

The Living Church.

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

Vol. IX. No. 16.

CHICAGO, SATURDAY, JULY 17, 1886.

Whole No. 402.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the Sister in Charge.

ST. MARY'S SCHOOL, Knoxville, Ill.
Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.
Trustees *Ex Officio*: The Bishop of Chicago; the Bishop of Quincy, the Bishop of Springfield.
Rev. C. W. Leffingwell, D. D., Rector and Founder.

HOLDERNESS SCHOOL for BOYS, Plymouth, N. H.
Regular courses of study in preparation for Colleges or Scientific Schools; and Elective courses in Latin, Modern Languages, Mathematics, Sciences, Drawing, and Commercial and English Studies. Charges \$250; no extras. Eighth Year begins Sept. 5th. For catalogues and full information apply to the Rector, the Rev. FREDERICK M. GRAY.

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum.
WILFRED H. MUNRO, A. M., President.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR WOMEN, with a complete College Course, School of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers. Catalogues sent on application.
REV. JAMES M. TAYLOR, D. D., President.

ST. JOHN BAPTIST SCHOOL FOR GIRLS, 231 E. 17th St. New York.
Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

ST. HILDA'S SCHOOL, Morristown, N. J.
A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address, THE SISTER IN CHARGE.

ST. MARGARET'S SCHOOL, Buffalo, N. Y.
For circulars address MISS ISABELLA WHITE.

ST. MARGARET'S SCHOOL, 5 Chestnut St., Boston, Mass.
Will re-open Sept. 29th, 1886. Apply to the Mother Superior, as above.

TRINITY SCHOOL, Tivoli-on-Hudson, N. Y.
The Rev. JAMES STARR CLARK, D. D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities, scientific schools, or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twentieth year will begin Sept. 15th.

ST. AUSTIN'S SCHOOL, New Brighton, Staten Island, N. Y. A Church School of the highest class for boys. Terms \$500. The Rev. A. G. Mortimer, B. D., Rector, assisted by nine graduates of Brown, Princeton, Columbia, Oxford, Cambridge, London, and Dublin. The School has been incorporated and has purchased the well-known property of the late W. T. Garner, which gives it probably the most splendid home of any school in the country. Council: The Rt. Rev. Bishops of New York, Albany and New Jersey; the Rev. Drs. Dix, Hoffman, Shipman and Davies; and Hon. G. W. Curtis.

SELWYN HALL, READING, PA. A CHURCH SCHOOL FOR BOYS. Conducted upon the Military Plan. Thorough Instruction, Sound Discipline. Large and thoroughly Equipped Gymnasium and Drill Hall. For circulars, address the Headmaster, L. C. BISHOP.

Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers. **Christie's School Bureau,** Domestic Building 853 Broadway, cor. 14th St. New York.

CAREFUL TRAINING FOR EIGHT GIRLS. In a pleasant home school, near New York. Full course of study. Native teachers. For circulars, apply to Mrs. M. G. RIGGS, Paterson N. J.

ST. PAUL'S HALL SALEM, N. Y. 18 BOYS.

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.

THE LARGEST and BEST EQUIPPED in the WORLD—100 Instructors, 2000 Students last year. Thorough Instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$30; board and room with Steam Heat and Electric Light, \$45 to \$75 per term. Fall Term begins September 9, 1886. For Illustrated Calendar, with full information, address, E. TOURJEE, Dir., Franklin Sp., BOSTON, Mass.

AMERICAN CONSERVATORY OF MUSIC, Weber Music Hall, Chicago.

J. J. HATTSTAEDT, GEN. DIRECTOR, WALTER C. LYMAN, MAN. ELOCUTION DPT.
ESTABLISHED TO MEET THE WANTS OF THE AMERICAN PEOPLE.
Faculty composed of eminent artists and instructors. Course of study, thorough and comprehensive. Catalogue free on application, or mailed to any address.
American Conservatory of Music, Chicago.

THE COLLEGE OF PHYSICIANS & SURGEONS OF CHICAGO. Regular session opens Sept. 21, 1886. Finest and best arranged College Edifice in this country. Experienced Faculty. Splendid Clinical advantages. For Catalogues address Prof. D. A. K. STEELE, Sec'y, 1801 State St., Chicago, Ill.

The NATIONAL SCHOOL OF Elocution and Oratory.

Large and experienced staff of teachers. Diplomas and degrees. Fourteenth year begins September 27th. Send for catalogue to the Secretary, John H. Bechtel, 1127 Girard Street, Philadelphia.

THE NORTHWESTERN CONSERVATORY OF MUSIC, MINNEAPOLIS, MINN.

Piano, Organ, Voice, Theory, all Orchestral and Band Instruments, Modern Languages, Elocution, SPECIAL GOLD MEDALS for progress in Piano, Organ and Voice. VALUABLE FREE CLASSES. Strongest corps of Teachers in the West. \$5 to \$15 for Lessons. Pupils received at any time. Fall term begins Sept. 9. Send for Calendar.
CHARLES H. MORSE, Director.

CHICAGO FEMALE COLLEGE

Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address, G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

MISS GRANT'S SEMINARY,

247 and 249 Dearborn Ave., Chicago.
For Boarding and Day Pupils. Eighteenth year opens Wednesday, Sept. 15th, 1886. For circulars apply as above.
New York, Clinton.
KIRKLAND HALL. A Church School for Boys. Maintaining the highest standards of instruction, discipline, and personal care. Attractive location. Ample conveniences. Address REV. OLIVER OWEN, M. A., Head Master.

WALNUT LANE SCHOOL AND WELLESLEY PREPARATORY (formerly Madame Clement's) Boarding School for young ladies. 30th year opens Sept. 22. Academical and College Prep. Courses. For circulars address, MISS ADA M. SMITH, Principals. MRS. T. B. RICHARDS, Germantown, Philada.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The sixteenth school year begins Wednesday, September 15th, 1886. Apply to MARY J. JACKSON.

REV. A. G. SHEARS, M. D., Founder of the first HOME SCHOOL, offers a rare chance in his family, New Haven, Conn., for the best training of a few young boys, in health, morals, manners and books. Send for circulars with references.

MORGAN PARK MILITARY ACADEMY.

A Select Family School for Boys. Send for Catalogue to Lock Box 22, Morgan Park, Cook Co., Ill.

University of Illinois.

Courses in Agriculture; Engineering, Mechanical, Civil, and Mining; Chemistry; Natural History; English and Modern Languages; Ancient Languages; Preparatory Course of one year. Women admitted. For information address SELIM H. PEABODY, LL. D., Postoffice, Champaign, Ill.

For Business at Oldest and Best Commercial College. Circular free. Address C. Bayless, Dubuque, Ia.

J. & R. LAMB, 59 CARMINE ST., N. Y.

Trinity Season.

CHURCH GREEN
Cloth.....70 inches wide.....\$5.00
Diagonal.....70 inches wide.....\$4.50
Felt.....70 inches wide.....\$1.50
Suitable for ALTAR, LECTERN and PULPIT CLOTHS.

FOR DOSSALS. Serge, raw silk, felt, &c.

FOR STOLES. Silk damask, corded silk, and silk serge. (Send for samples.)

STOLES: Super quality, silk damask, \$7.50 each. Super quality, serge, \$3 each.

Hand Book of Embroidery Free.

Stained Glass. FOR CHURCHES, Manufactured by George A Misch, 217 East Washington Chicago, Illinois.

W. H. WELLS & BROTHER, COMPANY.

Stained Glass Works, 48 & 50 Franklin St., Chicago.

THE CHURCH REVIEW

For JULY has the following Contents:
Some Points in the Labor Question. Rt. Rev. F. D. Huntington.
The Early Creeds of Asia. John Dunlop, M. A.
The Universities' Mission, Zanzibar. Rev. Alfred Lee Royce.
Marriage: The Table of Kindred and Affinity. Rev. George W. Dean, S. T. D.
Book Reviews. N. B. Beginning with this (JULY) number, THE CHURCH REVIEW will be published monthly.
TERMS: 35 cents a number, \$4.00 a year.
HOUGHTON, MIFFLIN & CO., Boston, 11 East 17th street, New York.

AIDS TO HISTORY.

Pupil's Companion Book to Swinton's Outlines.
BY MRS. ANNA F. RUDD.
Teacher of History in St. Mary's School, Knoxville, Ill. A valuable addition to the class-room and to the private study. It is not "history made easy" but history made interesting. Every teacher and every pupil should have a copy. Price 50 cents.
Address THE LIVING CHURCH Press, 162 Washington St., Chicago.

WHERE TO GO FOR A SUMMER TRIP

Is a question that can be easily answered after an examination of the elegant Illustrated Guide to the resorts of Minnesota and Dakota which is now being published by the St. Paul, Minneapolis & Manitoba Railway. Sent free on receipt of two-cent stamp. Address C. H. WARREN, General Passenger Agent, ST. PAUL, MINN.

SPURGIN'S PATENT INDEX

For Letter-Books is emphatically "quick-reference." 12 good points. Order your letter-books with it. Circulars free. Spurgin Letter-Book Co., R. 10, 120 Quincy-st., Chicago.

UNION COLLEGE OF LAW

The Fall Term will begin Sept. 22nd. For circular address H. BOOTH, CHICAGO, ILL.



Investigation has shown that the consumers of Ivory Soap are almost entirely of the most intelligent class of people; this, with the fact that over ten millions of cakes of Ivory Soap have been used the past year, confirms what Prof. Silliman, of Yale College, said: "The Ivory Soap is of remarkable purity and superior excellence."

PRATT & SONS,

ROBE MAKERS, CLERICAL TAILORS, AND MAKERS OF THE IMPROVED ROCHET and CHIMERE, as supplied to His Grace the Archbishop of Canterbury; also to many of the Home, Colonial, and American Bishops. **COPEs, ROCHETS, & CHIMERES** kept in stock to select from. Complete Clerical Outfits suitable for all climates. 24, Tavistock St., Covent-garden, London, W.C. Inventors of the Tennessee Satchel (Patronised by Right Rev. Bishop Quintard).

"APOSTLE ISLANDS & LAKE SUPERIOR," AND **"FAMOUS RESORTS OF WISCONSIN."** If so, write for the exquisite books, "Apostle Islands and Lake Superior," and "Famous Resorts of Wisconsin," sent FREE to all intending visitors of this region of delights. "Come to these scenes of peace, Where, to rivers murmuring, The sweet birds all the summer sing, Where cares and toils and sadness cease, Address, JAMES BARKER, Gen'l Pass'gr Agt., Wisconsin Central Line, Milwaukee, Wis.
"HOTEL CHEQUAMEGON," Ashland, Wis. (Lake Superior). The largest and finest summer hotel in the West. Magnificent Surroundings. Superb Accommodations. Splendid Summer Resort. Address at once for circulars. S. H. Brown, Mgr.

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1878.

TRUSTEES of Church Funds, *et alia*, take Notice of our Investments bearing 6 per cent to 8 per cent. In carefully selected First Mortgage Farm Loans, City, County, and School Bonds. Interest paid half yearly without expense to Investor. Reference by kind permission to the Rt. Rev. W. S. Perry, D. D., Bishop of Iowa, and to the Le Mars National Bank, Le Mars, Iowa. Correspondence Solicited. CHAPMAN & Co., Le Mars, Iowa.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

DYSPEPSIA. My remedy sent free. Cures where all others fail. JOHN H. McALVIN, Lowell, Mass.



**COLGATE & CO'S
CASHMERE BOUQUET PERFUME.**

This is one of the richest, most lasting, and refined of all handkerchief perfumes. The name and trade-mark of

COLGATE & COMPANY

on every bottle assure purchasers of superior and uniform quality.



