtedness on 40 churches, amounting to \$75,000, has been removed, and 30 churches built at an outlay of \$250,000. 15 rectories and professor's houses have been erected, and endowments and property to the amount of nearly \$500,000 have been secured.

During the past convention year, the Bishop has made 102 visitations, confirming 419 persons. Ten churches have been consecrated.

**SOUTHERN OHIO.**

At the late convention of this diocese the following minute was adopted: The clerical and lay deputies of the Church in the diocese of Southern Ohio, in convention assembled, desire, to express their sense of the great loss sustained by the death of their late associate and friend, the Rev. Jesse T. Webster. The late Mr. Webster presented a happy and unusual combination of qualities fitting him in an eminent degree "to exercise the office of a priest in the Church of God." His kindly nature won the love, his manly character and keen insight into human nature commanded the respect, "of all sorts and conditions of men." Holding firmly his own opinions, he was ever courteous and gentle to-

wards opponents. Feeling as deeply as it is possible for man to feel, the dignity and importance of the office to which he was called, his every thought and wish was to approve himself a true soldier of the cross, and a faithful minister of the Word and Sacraments that his divine Master had committed unto him. He was found faithful, yea, faithful unto death, and by his death the Church has lost a devoted clergyman, his diocese and parish an efficient leader and co-worker, his family a loving and wise husband and father. We mourn his loss, we cherish his example, we revere his memory. To his afflicted family we can only point to the promises of Him who will be a father to the fatherless, and the widow's God, now and forever.

The following is a summary of the report of the ecclesiastical authority at the late convention: Deacons ordained, 3; priests ordained, 2; priests restored, 1; clergy received, 1; transferred, 7; deceased, 1; Confirmations, 626; present number of clergy, 52; postulants, 3; candidates for orders, 3; lay readers, 7; whole number of parishes, 46; organized missions, 14; unorganized missions, 2. Confirmations were administered by Bishops Bedell, Peterkin and Knickerbacker.

**ZANESVILLE.**—The past year has been one of great activity in St. James' parish, and of interest as well. At the beginning of the year the parish had a debt of \$3,000, but that has been cleared, the current expenses, though unusually large, are met, and the Easter offering \$700 left a handsome surplus in the bank. The surplused choir introduced the first of January, has proved a great success and under the direction and management of the rector, the Rev. J. McK. Pittenger, is growing in favor and efficiency.

The Lenten season was one of profit with numerous services and large attendance. The Easter festival was in all respects a great joy to every one concerned in it or connected with it.

The changes made to accommodate the large choir have enhanced its attractiveness. The people of St. James' are united, happy and hopeful, and are now giving their thoughts to the preparation for an Advent Mission, which the rector hopes will be held in the parish.

**NEBRASKA.**

On Friday evening, May 7th, the Rev. Messrs. Patterson and Mann held a "combined service" at Trinity cathedral, Omaha. Among those attending were the principal and several pupils of the State school for deaf-mutes, located four miles from the city.

**NEW HAMPSHIRE.**

**PORTSMOUTH.**—The Cottage Hospital here has received a very handsome box of supplies, towels, bed and table linen, and night gowns, from the ladies of St. Elizabeth's Guild, of the church of the Annunciation, Philadelphia, the Rev. Dr. H. G. Batterson, rector.

**SOUTH DAKOTA.**

The Standing Committee have recommended the Rev. C. S. Cook, and the Rev. F. Gardiner, Jr. deacons, to be advanced to the sacred order of priests. The ordination will take place at Sioux Falls, Dak., June 16th, 1886.

**KANSAS.**

**NORTH TOPEKA.**—A successful Mission of ten days, by the Rev. Percy C. Webber, of Tioga, Pa., was brought to a close on the night of May 28th. The Mission was opened by an address by the Bishop, who gave it his blessing. The missionary then took formal charge. Services were commenced on each day by a celebration of the Blessed Sacrament at 7 A.M.; Morning Prayer at 9:30; Evening Prayer at 4:30, with an instruction on such subjects as: "Prayer, its nature;" "How to prevent wandering thoughts in prayer;" "The training of children," etc. The congregations were large, notwithstanding the many attractions going on at the time. The claims of our most holy Faith were presented in such a way as to break down the prejudice existing in many minds, of the character of the Church and her teachings—the instructions on questions relating to Ritual Ministry and Sacraments being very highly instructive.