**DR. PRICE'S
CREAM
BAKING POWDER
MOST PERFECT MADE**

The Cream of Tartar used in DR. PRICE'S CREAM BAKING POWDER is the purest in the world. The crystals are from the finest Grapes, imported direct from the vineyards of France.

Washington, D. C., April 23, 1885.

I have analyzed the Cream of Tartar used in Dr. Price's Baking Powder, and find it of the highest degree of purity.

PETER COLLIER, Chief Chemist for the United States Department of Agriculture.

The following, Heads of the Great Universities and Public Food Analysts, find Dr. Price's the purest and strongest. Free from Ammonia, free from Lime, free from Alum, and recommend its use in every family.

- Persons doubting the truthfulness of this can write any of the Chemists named:
- Prof. R. OGDEN DOREMUS, M. D., L. L. D., Bellevue Medical College, New York.
 - Prof. H. C. WHITE, State Chemist, University Georgia, Athens, Ga.
 - Prof. R. C. KEDZIE, Late President State Board of Health, Lansing, Mich.
 - Prof. H. M. SCHEFFER, Analytical Chemist, St. Louis, Mo.
 - Prof. CHARLES E. DWIGHT, Analytical Chemist, Wheeling, W. Va.
 - Dr. JAMES F. BABCOCK, State Assayer, Boston, Mass.
 - Dr. ELIAS H. BARTLEY, B. S., Chemist to the Dept of Health, Brooklyn, N. Y.
 - Prof. CURTIS C. HOWARD, M. Sc., Sterling Medical College, Columbus, Ohio.
 - Prof. M. DELFONTAINE, Analytical Chemist, Chicago, Ill.
 - Prof. R. S. G. PATON, Late Chemist Health Department, Chicago, Ill.
 - Prof. JOHN M. ORDWAY, Mass. Institute of Technology, Boston.
 - Prof. R. A. WITTHAUS, A. M., M. D., University of Buffalo, N. Y.
 - Prof. A. H. SABIN, State Chemist, Burlington, Vt.
 - Prof. JOHN BOHLANDER, Jr., A. M., M. D., Prof. Chemistry and Toxicology College Medicine and Surgery, Cincinnati, O.
 - Prof. AUSTEN & WILBER, Prof. Chemistry, Rutgers College, New Brunswick, N. J.
 - Prof. GEORGE E. BARKER, Prof. Chemistry University of Pennsylvania, Philadelphia, Pa.
 - Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.
 - Prof. HEYS & RICE, Prof. Chemistry, Ontario School Pharmacy, Toronto, Canada.
 - Dr. JAMES ALBRECHT, Chemist at the United States Mint, New Orleans, La.
 - Prof. EDGAR EVERHART, Prof. Chemistry, University of Texas, Austin, Texas.
 - Prof. E. W. HILGARD, Prof. Chemistry, University California, Berkeley, Cal.



CONTRA COSTA
"CALIFORNIA COMPANY,"
130 La Salle St., Chicago.
Pure "Altar" and Family Wines exclusively from California grapes. Samples on application.

GOT CORNS
Liebig's Corn Cure Will Cure

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by J. S. K. Hoffin, Druggist, Minneapolis, Minn.

Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula; and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

Ayer's Sar

saparilla, furnish convincing evidence of its wonderful medicinal powers.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion st., Boston, Mass.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

saparilla

are speedy and permanent. It is the most economical blood purifier in the world.

Sold by all Druggists. Price \$1; six bottles, \$5.

**NATURE'S CURE FOR
CONSTIPATION,**



**Sick-Headache,
AND
DYSPEPSIA**

SANITARIUM.

The Kenosha Water Cure beautifully located at Kenosha, Wis., on Lake Michigan—No MALARIA. Attractions: Cool Summers; fine boating, walks and drives; special advantages for the treatment of

CHRONIC DISEASES.

Address for circulars N. A. PENNOYER, M. D., Physician or E. PENNOYER Proprietor.

**NEVER SQUEEZE
A LEMON:**

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for sample and terms.

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, - Chicago, Ill.

WANTED An active business man or lady to act as General Agent, Physician or Druggist preferred, in each city for the introduction of a Positive cure for Rheumatism, Indigestion, Catarrh, Constipation and Kidney troubles. No drug or patent medicine, but **Medical Lake Salts**, nature's remedy, and a positive cure. From \$5.00 to \$125.00 a month guaranteed with an investment of \$10.00. Circulars free. Sample package by mail on receipt of \$1. Money refunded if not benefited. **C. G. LININGTON, 202 Randolph St., Chicago, Ill.**

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. **D. S. WILBERGER, Prop., 233 N. Second St., Phil., Pa.**

**Mental Gymnastics,
Or,
MEMORY CULTURE**

By ADAM MILLER, M.D.
A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

**THE CLERGY, Their Sermons;
THE STUDENT, His Lessons;
THE BUSINESS MAN, Items of Business.**

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young. — Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject. — Interior.

Most ingenious; enables any one who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder. — Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple. — Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.
Address

DANIEL AMBROSE, Publisher,
45 Randolph St., Chicago, Ill.

Have You CONSUMPTION

Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists.

HINDERCORNS The Best Cure for Corns, &c. 15 cts. at Druggists.

Yeoman's Pat. "Supreme" SOFA-BED & LOUNGE
Woven W. Springs. Ask your Dealer or call & see it at E. B. YEOMAN'S, 248 Wabash.

CURE FOR THE DEAF

FRICK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials, FREE. Address F. HISCOX, 853 Broadway, N.Y.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address. **DR. T. A. SLOCUM, 181 Pearl St., New York**

The Living Church.

SATURDAY, JULY 17, 1886.

NEWS AND NOTES.

THE elections in England have gone against Mr. Gladstone and Home Rule. The total vote polled up to Saturday night was: Unionist, 1,209,874; Gladstonian, 1,118,973.

THE Central Council of St. Andrews' Brotherhood, are preparing for a series of meetings during the session of the General Convention. The design is, we believe, to invite some of the bishops to address each Chicago branch of the Brotherhood on each Sunday afternoon.

ONE of the last acts of the late Parliament was to pass a bill authorizing the Ecclesiastical Commissioners to advance funds for immediate work upon Westminster Abbey. There is actual danger of the fall of portions of the venerable building. The work of preservation and restoration has been delayed through lack of funds.

A FUNNY story is told of a noted English clergyman now travelling in the East. He is said to have rewarded his dragoman so liberally, that that worthy was enabled on the strength of it, to purchase an additional wife. One may more easily imagine than describe the horror of the ecclesiastic when he discovered that he had aided and abetted his servant in polygamy.

ONE of our bishops, addressing the boys of the House of Correction, near Boston, without preparation, congratulated them, in lieu of anything else to say, on the privileges they enjoyed, and deplored the fact that he, in his youth, had never had such opportunities. "Ah," said he, "I wish I had had such advantages when I was young, as all you boys have to-day." The boys smiled and so did some others.

IT is very much to be regretted that the deficiency in the receipts of the Board of Missions has compelled the managers to reduce the appropriations for the first three months of the next fiscal year, twenty per cent for domestic, and nine per cent for Foreign Missions. The managers are of course justified in their action, but can the Church feel justified in allowing any intermission in its important work?

THE Board of Managers of the missionary work of the Church propose to arrange for the delivering of a missionary sermon in each church in Chicago on the first Sunday morning during the General Convention—Oct. 10th. Other meetings are to be held during the session. This will be one of the most valuable features of the Convention, the results of which will be a largely increased interest in the work of the Church and a larger conception of individual duty.

MANY of the leading business houses of Chicago, notably the principal dry goods houses, are decidedly in favor of the Saturday half-holiday movement. It is to be hoped that their sympathy will take practical shape in active mutual co-operation. The adoption of the system will go a long way in satisfying the demand for shorter hours for working men, and will tend to a better observance of Sunday. The Legislature of New York have passed a bill making the Saturday half-holiday a legal holi-

day. We hope that a similar measure may be introduced and carried in the Legislature of Illinois.

THE authorities were compelled to take precautionary measures on Friday night, in Madrid, owing to the assembling of several thousand persons on the Vistelles Hill, the most elevated point in the city. The crowd consisted of persons of the lower classes of the population assembled to witness a solar phenomenon predicted to precede the end of the world. Considerable excitement prevailed among the ignorant classes of the population on account of the report spread that the sun would rise at two in the morning as a sign of the approaching catastrophe. As the sun appeared at his usual hour, the crowd dispersed greatly disappointed.

LORD SALISBURY has made overtures to Lord Hartington for the formation of a coalition ministry, whose programme shall include a local government bill for Ireland, Scotland, and England; a laborers' allotment bill empowering rural laborers to acquire small holdings; reform and extension of the artisans' dwellings act; including dwellings of farm laborers; a measure for the cheaper transfer of lands and the appointment of a select committee to inquire into the administration of the government of India, with the view of giving the natives increased local control. If Lord Hartington consents to the formation of a coalition ministry the Cabinet will include Mr. Goschen, Sir Henry James, and the Duke of Argyll, but not Mr. Chamberlain.

ARCHDEACON FARRAR has been regarded by many as an Erastian, and contemptuously indifferent to Church order. But on Trinity Sunday he surprised his congregation by making only the following mention of the Queen's Accession, the anniversary of which fell on that day, when it was supposed that he would preach an elaborate patriotic sermon: "The service will have reminded you that this day is the forty-ninth anniversary of the accession of our Queen to the Throne of the United Kingdom. If this were any ordinary Sunday in the year, that fact might well dictate the subject of our thoughts. But I must pass it over. Human considerations, human interests, the solemnity of coronations, the reign of kings, the fortunes of empires, have their own pathos and their own sacredness, but they must sink into the background when our thoughts are fixed on the Triune God."

THE Bishop of Shanghai has arrived in England on his return to the United States. He was present at the annual parish festival of St. Alban's, Holborn, when Canon Carter preached. At the luncheon which followed, Bishop Boone made a speech which was warmly received. He remarked that he had come 11,000 miles to be present at St. Alban's that day. He expressed his deep sympathy with the work done at St. Alban's. Churchmen in America had their trials and difficulties, missionaries in China had to meet with serious obstacles, but it was not in the shape of persecution from brethren of our own faith. The evils of division were to be plainly seen in the mission-field; and it was only by efficient work on the One Foundation, whether in London, whether in the

wilds of the West, or whether in old empires of the East, that anything can be done to build up the Catholic Church.

CARDINAL GUIBERT, Archbishop of Paris, died in that city last week, in the eighty-fourth year of his age. Joseph Hippolyte Guibert was a native of Aix, where he was born on December 13th, 1802. He was made Bishop of Viviers by a royal order on July 30th, 1841, and by a Papal decree of March 11th, 1842. In 1857 he was made Archbishop of Tours. He occupied this archiepiscopal seat for 14 years, until 1871, when President Thiers nominated him for Archbishop of Paris, in place of Archbishop Darboy, who had been assassinated. The nomination was confirmed at Rome in October, and he was installed in November of the same year. He was elected a Cardinal by the Consistory of December 22, 1873. His published works are almost exclusively pastoral letters, which have been collected in the Abbé Migne's "Collection of Sacred Addresses."

THE date of the Church Congress, to be held this year at Wakefield, under the presidency of the Bishop of Ripon, is October 5th, and three following days. The Corn Exchange, adapted to the purpose of a congress hall, and the Assembly Room, under the same roof as the Exchange, will accommodate together about 3,500 persons. The Archbishop of York, the Bishops of Rochester, Exeter, Liverpool, and Southwell; Archdeacons Blunt, Farrar, Games, Hamilton, and Long; Canons Lefroy, Chadwick, Eliot, and Faussett; Prebendaries Ainslie and Andrew; the Rev. W. Hay Aitken, the Rev. T. Rogers, Lord Brabazon, Lord Norton, Sir W. S. Worsley, Mr. Stanley Leighton, M. P., Professor Stokes, Dr. Parratt, Mr. Miller, Q. C., Miss Mason, Mr. Eugene Stock, Mr. Clarke Aspinall, and Mr. E. H. Turpin, are expected to take part in the proceedings.

THE following letter, written by Mr. Ruskin in reply to a circular asking him to subscribe to pay off the debt on a chapel at Richmond, S. W., though expressed in more vigorous language than a Church newspaper would be justified in using, embodies several very wholesome doctrines, and is worthy of reproduction:

BRANTWOOD, Coniston, Lancashire, }
May 19, 1886. }

Sir:—I am scornfully amused at your appeal to me of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is "Don't get into debt. Starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing! But don't buy things you can't pay for!" And of all manner of debtors pious people building churches they can't pay for, are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sandpit—or a coalhole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolaters, and Mumbo Jumbo, Log and Fire Worshipers—who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would!—before bothering me to write to them.—Ever, nevertheless, and in all this saying, your faithful servant,
JOHN RUSKIN.

ENGLAND.

A special service was held in St. Paul's Cathedral in connection with the Jubilee anniversary of the Queen's accession to the throne. The Cathedral presented an appearance such as has not been seen since the occasion of the thanksgiving day for the restoration to health of the Prince of Wales. All the seats beneath the dome were reserved for ticket-holders. The rest of the chairs were filled about an hour before the commencement of the service, and by the time the Lord Mayor arrived, the whole of the reserved seats were taken. The whole of the churchyard, and that portion of Cannon Street to the west of the Cathedral were densely packed with sightseers.

Bishop Hellmuth (late of Huron) Rector of Bridlington, was married at St. Michael's, Chester Square, London, on Tuesday, June 22, to Mrs. Carr Glyn, widow of the Hon. Ashley Carr Glyn.

CHICAGO.

CITY.—The Bishop of the diocese returned to Chicago on the 8th much improved in health. He will hold an ordination on Sunday morning next in Calvary church, when the Rev. L. D. Mansfield will be advanced to the priesthood.

The Bishop confirmed six persons at the Seminary chapel on Sunday afternoon. This is the first class of the new mission of the Holy Faith. The services are held for the present in the Seminary, and the attendance is very encouraging.

MAYWOOD.—The corner-stone of the church of the Holy Communion, the Rev. John H. Edwards, pastor, was laid by the Bishop Friday afternoon, 9th inst. Present and assisting were the following diocesan clergy: the Rev. Theodore N. Morrison, Central Park; the Rev. Henry G. Perry, Chicago; the Rev. J. Stewart Smith, Elgin; the Rev. George B. Pratt, Oak Park; the Rev. William E. Toll, Waukegan; the Rev. John Rushton, Pullman, and the Rev. Frank M. Gregg, Moreland. The church will be handsomely finished in various woods, with stained glass windows, and pews to comfortably seat several hundred. The parish was organized several years since and has a congregation of increasing promise. There was a large attendance upon the solemn exercises of the day, and brief addresses were made. After the recessional hymn "The Church's One Foundation," by the choir and Sunday-school, the Bishop and clergy were served with a repast by the ladies of the parish guild.

ROGER'S PARK.—The bishop laid the corner-stone of St. Paul's church, Saturday, July 10, with fitting ceremonies. After the processional, "Onward Christian Soldiers," and preliminary prayers by the diocesan, the Rev. Dr. A. Louderback, priest-in-charge, read the list of deposits and Mr. Edward Reynolds an interesting account of the "Children's Foundation Fund"; the stone was then laid. Congratulatory remarks were offered by the Bishop, the pastor, and the Rev. Dr. William H. Vibbert, of St. James' church. The "Gloria in Excelsis" was sung and the services concluded with the Apostolic benediction. Other clergy taking part were the Rev. Drs. Clinton Locke, and Theodore N. Morrison, the Rev. Messrs H. G. Perry, W. E. Toll, Richard Hayward

G. B. Pratt, John H. Edwards, A. Lechner, T. B. Townsend, and Dr. W. Delafield. The large company of laity, with the Bishop and clergy, the religious services being over, were hospitably entertained in the shady grounds of Oscar H. Heren, Esq. It is proposed to finish the building by October 1. The plans have been prepared by Mr. C. K. Adams, a resident in the Park, and a beautiful edifice is assured. The church proper will be frame and finished with open timber roof; stained glass will be liberally introduced, and a very pretty window in the chancel will be the result of a fund subscribed by the children of the Park. There will be ample room in the basement, which is of brick, to finish at a future day for Sunday school and other purposes. The site of the church has been donated by C. H. Morce, Esq., and is certainly as pretty a spot as the Park contains.

NEW YORK

CITY.—The annual report of the trustees of the Sheltering Arms at 10th Avenue and 129th Street, shows that 62 children had been admitted during the year and 60 had been discharged. The present number was 162, of whom 89 were girls and 73 boys. The entire capacity of the institution is 190, but the 30 in addition were not received, because there was an arrearage of \$406 and the trustees wish to keep within the income and, also, because extensive repairs are being made, making it necessary to remove the children from one cottage to another. The cost of carrying on the work last year was \$21,738.32. The aim of the institution is to promote the welfare of the children in the matter of health, minds and morals. But a single death has occurred in the institution in three years, though not a few of the children were feeble at the time of admission. The children range from 3 to 16 years of age. In the Furniss cottage for boys the inmates are taught the cutting and sewing of garments for themselves and are also instructed in carpentry and in the making of bread. In the Little May cottage the girls do all their own work under the direction of a house mother, this feature of the institution being very successful. The girls of the Wolfe cottage are trained daily in the sewing-room of the Van Horne cottage, some of the older ones making outfits for themselves. Outside, a class of 18 girls are taught semi-weekly in needle-work by the Decorative Art Society. Sewing classes are also taught by ladies from Holy Trinity church, Harlem and from St. Andrew's and St. Thomas's. The 13 Sunday school classes are taught by volunteers from St. Michael's and Holy Trinity, and, also, by graduates and the ladies of the house. The older children also receive religious teaching from the clergy of St. Michael's, where at the last annual visitation 12 girls and 13 boys were confirmed by the Assistant-Bishop. A large number of the children attend St. Mary's, the Rev. Dr. C. C. Adams, rector, who kindly gives them the use of the church as occasion may require. All the children attend the public school opposite the Sheltering Arms, and this mixing with the outside world is conceived to be of great advantage. According to the report, a new building is needed where the children of all the cottages may assemble for lectures or other instruction. The monthly paper, now in its 19th year, has a circulation of 8,800 copies. The Ladies' Association has for many years done good work in helping carry on the institution, the receipts last year amounted to \$1,630.98.

At Mt. Minturn is to be erected a cottage costing about \$3,000, the money for this purpose having been placed in the hands of the executive committee. It will accommodate 30 or 40 children and is intended as a summer house where each of the Sheltering Arms' families may spend a week or ten days in woods and the open country.

The trustees make grateful acknowledgments of the gifts which come to the institution from far and wide, from Maine to California and even from across the sea. The graduates of the Sheltering Arms are followed up by correspondence and other ways and, as a token of gratitude, have undertaken to support a bed known as "our own bed," for which forty have already paid \$1 each. This shows a feeling of gratitude that is most encouraging.

The Sheltering Arms, it may be added, was founded in 1864, and is one of the most admirable institutions for children in New York. Its president is the Rev. Dr. Thomas M. Peters, rector of St. Michael's.

KENTUCKY

LOUISVILLE.—The chancel of St. John's has been lengthened twelve feet by extending the church that distance, giving a chancel eighteen feet square. A vestry-room 13x19 ft., and an organ chamber 8x18 have also been erected. The work is not completed, but the walls are up, and soon the parish will possess one of the most beautiful churches in the diocese. It is also intended to build a cloister connecting the Sunday school room with the church.

Grace church after being thoroughly repaired and refitted, was reopened for divine service the fifth Sunday after Easter. A new roof has been put on, and the front rebuilt; the seats have been stained a dark hue and varnished, the church and chancel have been newly carpeted, and the walls cleaned and tinted. The chancel, however, shows the greatest changes. The new altar of solid oak is ten feet in length. The table is supported by columns, showing in front five open Gothic arches. The retable forms three steps, from the centre of which rises the tabernacle, with gilded door, surmounted by a brass cross. Upon each ledge of the retable stands a candle-stick and at the ends of the altar are two seven-branched ones, in addition to the two Eucharistic lights; back of all hangs a crimson dosel. The choir seats are also of oak, and in the arches on either side of the chancel arch are hung crimson portieres corresponding with the dosel, making a very appropriate framing to the brilliant picture which the chancel presents during divine service.

The chapel, rectory, vestry and choir-rooms having also been thoroughly overhauled, the parish has now one of the most complete properties in the diocese. The many improvements in the material affairs seem but the outward evidence of renewed spiritual life, as the church is well filled at all services, and the Sunday school is growing. Indeed the parish never was in a more prosperous condition, and never had a brighter prospect.

ALBANY

Convocation of the Susquehanna was held in St. Peter's parish, Hobart, June 29 and 30. On the evening of the 29th addresses were made by the Rev. T. A. Snyder, of Gilbertsville, on Diocesan Missions, the Rev. R. W. Rhames, of Morris, on Woman's Work, the Rev. Archdeacon Hobbie, of Walton, on Auxiliary Societies.

Wednesday A. M., at the Celebration,

the convocation sermon was by the Rev. R. W. Rhames. At the business meeting the Rev. Reeve Hobbie was re-elected archdeacon, and the Rev. T. A. Snyder, secretary and treasurer. A missionary service with addresses was also held in Grace chapel, Stamford. In the parish church in the evening addresses were made by the Rev. Messrs. Paige, of Sharon Springs, Duroe, of Oneonta, Rhames, of Morris, and Archdeacon Hobbie, concerning foreign and domestic missions and the Diocesan Cathedral League. The clergy and lay delegates were entertained by the ladies of the parish at the popular boarding house of C. K. Bosh, adjoining the rectory. The convocation was of unusual interest both to the people and the clergy, the most remarkable incident was that the clergy remained through all the services, some having driven over fifty miles to attend.

CENTRAL NEW YORK

MANLIUS.—Commencement at St. John's Military School occurred Thursday, June 17. A special train from Syracuse brought many friends to attend service in the beautiful little chapel. Morning prayer was said by the head master, the Rev. John W. Craig, the boys joining heartily in the responses and in the musical portions of the service. The *Te Deum* and *Jubilate* were Smart's in G.

After a bountiful luncheon the afternoon exercises took place in the spacious gymnasium. The programme consisted of a Latin oration "*In laudem disciplinae militaris*" by Cadet McLeod; an English oration, "Ideas of Life Gathered at School" by Cadet Perry and an address by the Rev. William R. Huntington, D.D. of Grace Church, New York, after which followed the reading of the rank list and awarding of prizes. The Greek and Latin prizes awoke special interest from the association connected with them. The Greek prize was a wreath of olive leaves from Athens, and the Latin prize a similar wreath formed of laurel leaves gathered near the grave of Virgil. Both prizes were won by Robert W. Bowman, who also stood at the head of the school for the year, and thus gained the honor of having his name cut on the beautiful marble tablet which adorns the wall of the school-room and contains the name of the head boy for each year.