A course of sermons were preached on the South Side, in Grace cathedral, by invitation of the dean, the Bishop and many visiting clergy being present.

**HINTS FOR HOUSEWIVES.**

By rubbing with a flannel dipped in the best whiting, the brown discoloration may be taken off cups in which custards have been baked.

**FRIED BREAD.**—Beat three eggs and season them with salt and pepper; cut some bread in thin slices and dip them in the beaten egg and fry a delicate brown in hot lard.

**POISON ANTIDOTES.**—Raw eggs and milk are sure remedies for any kind of poison, also doses of mustard and warm water; strong coffee and fatty substances in strychnine cases.

**HOW TO MAKE A PRETTY APRON.**—Take dotted Swiss muslin, using the dots near the bottom for centres of daisies; add leaves, work in silk. Florence silk is very good finish with lace, and bows of satin ribbon. This makes a pretty present for a friend.

**CURTAINS** at the side of a fireplace, which draw in front, remove any difficulty which the housewife may have in disposing of the fireplace in summer. They furnish ample opportunity for decoration, either with the needle or brush, and are great additions to any room.

**KNITTED HAMMOCK.**—Materials required: 3 balls 9 thread fine laid cord, 2 large wooden needles. Cast on 25 stitches; knit in plain, or fancy stitch, a strip about 5 feet long. Knit 4 strips and sew firmly together with the same cord that has been used. Attach this with cords to the wooden bows, which can be bought ready made, or can easily be made by a carpenter. A knotted fringe can be added to the edge. Colored twine greatly adds to the appearance, although not to the comfort of the hammock.

**SALTED PEANUTS.**—Besides being cheaper, they make a good variety on the "salted almonds," so popular as an appetizer at the table and at dessert. Shell them, remove the skins, put them into a dripping pan, with just enough butter to make them glossy, and then brown them in a hot oven, shaking the pan frequently to make them brown evenly. When the nuts are brown sprinkle them with salt. Salted almonds are prepared in the same way, except that their skins do not rub off so easily, but must be blanched by pouring scalding water over them.

**MOCK ROAST.**—Take a round of beef, (cost from 15 to 25 cents) and sprinkle salt and pepper on it; after which roll it up and wind enough twine or coarse thread around to keep it in shape. Put a lump of butter or beef fat in a hot stew pan with one or two sliced onions. When the onions turn brown put in the meat, and turn from side to side until it has changed color, then pour on enough cold water to cover, but not to drown. When the water boils down, add a little hot water, and thicken and season the gravy to taste.

**NOVELTY BRAID INSERTION.**—This braid will make beautiful and durable edgings and insertions, which when crocheted with linen thread closely resemble some of the more costly faces. Take No. 60 Barbour's linen spool thread. First row: (\*) 3 trebles in the first picot of braid, keep the top loop of each on the hook, and draw through all the loops together, 5 ch; repeat from (\*) 5 times, when there will be six clusters of trebles; 1 treble in the bar, between two medallions of braid; repeat from the beginning of the row for the length required.

2d row: Miss the first 5 ch of the previous row and work one double treble in the third loop of the next 5 ch between the 2d and 3d cluster of trebles; (\*) 5 ch, one double treble in the 3d of the next 5 ch, between the 3d and 4th cluster of trebles; 5 ch, one double treble in the 3d of the next 5 ch, between the 4th and 5th clusters; 7 ch, miss the next two clusters, one double treble in the 3d of the 5 ch between the 2d and 3d clusters of the second medallion of braid; repeat from \* to end; turn.

3d row: 1 treble in the first stitch of previous row; (\*) 2 ch, miss 2 stitches, 1 treble in the next, repeat from (\*) all across; turn.

4th row: 3 ch; miss 2 stitches, 1 treble in the next stitch, between the 1st and 2d treble; (\*) 2 ch, miss 2, 1 treble in the next stitch; repeat from (\*).

Work the other side of the insertion in the same way.

# BULL'S SARSAPARILLA.

## THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.

T. H. OWENS, Louisville, Ky.  
DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.

M. PYLES, M. D., Louisville, Ky.  
Res. Phys. at Lou. Marine Hosp.

## KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.

THOS. H. BENTLEY, Rossville, Ill.  
**BULL'S SARSAPARILLA.**  
**BULL'S WORM DESTROYER.**  
**BULL'S SMITH'S TONIC SYRUP.**  
THE POPULAR REMEDIES OF THE DAY.