After the presentation of diplomas to the graduates, Sayre McLeod and Harry T. Perry, Mr. Craig, in the name of the cadets, presented the retiring Captain McLeod with a handsome sword, as a token of the respect and affection in which he was held by the whole school. Then followed a review and dress parade on the lawn in which the cadets acquitted themselves with their usual skill. *Retreat* closed the programme for the day, the cadets standing in line on the terrace while the flag was slowly lowered and the band played "Home, Sweet Home."

WISCONSIN

MADISON.—One of the most interesting features of the celebration on Sunday, July 4, was the service at Grace church in the morning at 10:30. The church was elaborately decorated for the occasion and presented a truly patriotic appearance. The sight as one entered was a most inspiring one. The stars and stripes, with red, white and blue bunting and banners, were to be seen everywhere. The chancel was profusely and tastefully decorated with the national colors, while here and there were beautiful bouquets of fragrant flowers. The altar itself sustained several small flags, while a great flag

dropped gracefully across the front of the pipe organ. The church was filled to the doors with an interested congregation. The Rev. Fayette Durlin conducted the services, and was assisted by the Rev. John B. Pratt. There was an extensive musical service, in which an orchestra aided the choir.

Mr. Durlin's discourse was on the subject of Church and State, and it was a thoughtful production. It followed the reading of the Declaration of Independence by the Hon. J. C. Gregory. The services throughout were very interesting and appropriate, and were highly appreciated by all who attended. Many members of the Governor's guard of Madison, as well as of Company B. of the Illinois National guard, of Chicago, were present in uniform.

MARYLAND

The parish of the Epiphany, Forestville, now embraces 500 souls, in one way or another, connected with the Church.

PRINCE FREDERICK.—A bell has been given to the rector, wardens and vestry of the parish of Christ church, by a lady, in memory of the late Jno. C. Barker, M. D., a gentleman largely identified with the work of the parish.

WASHINGTON.—Among many excellent works for the Church in this city, may be mentioned that of the Rev. Irving McElroy in South Washington and in the hospital of the Freedmen. In the former field, he has charge of the chief missionary work of the whole city. At the chapel have been baptized by him several hundred, and in his hospital work as many more adults and infants, and from these, hundreds more confirmed. The aspect of the southern part of the city has changed, and now it is really safe for a man or woman to be out there after nightfall, as the police can and do testify.

The parish in whose limits much of this work has been done was organized by Dr. French, in 1841. Then there were but three of our churches here. A church was begun in 1843 and occupied in 1844. In 1856, the Rev. Dr. C. H. Hall became rector; in 1869, the Rev. Dr. Starkey; in 1873, Dr. W. F. Watkins; in 1876, Dr. Paret; and in 1885, the present incumbent. In 1879, the great missionary spirit of this parish was developed under Dr. Paret and Mr. Meade; and in 1883 under Mr. McElroy. Messrs. Davis, Baldwin, Hutchinson, and many others have actively co-operated, both with means and personal service. Nearly 700 men attend the men's meetings. The beneficiary society greatly helps the cause, and a neat brick chapel and mission-house has been built and paid for.

The missionary boxes sent out by the parish of St. Paul's by the General Guild have, the year past, amounted in value, to more than \$300; by the children's guild, to \$200 more. Not a cent of this has been raised by the excitement of fairs, festivals or sales. To the Communion alms of \$277 have been added miscellaneous gifts, thus placing at the disposal and discretion of the rector, \$2,726. Monthly offerings average in the neighborhood of \$300, the summer months excepted—a trying season to a free church. Besides 85 sermons, the rector has delivered a series of 11 "instructions," and 18 "readings."

OHIO

TOLEDO.—The Rev. C. H. DeGarmo, of St. John's, is still in Europe. His people keep up lay services conducted by Mr. W. Hodge. The Rev. C. T. Stout, of Calvary church, is now at

work again after a few weeks' illness. The Rev. E. R. Atwill, D. D., of Trinity, is off for a brief vacation.

In Grace church, July 4, by the Bishop's permission, was held the excellent patriotic service (leaflet) authorized for July 4, 1876. Its admirable appropriateness impressed all and suggested the thought that its annual and general, if modified, use would be very desirable.

CLEVELAND.—At Trinity and Grace churches three services in the interests of Church work among deaf mutes were held on Sunday, June 27, by the respective rectors, assisted by Dr. Gallaudet and the Rev. A. W. Mann.

MINNESOTA.

The following letter of acceptance has been received from the Rev. M. N. Gilbert, the Bishop-elect:

ST. PAUL, July 8.

REV. T. B. WELLS, D. D., Chairman: Rev. and Dear Brother.—I am in receipt of your communication informing me of my election to the office of Assistant Bishop of the diocese of Minnesota. I have delayed my reply thereto, in order that I might give the matter my earnest, conscientious and prayerful consideration.

I now write you my acceptance of the office subject to the approval of the General Convention. I could have wished that the choice of the diocese had fallen upon one of wider experience and more approved worth, but coming to me, as it does, with so much unanimity of sentiment, I can only believe it is the call of God, and that He will overrule any mistakes to His glory and give me such wisdom and understanding as will enable me to so watch over His flock entrusted to my care, that it may suffer no injury at my hands. It will be a source of lasting satisfaction to me to lighten the labors and stay up the hands of our venerable and beloved Diocesan to whose side you have called me.

I ask of my brethren of the clergy and laity of this diocese, what I know they will gladly give me, their sympathy, their co-operation and their unceasing prayers.

Praying that our future labors together may advance always the prosperity of our beloved Church, I am, very truly and faithfully yours,

MAHLON NORRIS GILBERT.

ST. PAUL.—On Monday evening the 5th, the vestry meeting of Christ church was held and its business transacted. The resignation of the Rev. Sydney G. Jeffords, who for the past year has been assistant minister to the Rev. M. N. Gilbert, D. D., Bishop-elect, was read. The vestry unanimously asked Mr. Jeffords to withdraw his resignation as the missionary work of the church demands his continued labor. The church at Merriam Park is being built, and will be ready for divine service by the 1st of October next and is one of the most promising fields of work in Minnesota. White Bear Lake is a place of prominent summer resort, and has a neat and complete church. These two with the chapel on Randolph St. in a growing part of St. Paul, have been under the care of the Rev. Mr. Jeffords.

KENYON.—The vestry of the free church of the Ascension have passed plans to build a rectory at a cost of \$1,050 and begin the work at once.

CONNECTICUT.

BRIDGEPORT.—A very pleasing feature has been added to the interior of St. John's church in the form of an eagle lectern, the gift of one of the parishioners—Mrs. W. D. Bishop. It is of heavy

polished brass and presents a very effective contrast with the surrounding wood-work. The eagle is represented poised with out-spread wings upon a ball which forms the cap or top of the shaft. It stands upon a base of polished brass and oak. Engraved below the bird is the inscription: "In memoriam Russell Tomlinson and Maria M. his wife, Easter, 1886." The whole work is effective and creditable alike to those who selected the design and to the manufacturers, Messrs. Cox Sons, Buckley & Co.

The church has also been presented with handsome sets of hangings, altar cloths, antependia etc., some of which are the work of ladies connected with the church, the rest being supplied by the above-mentioned firm.

INDIANA.

The journal of the 49th annual convention gives the following summary of statistics: Clergy, 37; candidates for Holy Orders, 1; lay readers licensed, 31; churches consecrated, 4; corner stones laid, 4; rectors instituted, 3; parishes, 41; organized missions, 9; churches and chapels, 50; Baptisms—adult, 184, infant, 502, total, 686; Marriages, 174; burials, 223; Confirmations, 477; communicants, 4,812; Sunday School teachers, 341, Sunday School scholars, 3,074; value of property—churches, \$466,400, rectories, \$76,050, total, \$542,450; grand total of offerings, \$228,782.23.

June 2, the Bishop accompanied by Drs. Bradley and Jenckes, visited Greencastle and laid the corner-stone of St. John's church, a stone structure to be erected at a cost of \$3,000 and to seat 150 persons. The missionary here is the Rev. R. C. Talbot. The corner-stone was laid at 2:30, Drs. Bradley and Jenckes making addresses. Greencastle is a county-seat, with a population of 5,000 and seat of a Methodist university, counting 700 students. The church will be completed in the autumn. This parish was the first one organized by the Bishop after coming to the diocese. It has about 30 communicants. \$450 have been promised this enterprise by the Diocesan Church Building fund and \$250 more will be needed from this source before it is completed.

On the first Sunday in June the Bishop visited Grace church, Indianapolis and confirmed a class of five, making 30 for the conventional year. Trinity Sunday and the two days preceding, the Bishop spent in a visitation to the Howe Grammar School. This school, the Rev. C. N. Spalding, rector, is doing an excellent work. It has had 15 boys the past year, its full capacity. In expectation of further growth, the Bishop contracted for an additional enlargement (requiring \$2,000) to accommodate 30 boys. The Bishop has also made arrangements for opening the Indianapolis Institute for Young Ladies in a building adjoining Grace church, erected by his predecessor, Bishop Talbot. He has secured the services of Mr. and Mrs. James Lyon, of New York, experienced educators, to take charge of this work. The school is to be opened Sept. 15.

On Friday evening, June 25, at St. Paul's, Richmond, the Bishop confirmed six persons. This church has been newly carpeted by the ladies of the parish.

On St. John Baptist's day, June 24, the Bishop consecrated the church of St. John Baptist, at Rockville, the ninth church consecrated by him since coming to the diocese. The first service of the Church was held here Dec. 26, 1883. The corner-stone of the beautiful

church was laid June 24, last year, and the little band of ten communicants deserve great credit for the devotion and perseverance which has crowned their labors with success. The Bishop was aided in the services by the Rev. Dr. Pettis, of La Fayette, who preached on Monday and Tuesday evenings, the Rev. H. Thompson on Wednesday, the Rev. Dr. Bradley the consecration sermon, the Rev. Mr. Dresser Thursday afternoon and the Rev. Mr. Luson, of Frankfort, Thursday evening. The Bishop baptized one adult and two infants, and confirmed one person. The church is of wood, it has stone walks from street to porch and vestry room doors, with solid stone steps. The ladies have carpeted it and purchased organ and lamps. Altogether the church is very neat and commodious. It has cost \$2,500, \$600 of which is from the Diocesan Church Building fund.

The Bishop's summary of work for three years is as follows: Churches consecrated, 8; Confirmations last year, 176, three years, 1,149; ordinations—priests, 3, deacons, 3; Baptisms by himself—adults, 22, infants, 109, total, 131; sermons, 483; addresses, 325; institution of rectors, 7; corner-stones laid, 6; lay readers licensed, 31; celebrated Holy Communion, 191 times; Sunday Schools catechised, 141 times; rectories secured, 5.

On Whitsun Day afternoon a united meeting of all the Church Sunday Schools of Indianapolis was held at 3 o'clock in St. Paul's church, under the auspices of the Sunday School Institute. Seven schools were represented, filling the church. After a joyful choral service, addresses were made by Dr. Jenckes, Dr. Bradley, Mr. G. W. Cobb and the Bishop. In the evening at Christ church, a united missionary meeting of all the congregations was held in behalf of the Enrollment Fund. Addresses were made by the Bishop and clergy. A thorough canvass of the diocese is to be made in behalf of this fund.

At the combined service held in Christ church, Indianapolis, on Monday evening, June 28, the Rev. A. W. Mann baptized a child of deaf-mute parents. Dr. Gallaudet spoke of the work. Dr. Bradley, the rector, was present and made a touching address which was interpreted to the mutes.

WESTERN NEW YORK.

AVON.—On Sunday, June 27, the rector, Rev. H. F. Darnell, D. D., delivered his third anniversary sermon in Zion church. He expressed his thankfulness for the growing prosperity of the parish, and besought his hearers to continue their efforts for the Church's efficiency and growth. On Monday, June 28, Bishop Coxé held a Confirmation at 7 p. m., when seven candidates were presented, one male and six females. The Bishop's address was most earnest and affectionate, and was listened to with the deepest attention by the large congregation present. The chancel and font were dressed with white lilies, the female candidates were also arrayed in pure white, and the service throughout was most impressive.

VIRGINIA.

The sum of \$2000 has been given the Bishop Payne Divinity School of Petersburg, by Mr. D. K. Stewart of Richmond; \$25 has been sent from another source. Other gifts have also been received.

Dr. Packard's semi-centennial was recently celebrated at the Theological Seminary. For fifty years has this valuable priest walked about Zion and told the

towers thereof. Introduced, at the late occasion in his honor, by Bishop Whittle and the Rev. Dr. K. Nelson, and received by the large concourse standing, he made, after addresses of welcome and congratulation by Drs. Grammar, Smith, Kinsolving, and Bishop Dudley, one of his happiest replies, lasting nearly an hour and full of the reminiscences which naturally flooded the mind of one who, since 1836, has held the post of professor in this large and influential seminary.

IDAHO.

To the people of Idaho the Bishop sends the following pastoral:

BOISE CITY, IDAHO, JULY 8, 1886.

DEAR FRIENDS:—I had published my usual list of appointments among you for this year, and entered upon the pleasant duty of meeting them, when notice came to me that on May 26, I was elected by the clergy and laity of the diocese of Missouri to be their bishop. This election pressed upon me a question which it has given me grave anxiety to decide. On the one hand, the diocese of Missouri had now repeated a call which it first made to me eighteen years ago. And it is a large, populous and important field, where much hard work is needed to be done in planting and nurturing the church. On the other hand, I thought and said, "How can I leave the mountain people whom I know well, and who have been ever kind, and who have grown up into the Church around me?"

So was I torn, in heart and mind, by conflicting considerations. But I could not see the way clear to decide to do as I wanted and stay. And on June 16 I wrote to the standing committee of Missouri, that in case the canonical consents of the bishops and standing committees of the United States are forthcoming I accept the bishopric of Missouri, and will be ready to take charge of the diocese as soon as the change can be well made.

Therefore, with a heart full of regret, I am obliged to cancel many of my appointments in your territory. Probably by September 1st, I ought to assume my new charge.

I can only venture to promise to fulfill the following appointments: Boise City, Sunday, July 11th; Bellevue, Tuesday, July 13th; Hailey, Sunday, July 18th; Ketchum, Sunday, July 25th; Lewiston, Sunday, August 1st. All the others of my preceding list are withdrawn.

Dear friends, forgive me my seeming lack of fidelity. My heart does not go away from you. My loving and grateful memories of all your kindness of the years that are past are deep and lasting. I am sad that I have not done more for the Master among you.

Stand steady, I entreat you, to the principles which I have tried to preach to you for these nineteen years of our happy intercourse. It is keen sorrow for me to say good bye. God guide and bless you all!

Faithfully and affectionately yours,
DAN'L S. TUTTLE,
Bishop of Utah and Idaho.

SOUTH CAROLINA.

We gather the following items from the journal of the 96th annual convention: clergy canonically resident, 48; candidates for Holy Orders, 5; ordained, 3; number confirmed, 383; parishes and churches in union with the convention, 53; families reported, 2,504; individuals not included, 883; whole number of souls, 9,588; Baptisms, white, infants, 376, adults, 32—colored, infants, 96, adults, 14, total of Baptisms, infants, 472, adults, 46—518; confirmed, white, 371, colored, 53—424; Marriages, 131; burials, 306; total of communicants, white, 4,391, colored, 751—5,142; Sunday School teachers, 325, pupils, 2,599; grand total offerings, \$80,839.30.

MISSOURI.

KANSAS CITY.—At the combined service in Grace church, June 30, the Rev. Mr. Mann baptized a deaf-mute couple.

EASTON.

From June 25 to June 30, the Bishop of West Virginia gave his time to this diocese. At Denton he confirmed in St. Mary's, five; for St. Stephen's, ten; and at Hillsboro, twelve; also other classes, in different parts of the diocese. The new church of the Rev. Dr. Barber, Cambridge, is almost ready for occupancy, and is highly spoken of for beauty and Churchliness of appearance.

SPRINGFIELD.

CHESTER.—At St. Mark's church on the feast of St. Mark, the Rev. Fr. Hall, rector, unveiled a beautiful memorial window with appropriate service, to the memory of Rev. Fr. Wm. Mitchell, M. D., founder and for twenty-four years rector of the church. The window was made by Wells & Co., of Chicago, and was presented by the children, grand-children, and great-grand-children of the faithful priest now at rest in Paradise.

DELAWARE.

Mr. Edward Henry Eckel, B. A., who was recently graduated at Delaware College as salutatorian of the class of '86, has been admitted as a candidate for priest's orders in the diocese of Delaware. Mr. Eckel has been prominent as a Churchman in Wilmington for some years and is well known throughout the State. He has also attracted some notice as a writer in prose and verse. Mr. Eckel has been appointed lay reader in charge of Calvary church, Brandywine Hundred (of which the Rev. P. B. Lightner is rector), but will enter upon his theological studies at the General Theological Seminary, New York, in September.

IOWA.

The second enlargement of St. Katharine's Hall has been commenced, and it is expected that accommodations will be provided for sixty house pupils. The past year has been a profitable one to all and the closing exercises were largely attended by friends of the school. Carrie Thistle Davis of Keokuk received the Bishop's prize for steady improvement and constant attention to work. Grace Lomax of Fort Worth, Texas, was awarded the principal's prize for conscientious observance of all school requirements; and Mary Ella Dow of Davenport, a prize for regularity in attendance and faithful discharge of school duties. Florence Virginia Tracy, of Burlington, received a prize from the faculty for general improvement.

Since convention Bishop Perry has visited the following places in the diocese: On Ascension Day he celebrated Holy Communion and preached at Grace church, Cedar Rapids, and in the afternoon addressed the Knights of Apollo Commandery on "Christian Knighthood." On Tuesday, June 8, he confirmed a class of nine at Oskaloosa presented by the Rector, the Rev. Allen Judd. On Whitsun Day in St. John's, Dubuque, eight were confirmed, and on the next day one in St. Paul's, Bellevue.

The Bishop at present is at Windsor, Nova Scotia, where he was invited to attend the Commencement of King's College. This institution was founded by the first English colonial bishop, Dr. Chas. Inglis, at one time connected with Trinity church, New York.

The following improvements are in contemplation: Christ church, Burlington, has funds in hand for the erection of a new chapel; Trinity parish, Emmetsburg, will build a rectory this summer; Grace church parish, Cedar Rapids, has prepared plans for a new church building. The congregation of the Good Shepherd, Des Moines, has

been offered a lot for a rectory if the parish will build this fall.

Dean Hale, Davenport, has been presented with a stone taken from the "Statesman's Corner" of Westminster Abbey. It is to become a part of Grace cathedral as a memorial of the identity of mother and daughter Churches.

At the recent Masonic Grand Lodge held in Des Moines, the Rev. F. J. Myrard, of Decorah opened the convention with prayer; Bishop Perry was appointed Grand Chaplain for the State of Iowa for the year ending June 1887.

The Rev. H. E. S. Somerville, of Maquoketa, has begun holding services at Oxford Junction. The Rev. W. P. Law has started a new mission at Chesterfield. The rector of St. James, Oskaloosa, has been obliged to give up the mission at Excelsior for the present. The people are anxious for services, but there is a limit to the endurance of the human frame.

MAINE.

PORTLAND.—On Sunday, July 4th, historical sermons in commemoration of the centennial of this city were preached in all the churches and meeting houses. At St. Luke's cathedral, the Rev. Canon Sills spoke substantially as follows: The history of St. Luke's parish is a brief one, covering as it does a period of little more than thirty years; but to record it fully reference may well be made to the origin of the Church in Maine and whence it sprang. The first Christian services ever held in Maine were said by clergymen of the Church of England 250 years ago. From the early records, the names of those who thus officiated are well known. Here reference was made to the services of Seymour in 1607, of William Morrell, of Richard Gibson, of Robert Jordan, and to the foundation of the old St. Paul's church, under the Rev. Mr. Wiswell, in 1764.

It was not until 1851, but 35 years ago, that the first movement was made towards the organization of a second parish of the Episcopal Church in this city. On the 19th of April of that year, as the records of St. Luke's assure us, fifteen gentlemen whose names are given, seven of whom now survive, met in Rechabite Hall, where the city building now stands, for the purpose of forming a parish for religious worship according to the doctrines, usages and canons of the Protestant Episcopal Church in the United States, and of the diocese of Maine.

Union Hall was hired for the use of the parish for public worship, and the first rector was Bishop Southgate, who had lately returned from the charge of the church in Constantinople. From this beginning the parish took a strong position in the community, and was frequently commended by Bishop Burgess for its harmony and zeal. The first service was held April 27th, 1851. First Sunday after Easter the number of communicants reported was 20. Sunday school was well organized with six teachers and 31 scholars, and the rector reports to the convention large and attentive congregations, the commodious hall seating nearly 300 persons being tolerably well filled at all services. In 1852 Bishop Southgate resigned, and the parish was at different times under the temporary charge of the Rev. D. R. Goodwin, and the Rev. Benj. H. Paddock, now Bishop of Massachusetts, till in 1854, the Rev. Alex. Burgess accepted the rectorship. In the beginning of that year arrangements were made for the purchase of the lot whereon St. Stephen's church now stands; and for the erection of a stone building of sufficient

size to accommodate 600 persons. The corner-stone of the new church was laid August 7th, 1854, and on Monday, July 10th, 1855, the building was consecrated by Bishop Burgess. The new church quickly gathered round it a large and influential congregation. The funds from pew rents and subscription were much increased by a weekly offertory, which was begun in June, 1855. An organ valued at \$2,400 was presented, and a large contribution was made by the church to the mission work of the diocese, showing that the new parish was willing to discharge its functions towards the rest of the body. The average annual increase of communicants for the first ten years of the life of the parish was 55. In 1862, a Sunday school was established at Gorham, and that town was frequently visited by the rector for occasional services. The year 1866 was marked to the Church by the death of the saintly Bishop Burgess, and in the same year the city of Portland suffered from the calamity of the great fire. On December 27th, the Rev. Alex Burgess resigned the rectorship, after an occupancy of that position of 12 years. To his efforts and teaching under God were mainly due the strength and spiritual life of the parish which have brought to it such abundant blessings, making its people strong to labor, fervent in charity, and ready for all good works.