**KEEP THE BLOOD PURE.**

## DYSPEPSIA

Variable appetite; taint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula, Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.

JAMES MOORE, Louisville, Ky.  
DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.

JOHN S. MCGEE, Horse Cave, Ky.

## THE BLOOD IS THE LIFE.

## SCROFULA

Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck, Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.

B. B. ALLEN, M. D., Bradford, Ky.  
PRINCIPAL OFFICE:  
831 West Main Street, Louisville, Ky.

Price \$1.00 Per Bottle.

## ALL-NIGHT INHALATION!

A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination.

## THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure of Catarrh, Bronchitis, Asthma, and Incipient Consumption.



The above picture shows a person using the Pillow-Inhaler. It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

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MR. H. G. TRICE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh: coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

H. E. ALDRICH, M. D., 1519 South Tenth St., Philadelphia, says: "I have used the PILLOW-INHALER in my practice, and I find it to be one of the best things for diseases of the respiratory passages."

During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. Experience has proven that if the simple directions are followed it will heal hopeless cases, no matter what ordinary methods and remedies have been tried in vain. Send for Explanatory Pamphlet and Testimonials.

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**100 Doses One Dollar.**

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Best Cough Syrup. Tastes good. Use in time. Sold by druggists.  
**CONSUMPTION**

## THE CLARK TELESCOPE IN RUSSIA.

The following article is taken from the Russian Universal Illustration, referring to the new object glass for the refractor of the Pulkowa Observatory:

The large object glass which had been ordered for the Pulkowa Observatory, near St. Petersburg, was recently tried. This observatory, founded in 1839, was richly endowed by the Emperor Nicholas. It has rightly earned for itself an honorable place in astronomical annals for its services rendered to science under the charge of its first director, the celebrated astronomer, William Struve, and his son, Otto Struve, who succeeded him in 1864. This scientific post still retains its former fame, and in order to enable it to continue its useful work a new telescope, with a refractor, was ordered, one which, owing to its mechanism and optical power, would excel all existing telescopes. The order was given to Alvan Clark & Sons of Cambridgeport, Mass., a firm whose telescopes have justly merited their reputation.

Mr. Struve went to the United States purposely to order the object glass, which was to be thirty inches in diameter. The mounting of the telescope will be made in Germany, by the Hamburg firm of Repsold & Sons. The Pulkowa object glass is four inches larger than that of the Washington telescope, finished in 1873, and seven inches larger than that of the Princeton Observatory, also recently finished. Both these telescopes were made by the same firm. The contract was signed in 1881, and in October of the following year the great object glass was ready. In order to try its power and quality, a temporary equatorial mounting was erected in the yard adjoining the house and also the workshop. This was a large brick pier, on which was fastened the sheet-iron tube, in three parts, and other accessories necessary to give the glass the desired direction. All being arranged, the immense refractor was so adjusted as to enable one to fully judge of its power, and also to perceive the slightest imperfection, should there be any. But the costly glass bore the examination with the most satisfactory results.

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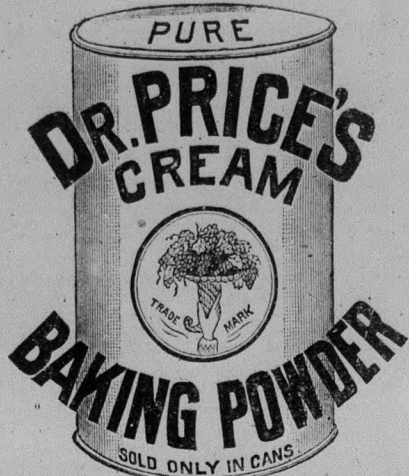
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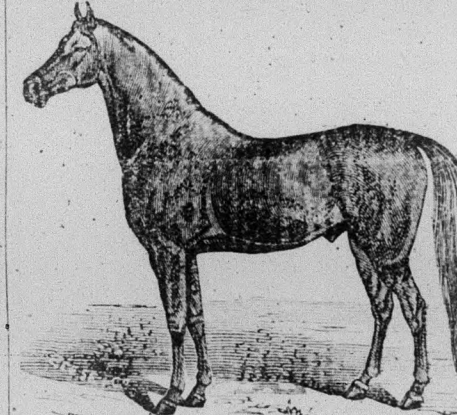
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