At St. Paul's church, the rector, the Rev. Arthur W. Little, said that New England was mostly settled by the Puritans, who were dissenters from the old mother Church; but the first settlers of Maine were Churchmen. First religious services in Maine were held by a priest of the English Church in 1605, at which time George Weymouth set up crosses at various places in token of the Catholic faith of the English Church. The only ministers known in Maine till 1648 were Anglican priests, especially Gibson and Jordan. The Puritan colony of Massachusetts got possession of Maine soon after this, and the feeble Church was stamped out. George Burroughs was the first dissenting minister in Portland, in 1676, a sincere man, shamefully put to death for witchcraft in 1692. "Father" Smith was the first settled Puritan pastor, 1727 to 1795. Puritanism was now supreme, until 1764, when 41 persons organized as a Church parish. At the same time Mr. John Wiswell, a Harvard graduate, pastor of the Puritan Society of New Casco, was providentially converted to the Church, and chosen rector as soon as he should obtain lawful ordination. Then followed the long, perilous voyage to England, where Mr. Wiswell received Holy Orders at the hands of the Bishop of London. Returning in five months, as a priest of the Church, he found that his devoted little flock had built a substantial church, which was soon dedicated in loving memory of St. Paul. This was the mother church of Portland. Within a year it had 70 families—many of the leading families of the town. The church was most prosperous till the Revolution. The Rev. Mr. Wiswell at his ordination had been required to take an oath of allegiance to the king, and so when the war broke out was a Tory, and was obliged to flee to England. The same year Portland was bombarded by the British, and old St. Paul's was burned and the Church people scattered; but in 1785 the feeble flock resolved to build, the few Churchmen left subscribing ten pounds apiece. The new church was consecrated July 15, 1787, being a two-story wooden building on

Middle street. It was used till 1813, when an elegant church of brick was built on School St. When the Rev. Dr. Tenbroek assumed the rectorship in 1819 there were but twelve communicants of the Church in Portland! Now in the three parishes of the city there are nearly 1,000 communicants—a growth ten times as rapid as that of the population.

In 1839 the old St. Paul's ceased to exist as a corporation, and the parish was reorganized under the title of St. Stephen's. Another parish was formed in 1851, called St. Luke's. St. Stephen's was destroyed in the great fire. A majority of the parish, taking all the property, the insurance money and some \$9,000 collected for rebuilding, moved up town and bought the beautiful stone church of St. Luke's, which parish had now become the Bishop's church, and was about to build the cathedral of the diocese.

The impoverished Church population of the East End thus left destitute of Church privileges determined to revive the name and work of "Old St. Paul's." The parish was organized June 4, 1868. The corner-stone was laid November 5, bearing the dates of 1764 and 1868. First service in the picturesque stone church, corner of Congress and Locust streets, was on July 23, 1869. The list of rectors is as follows: The Rev. N. W. T. Root, June 4, 1868 to December 1872; the Rev. David Pise, D.D., December 1873 to April 1875; the Rev. F. S. Sill, May 1876 to May 1878; the Rev. Chas. Jno. Ketchum, April 14, 1879, to April 17, 1881; the Rev. Arthur W. Little, June 12, 1881, (still rector.)

The statistics of St. Paul's from June 1868 to June 1886, are: Baptisms, 382; Marriages, 120; Confirmations, 258; burials, 190. Mr. Little spoke more in detail of the work since his coming here five years ago. The number of communicants had increased from 100 to 260. He had baptized 180 and presented for Confirmation, 134; had delivered 520 sermons and lectures, and over 150 catechisms.

The parish was never more united and prosperous, and with the blessing of God has a bright future before it.

THE OLD CATHOLIC WORK IN AMERICA.

A LETTER FROM FATHER VILATTE.

The Old Catholic Mission of Little Sturgeon, Door County, Wis., has with its recently opened, yet not quite finished, new presbytery and the just finished foundation for the new church, entered upon that critical stage where a delay would be infinitely dangerous. Yet have we been compelled to interrupt the labors for want of means. May we, then, be allowed through the columns of this most valuable paper, to state our case to our personal friends, and all sympathizers with Catholic reform.

It is now almost a year that this mission commenced to prosper under the beneficial shadow of the great Episcopal Church of America. With hearty thanks to God and His worthy Christians I say it, that but by the co-operation of the seminary at Nashotah, and of Christ church in Green Bay, I have been enabled to give the work a start; and continue it ever since by the generosity of many others, of whom I cannot give a complete list here. All the while we have been, and are even now, exposed to the attacks of the Roman Church, the persecution making itself felt violently in the hearts of our families, and anathemas being fulminated against us *en masse*. I have read in the Easter editions of

this most dear journal, the details about the celebration of that great festival in your Church. You speak but of joy, of happiness, of success and of triumph. But with us the joy was marred with tears and sorrow of our souls. It was not the face of the priest shining with holy ecstasy as he ascends the Easter altar; it was not songs of Alleluja which rung in our ears, but there was the cunning face of a Jesuit, sitting on the chair to curse us, it was the Roman thunderbolts which were discharged near us, as a tempest over our heads. But none of ours has fallen.

Thanks to God this work is commenced, and will I trust, be perpetuated under the high protection of all the bishops of the Church. It is not only in the diocese of Fond du Lac, where there are found Frenchmen, Germans, Belgians, etc., who, having received Baptism in the Roman Church, are striving for freedom from the papal yoke; but, while desirous to remain Catholic Christians at heart, how few know how and where to find in its purity and integrity the faith once delivered to the saints. Such is the case in every diocese under jurisdiction of the American Catholic Church.

Since the separation of our congregation from the Roman Church, that is to say, since one year, we are excluded from and forbidden our churches, wherefore the furnishing of a new place for divine service, together with the vestments required for the decency of the cult, was a paramount necessity. Anathematized by Rome we were forbidden to tread upon holy ground, and our dead had to seek another resting place; and there are hundred other things, which cannot be explained. Those \$1200 which were given through Christian charity, have served to construct, organize and support our new mission. To-day, thanks to Mrs. Waterbury, of Brooklyn, we possess a piece of land on which our cemetery is opened, and our clergy house half built and our church commenced. But that sum, you may easily see is insufficient, is exhausted, we cannot finish our works, they are now interrupted, and a longer delay would cause the degradation and loss of the half-finished work. Our humiliations *vis-a-vis* our enemies are great enough, so that we may confidently expect prompt help. Our honor is in question and also your prestige, and besides, our entire success for the future. Now \$500 are comparatively nothing, a mere trifle for the Church, and it is just all we need to have the happiness of adoring God Almighty in our own temple, to render to Him a worship worthy of His infinite mercy and loving kindness, to encourage the weak, to double the forces of the strong, and to put an end to the sarcasm of our enemies.

May heaven touch the hearts in favor of our Catholic reform, and grant to us the morsels from the table of the rich.

WHEN Bishop Huntington, of Central New York, went to reside in Syracuse, the great Methodist University was fairly under way. Soon after his arrival the bishop erected a small frame chapel at the foot of the hill on which the university stands. When Bishop Peck, the Methodist bishop, came to Syracuse, Judge Comstock invited the two bishops to dine. Bishop Peck, addressing Bishop Huntington, said:

"Bishop, why did you build that little chapel at the foot of the hill? Did you expect to catch our young men as they go up to the university?"

"No," replied the Bishop, "we hope to catch them when they come down."

HE ONLY.

BY B. M. B.

The only fear should be of sin.
The only life is that in heaven,
The only hope for aye hath been
That we may be forgiven.

The only end is not the grave,
The only bed not 'neath the sod;
Christ only He who came to save,
He only taught the love of God.

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.]

WHAT DOES HISTORY TEACH? By John Stuart Blackie. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp 123. Price, 75 cents.

Of the two lectures in this little book, the first, which treats of the State, is sound in its argument and very instructive, but the second, upon the Church, is exceedingly unsatisfactory. The author could have given us something less superficial.

RIGHT LIFE: or, Candid Talks on Vital Themes. By Joseph A. Seiss, D. D. Philadelphia: J. B. Lippincott Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

These lectures upon the chief points and principles of Christian belief as against current infidelity are characterized by a tone of serious conviction which must have some good effects upon their readers. The author's arguments are pointed, and his shafts directly aimed. He hits the mark.

THE LABOR PROBLEM. Plain Questions and Practical Answers. Edited by William E. Barns. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price \$1.

This is a republication of articles which appeared originally in the columns of *The Age of Steel*, St. Louis. It contains a symposium on various phases of the labor question. It will take its place in the literature of this question, and well deserves careful reading. The chapter on "Profit Sharing," is full of information, and pleads powerfully for that solution of the question of the day.

THE AMERICAN SALMON FISHERMAN, by Henry P. Wells. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price \$1.

Mr. Wells is the author of the charming book "Fly Rods and Fly Tackle." His work on Salmon Fishing is equally interesting, and will be eagerly read by lovers of the art. If one cannot take a vacation, the next best thing is to read this book. The description of the capture of a giant fish gives one that indescribable thrill which follows after a "rise," when the rod sways and the reel screams.

THE LATE MRS. NULL. By Frank R. Stockton. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886.

A novel by the author of "Rudder Grange" is sure of a host of readers who will take up the book with the expectation of being as much amused as they were with the drollness of the inimitable "Pomona." Well, it is always safe not to expect too much. Yet "The Late Mrs. Null" is clever and amusing in its own very original way. It is not absorbingly interesting; and yet the one reader whom we know most about turned over to the last page to see *who* married *whom*. The plot is an absurd one; the characters do the most extraordinary things in a bewilderingly every-day manner. One of the heroes, a Mr. Croft, is so essentially introspective that we are almost inclined to think that the author meant the story to be a satire on the analytical novel of the day.

REPRESENTATIVE POEMS OF LIVING POETS AMERICAN AND ENGLISH. Selected by the poets themselves, with an Introduction by George Parsons Lathrop. New York: Cassell & Co.; Chicago: Brentano Brothers. 1886. Price \$5.00.

It was surely a happy thought of the compiler of this volume, to let the

poets do their own selecting. It is, as it were, a picnic on Parnassus where each contributes for the general delectation, a well-packed hamper of the best each pantry affords. Here alas! our comparison quite breaks down; for none of the complacent cooks are ready and willing to furnish a recipe, when a guest exclaims, over some dainty dish, "How perfectly delicious! How *did* you make it!"

A STROLL WITH KEATS. Illustrated, by Frances Clifford Brown. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

"Here lies one whose name was written in water," was the epithet that Keats proposed for himself in the bitterness of disappointed hopes of winning fame. Not in water is it written in this beautiful volume, which itself is not of ephemeral value; if, as Keats himself tells us, a thing of beauty is a joy forever, Keats is indeed not forgotten; and the poet himself might have been pleased with this tribute in which the artist in happy accord with the singer, sketches with his pencil the scenes of Keats' exquisite word-paintings.

THE TRINITY OF EVIL. By Rev. Canon Wilberforce, M. A. New York: James Pott & Co.

This is a reprint in book form of a series of articles contributed originally to *The Christian Commonwealth*, an English newspaper. The "Trinity"—an unhappy use of a term—consists of the three-fold evils—Infidelity, Impurity, and Intemperance. The book's aim is to call emphatic attention to the magnitude of these evils, considered separately and together, in relation to the actual practice of our modern world—the Christian duty of opposition being suggestively developed. Canon Wilberforce has written plainly and pointedly, and his words deserve to be well weighed by the leaders of modern Christian thought and action. The clear pointing out of the relation of infidelity to immorality is, in our judgment, the most timely and important part of the book. We are all too easily inclined to philosophize in the air, and it is refreshing to come across so noteworthy a contribution as this to the much needed philosophy of the practical.

ASPIRATIONS. By Helen Hays. New York [1886]: Thomas Whittaker. Cloth. Pp. 331. Price, \$1.25.

This is our first introduction to Helen Hays as a novelist, and further we may say that this is the first novel Mr. Whittaker's house has yet published. The author has attracted our interest in other fields before, but we little dreamt what gifts she would develop in her first essay at a novel. Her freshness, simplicity and skill are remarkable. Persuaded ourselves, that the book, as a novel, was one of singular interest and merit every way, we put it to the test of being read aloud to a society of young people from 14 to 25 years of age, who meet weekly for work and readings. No other book to which they have listened in three years past held their attention so absorbedly as this. That is enough to say for Helen Hays in the beginning of her career as novelist. Mr. Whittaker has done well by her as a publisher; the book is in handsome form.

BOLINGBROKE: a Historical Study, and VOLTAIRE IN ENGLAND, by John Churton Collins. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price \$1.

The author has rendered a valuable service in republishing these essays from *The Quarterly Review* and *Cornhill Magazine*. Henry St. John, Viscount Bolingbroke, (1678-1751) filled such a conspicuous place that the history of his times is incomplete without a survey of his life and character. His career was remarkable in vicissitudes, and as strange as that of any hero of

fiction. Brilliant and profligate, a politician and a philosopher, deep in the intrigues of the day, and secluded in the retirement of Dawley, he led two lives. Pope, Voltaire, Swift, Gay, Arbuthnot were his friends and disciples. Pope took his inspiration from his counsels, and Voltaire sat at his feet and owned him master. Bolingbroke was high in the confidence of Queen Anne, and Prime Minister at the time of her death. Suspected of a design to secure the succession of the crown to the pretender, he was received coldly by George I. and soon after fled to France to avoid a threatened impeachment. There he received the seals from James and became the leader of the Jacobite cause. If his counsels had been followed, his prince worthier, his coadjutors true men, the rebellion of 1715 might have placed James upon the throne of his ancestors. The collapse of the Jacobite plans was followed by the dismissal of Bolingbroke, who after a few anxious years was permitted to return to England. The remainder of his career was as remarkable as his preceding history. The essay upon the residence of Voltaire in England is a bit of hitherto unwritten history. These four essays are well written and full of interest to students of history.

We have received the following new music published by the John Church Co., Cincinnati; [Chicago: Root & Sons Music Co.]:

CONCERT POLONAISE. For Violin and Piano. By Chas. Troll.

LITTLE CLAYTON'S WALTZ. For Piano or Cabinet Organ. By M. L. McPhail.

"MARSE, JESUS TOLE ME SO." Song and Chorus. By Lu. B. Cake.

WHICH WAY'S TO GWINE TO GO. Song and Chorus. By Lu. B. Cake.

GOOD COMPANY. Quartette for Male Voices.

IN MEMORY'S KINGDOM. Waltz Ballad for Medium Voices.

KINDERGARTEN DUETS No. 2. PERCY MARCH. By Waldemar Malmene.

PAY THE BOYS AN HONEST DOLLAR. Song and Chorus. By John H. Sargent.

"WHERE IS LITTLE TOM TO-NIGHT?" Song and Chorus. By A. M. Bruner.

SHOW ME THE WAY. Sacred Solo and Quartette. By M. L. McPhail.

MAZURKA MILITAIRE. For Piano. By F. J. Lippitt.

PREMIERE NOCTURNE. Pour Piano par C. A. Preyer.

JESSAMINE WALTZ. For Piano. By Mrs. M. N. Helm.

THE GERMAN. Waltz. For Piano. By Bessie Stone.

FORGET-ME-NOT SCHOTTISCHE. For Piano. By Carl Hoffman.

DREAM-FACES. Quartet for Male Voices. By Hutchinson.

THE SCOTT. Quartet for Male Voices. By Campana.

The Century for July contains the usual installment of the War series and the third paper on "American Country Dwellings." Topics of the day are treated under the heads of "The Labor Question," by a Western manufacturer and "Co-operation" by a New York master printer, etc.

Labor and Capital are One, by Elliott F. Shepherd. This is a wise, calm statement and appeal which will do good. It deserves to be widely read. Copies for free distribution may be obtained by addressing Mr. J. J. Moore, Continental Hotel, Chicago.

The Church Magazine begins its second volume in July. It has won its place in the Church; each number is full of instruction and interest. Not the least attractive feature is its letter from Oxford, presumably by Dr. Coleman.

Art and Decoration, an illustrated monthly, devoted to interior and exterior ornament, has many helpful hints in the July number. [7 Warren St., New York. Price, 25c a copy.]

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

The Living Church.

Chicago, Saturday, July 17, 1886.

SUBSCRIPTION, ONE DOLLAR PER YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrearages.

Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.

Personal checks on country banks will only be received at a discount of ten cents.

Subscribers in England will please note that 68-8d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES, PER AGATE LINE, 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest Circulation of any Church Paper in America.

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

REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

We begin this week the series of articles by Mr. Thomas E. Green, entitled "The Call of the Mother Church." The delay in the publication has been unavoidable owing to Mr. Green's engagements, but we are sure that our readers will excuse it.

It is simply amazing,—the unreasonable expectations and demands of some parents as to what the school shall do for their children. They practically take it to be a mere reformatory,—a sort of morals and manners laundry for the soiled products of the home training. They misgovern the children or leave them ungoverned, until they can do nothing with them, and then turn them over to the school, and fault that bitterly, if it does not accomplish what they themselves neglected or failed to do. They condemn in particular, the corrective severity which is the only cure for the prior evil of home laxity.

"The lady does not live here any more. I don't think she wants it any more." Such is the remark made upon the margin of a bill returned to the publisher of this journal a few days ago. Such cases often are met with in this kind of work. There seems to be a lack of honor and conscience in relation to newspapers, in the case of many people who pass for honest, and who would be very angry if told that they do not pay their debts. Here is a lady in good social standing who owes THE LIVING CHURCH \$1.50, and who does not apparently intend to pay it. She is a member of the Church and a communicant. She has been notified three times of her delinquency, but has made no explanation, has not ordered the paper discontinued, has moved away and allowed it to be sent as before till the postmaster should find it convenient to notify the publisher. We do not speak of this occurrence as having any especial importance or interest, but as an example of the way that many

people treat their small debts, especially their debts to publishers. Whether it is a debt of one dollar or of one hundred, neglect to pay is dishonest, and to continue to receive a paper without paying for it or expecting to, is simply stealing.

SCIENTIFIC QUACKERY.

There are quacks in all professions, in all departments of life and learning. There are medical quacks, social quacks, legislative quacks, religious quacks, and scientific quacks. Novelty, humbug, pretension, seem to have a wonderful fascination for the fallen humanity that began its downward "development" by believing a lie.

There is nothing that our average humanity swallows with greater greed than theories and specifics, and to this morbid appetite the quack is the true caterer.

However quacks may differ in the details of their practice, they all agree in claiming some new discovery by which everything is explained or cured. "The whole march of science," says Dawson, "is strewn with the wrecks of wild hypotheses." Talk of Positive Philosophy, physical or metaphysical! Its record is written all over with negation. Compared to theology its stability is as the drifting sands of the desert to the pyramids.

But every new theory is paraded and "patented;" the specialist prides himself on the mighty march of his intellect, and fancies himself a Colossus bestriding the narrow world! In turn he has his legs knocked from under him by another adventurer, and the universe is made over on another plan.

To be sure, we have made some progress in two thousand years, and thereat we should rejoice. But we ought to have learned some caution, too; and that we have not, we should be ashamed. It argues a desperate depravity, that we are as ready to run after "quacks" as ever, and willing to delegate our thinking to narrow-minded specialists. It took more than fifteen hundred years to ascertain the laws of motion in the solar system, after men began to think and observe systematically; yet within fifty years our "philosophers" have demonstrated the development of mind from mud!

All things considered, the Christian believer has no cause to be disturbed about the alleged disagreements of revelation and science. We have not yet reached infallibility in the interpretation of either, except in the main lines and vital principles upon which our well being of body and soul depend. Outside of these, there is a wide domain of physical and spiritual truth which it should be our delight to study and our privilege to investigate. Of one thing we may find it helpful to

be frequently reminded, and that is, the more naturally our science advances and works out of theory and conjecture into the region of demonstrable truth, the less "reconciliation" with revelation is needed. The first chapter of Genesis comes much nearer to an agreement with the science of this year of grace than it did with that of our grandfathers. Indeed, it may be confidently affirmed that the exact and literal sense of the Mosaic account of creation does not contradict one single demonstrated fact or principle of any of the "ologies." This, in itself, is unanswerable evidence of the supernatural origin of the account. It is, as Dr. Warring calls it, "the miracle of to-day!"

THE PRESENT NEEDS OF MISSIONARY WORK.

Church people have been much interested of late in the so-called Enrollment Plan. This plan had its origin in Philadelphia under circumstances of much enthusiasm and great expectations. It would indeed be a great thing to do, if two hundred thousand Church people would jointly contribute \$1,000,000 to be devoted to the cause of missions. Such a sum to be presented at the General Convention to be held in Chicago might be expected to give great impulse to missionary work and to amount to a new departure all along the line. A million of dollars rarely fails to appeal to the imagination and so great a sum freely given and set apart as an offering to such an excellent work would constitute an event of rare significance.

Meanwhile, the Church at large should bear in mind that present needs are more urgent than anything which appeals to the ideal. Over against the fact of a million of dollars in possibility, is this other fact that between the first of May and the first of September the Missionary Board require over \$173,000 to meet their engagements. This is not a matter of sentiment or fancy or of rose-colored expectations, but of sober reality. The other *may* be had, but this *must* be had; that is, it must be had or else our missionary work will be seriously crippled. The million of dollars or such of it as might be contributed, might be so much money in excess. The smaller sum, on the other hand, is money in defect. That might be devoted to enlarging the work and to such special purposes as occasion called for, but this is required to carry on that work as it is. It has been spoken for and promised in actual appropriations. It is a question of so much money paid to missionaries or a cutting down of their stipends. The latter means, of course, serious anxiety and embarrassment.

Now, as between a work of supererogation and a work of necessity,

the Church's first duty is to do the works of necessity. This is business. The first duty of life is to discharge immediate obligations. After doing that, we may build castles in the air or substantial castles on the ground, but not to the neglect of ordinary claims. To raise a million of dollars as a centennial offering may be the privilege of the Church, but is not necessarily its duty. To meet present obligations is both a privilege and a duty. If the first is of grace, the second is of debt, and the Church can far better afford to be without the credit of the one than to suffer the discredit and mortification of the other.

The question, then, comes to this: Between this and the meeting of the General Convention, will the Church raise the million of dollars and the \$173,000, or will it attempt to raise the one and neglect the other, or will it, at least, make good the second, whatever comes of the first? That the Church will be unlikely to make good the two, except to a limited extent, must be evident from the fact that in past years the largest sum ever contributed in the four months, beginning with May, was \$81,900. In addition to this, and to say nothing of the \$1,000,000, a sum was needed at the first of May, amounting to over \$91,000, and this to make good actual appropriations. That the friends of the Enrollment Plan should not set their hearts on raising \$1,000,000, to the neglect of the immediate obligations of the Board, admits of no question. On the other hand, it admits of no question with most people, probably, that the Church should set itself to meet these present obligations, and then do what is possible in the matter of enrollment.

Last of all, let it be fully comprehended that aside from the \$1,000,000, it will be no easy matter to raise the amount required between May and September. The dioceses and churches at large must resolutely address themselves to the task, and even in that case, individuals must largely come to the rescue.

BRIEF MENTION.

Many are the slips of pen and type, even in the best regulated newspapers. *The Current* recently spoke of a distinguished speaker as "the most talked about of any person," etc.—Marrying a woman for her money, says a philosopher, is very much like setting a rat trap and baiting it with your own finger.—Mr. Ruskin has been stirred up on the subject of the Darwinian theory, by a gift of Herr Paul von Ritt to the University of Jena, for the teaching of evolution. He says the Herr is twice a simpleton, first for his faith in Darwin, and second for his faith in teaching what the

people do not want. Of Darwin's theory, he says: "It is mischievous not only in looking to the past germ instead of the present creature—but looking also in the creature itself—to the growth of the flesh instead of the breath of the Spirit. The loss of mere happiness, in such modes of thought, is incalculable. When I see a girl dance, I thank heaven that made her cheerful as well as graceful, and envy neither the science nor sentiment of my Darwinian friend, who sees in her only a cross between a dodo and a daddy-long-legs."

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

I.—THE ATMOSPHERE THROUGH WHICH IT COMES.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The purpose of this series of papers is to emphasize by all means of argument and appeal a call that comes to every thoughtful mind among the American people; a call that is especially addressed to every professing Christian of whatever antecedents, or preconceived theory of faith or life; a call issuing from before the altar, and beneath the cross of Christ, our Blessed Lord.

Multitudes have bent thought and consecrated energy to the same purpose, and have succeeded, as by a divine inspiration, in awakening interest and producing conviction. Over ground often traversed, these papers shall again pass, reviewing arguments from Holy Scripture, from human history, from current facts and manifest expediency. There shall be in them nothing of originality, save as the often setting of some peerless gem may give a new ray or brilliancy, or flash forth a new vividness of color. But as in our crowded life, each contact with the great masses of humanity, must of necessity touch different minds, these studies are sent forth, with the prayer that some unwatered corners of God's garden may be refreshed by that Truth for whose defense they are purposed.

Written from the standpoint of the Catholic Faith, they address the two extremes of thought upon the problems of religious truth; on the one hand, the sadly increasing number of those, who making shipwreck of faith, deny by virtue of material and rationalistic philosophy, the unity of divinely revealed truth; on the other hand, the great body of those, who in devoted fealty to so-called evangelical religion, deny the visible unity of the Church of God. That there may be in them much of interest to those who by birthright or by choice are numbered with "the fellowship of the Apostles" may be true; but surely those who address such an audience have a right to expect, as the world expects, that they who bear the name of the Church, be ready, out of the inexhaustible mass of proofs already at their hand, to give an answer to everyone that asketh a reason of the hope that is in them."

Briefly interpreted, "the call of the Mother Church," is the summons of Catholic authority, voiced by that which in this land is called, though by an accident, "The Protestant Episcopal Church," requiring of all men acceptance of that faith, recognition of that prerogative, obedience to that supremacy, and compliance with that system,

which, instituted by Jesus Christ, and by Him committed to His Apostles, has continued in an unbroken and historic succession until the present day. The purpose of the present studies shall be to define, upon the authority of Holy Scripture and Catholic tradition, just what was that faith, prerogative, supremacy and system; to trace its historical succession, and to find its warrant in the more immediate arguments of present fact and future expediency. A series of brief addresses delivered to the congregation of the church of St. Andrew, Chicago, on some Friday evenings past, have been the first framing of that which in more extended form shall be here reproduced.

The call of the Mother Church sounds forth to-day upon an atmosphere unique in the history of the world. Never were tendencies so marked, and lines of denominations so distinct as at the present day. Four great parties constitute the world outside of those, who in some branch of Catholic faith are free from the demoralizing tendencies of so-called modern thought. Largest of all is the ever present multitude of those who in the utter indifference of selfish worldliness, or in the paralysis of consciously chosen sin, have no mind for the things of the Spirit. Never, not even in the darkest ages of "mediaeval corruption," so characterized by all seeking a metaphor, as the depth of historic wickedness, was the worldly life so all-absorbing in its spirit. The advance of intelligence, the marvelous inventions of practical science, have so widened and lengthened the possibilities of human industry and so increased the possibilities of accumulation and wealth, as to make days too short, and life too feeble, and all human strength too futile for the accomplishment of that to which intoxicated ambition sets its purpose. The clanking of the world-machine is heard day and night, and on every hand. In the tumult, all that men in their real life prize, suffers, and all but languishes. Arts and letters, the fruitage of the best powers of human life, either die, or are prostituted to this all-absorbing greed of gain. Never since the century of the Renaissance have there been so few, compared with the masses of population, who in this, or in any civilized land, are the slaves of the ring of beauty in thought, form, harmony or color. The world-machine, making gain, is the treading place, to which life tends. The age is herculean in its possibility, but it has only an estimate for present worth. The immortals have gone as the later Greeks bewailed. The Muses—the spirit powers whose influence brought from the inner heart words and creations for eternity, cannot live in such breathless temporizing. The Pegasus whose wings in freed days, beat the upper blue, is harnessed to-day to the world-machine from whose spout must drop the clinking coin. Is it any wonder the mass of men forget, reckon not of religion or of spirit, when the higher things even of earth are forgotten. We have not had an oratorio, an opera, a symphony, a drama, these years save from Wagner, who lonely in his solitude, died complaining like Fichte that no one understood him. The stage, the music hall, the seeker for majestic harmony looks back, and the music, the drama, that we reverence we call classic, betokening an age departed. Music—we have plenty of it but it but amuses us with its gaiety, or makes time for our feet. Poetry—oceans of it, but poets are classic almost. The last generation is going,

almost gone, and where do you find younger brows arched enough to carry a laureate's wreath. Plenty of pre-Raphaelite nudity, or lack-a-daisical sentimentality, but a poet would starve to-day who did not grind at the world-machine. Art—yes, as a business, but no canvasses to hang over altars for centuries to gaze upon: no frescoes to be retouched after a thousand years have dimmed their coloring. Brushes and pigments tied to the wheels of the world-machine, beating canvas to make gain. Art for art's sake, spirit for spirit's sake: a few devotees cherish loyalty; the great world scoffs at anything that cannot coin wealth, and would set art to paint sign-boards for money-lenders. So Carlyle's "living tree, Igrasil," has withered and is dying. So the day when "many shall run to and fro" is far dawned. So religion, art, music, alike parts of the soul-life, are starving, while the giant world-power grows apace. It is true that in that atmosphere life is struggling to-day. The taint of its worldliness is everywhere. The parable of our Lord is a nineteenth century fact. Barns, goods, riches, stores for the present, satisfaction of life. Alas for the world, should the warning come suddenly, "thou fool, this night shall thy soul be required of thee." Soul! Who among the mass of bending toilers remembers, save as its existence is thrust upon him, that he has a soul? To admit it, would be self-accusation. It is safer to forget it, if one can—if not, it is safest in bold unbelief to deny it, and with it all that surrounds it, of faith and hope.

LETTERS TO THE EDITOR.

THE BOOK ANNEXED—MUST IT BE ADOPTED OR REJECTED AS A WHOLE?
To the Editor of The Living Church:

The recent *jeu d'esprit* of Dr. Hopkins (I can call it nothing else) in which he gravely argues that the last General Convention, having adopted "as one legislative act," the resolutions reported by the committee of conference on the "Book Annexed," the next General Convention must accept or reject as a whole, all the several alterations in the Book of Common Prayer proposed for its adoption, seems to have been taken quite *en serieux* in many quarters, and to have produced an effect which, doubtless has caused its brilliant author, many inward smiles. But for these results, which, unless previously counteracted may lead to much waste of time in the discussion of the question involved, when the next General Convention comes to take action on the Book Annexed, I should not deem it necessary to make any reply to his very bright and ingenious article.

As the matter stands however, and for the purpose indicated, I venture to offer a few suggestions, which may tend to remove the doubts that seem to have arisen in the minds of some.

In the first place, the adoption of the pending resolutions, whether singly or *en bloc*, did not constitute a "legislative act." It was a mere proposal to a legislative body subsequently to meet, requesting it to enact the measures proposed. A legislative act—*lex* a law, and *latus* carried) is the enactment of a law—and law is a rule of action, commanding or prohibiting. These resolutions when adopted, were laws neither in form nor substance. They changed no rubric, commanded or prohibited no liturgical act, and were binding on no one, except perhaps on the secretary, to make them known to the dioceses. If, therefore, the draftsman of the committee's re-

port had in fact any definite thought as to the meaning and effect of these words, it is probable he intended thereby a recommendation that, as the Convention was then *in extremis*, a single vote be taken on all the resolutions together, instead of a separate vote on each resolution, which being necessarily by dioceses and orders, and there being more than 30 resolutions, would have consumed perhaps half a day or more. Such a recommendation considered in this light, was a very sensible one, and was acted on by the House.

Of course this could have been done only by unanimous consent, for Rule 10 of the House provides that: "If a question under debate contain several distinct propositions the same shall be divided at the request of any member, and a vote be taken separately."

But it matters not what was intended by this recommendation, or by the action of the Convention. The pertinent and preliminary question is: What were the actual proceedings of the two Houses in reference to this matter as we have them on record.

The conference committee in a report of only a few lines (Jour. p. 429) recommended to both Houses that they adopt as one legislative act, certain enumerated resolutions reported by the Joint Committee, with certain specified amendments, introduced by themselves. This conference report was not acted on by the House of Deputies, but the House of Bishops, on its presentation there, merely resolved that the resolutions enumerated in the report of the conference committee, with the amendments as specified, be adopted, (Jour. p. 351) and in this action the House of Deputies concurred, (Jour. p. 390). This, and nothing more; not a word in either House about approving or adopting the report of the committee, or its recommendations, nor as to adopting anything or things, "as one legislative act." And thus must topple over the Dr.'s argument so far as it may be supposed to rest in any foundation of fact.

Let us however go a little farther. The action of the two Houses, conceding it to have been one legislative act, resolves itself into this—that by a single vote in each House thirty-two resolutions were passed, each of them upon a separate and distinct matter, and each of them proposing sundry separate and distinct alterations in the Prayer Book for adoption *severally*, by the General Convention of 1886.

Whether then these proposed alterations were included under one or under thirty separate resolutions, the one important question is: What is it that will come before the next Convention for adoption or rejection? Certainly not the resolutions themselves. They have served their turn. They were resolutions of proposal, not of enactment. The next Convention will not be called on to re-adopt the old resolutions, but by new resolutions to act directly on the alterations proposed by the old.

But not only on the alterations themselves, as distinguished from the resolutions proposing them, to be then acted on, but by virtue of those very resolutions, whether considered as one legislative act or not, they must be acted on *severally*—that is, one by one. This is distinctly and with express purpose, required by the resolutions, and surely no one will claim that the adoption of thirty or more resolutions by a single vote, or, if you please, as one legislative act, will change their purport and effect.

Again; it may well be doubted in this

The Household.

CALENDAR--JULY, 1886.

18. 4th Sunday after Trinity. Green.
25. St. JAMES, Apostle, 5th Sunday after Trinity. Red.

TOWARD THE WEST.

BY MRS. J. L. MOORE.

Sitting by my open window looking toward the sunny west,
I can see the quiet hill-side where the dear ones lie at rest.
I can see the marble gleaming in and out among the trees,
Like the sheen of angel garments waving in the summer breeze.
Birds are singing,
Flowers are springing
Into pure and perfect beauty where the dear ones lie at ease.
Underneath those rounded hillocks, mossy hillocks, green and low,
Hearts that living throbbed with rapture, now no thrill of gladness know.
Eyes that sparkled, lips that trembled cheeks that glowed with health and peace,
From life's turbulent emotions now enjoy a sweet surcease.
Friendship's greeting,
Love's entreating,
Cannot loose death's icy fetters or the prisoned frames release.
Oh! so many have been gathered by the Reaper from the fold!
Fathers, mothers, and the wee ones who have left the hearth-stone cold.
Friends we loved, with hearts we trusted, bright with youth or ripe with age,
Have read Life's unwritten story and have turned the final page,
And the glory
Of that story,
Shall in blest and brighter regions all their future powers engage.
As I sit and gaze at sunset from my window to the west,
Toward the green and sunny hillside where the dear ones lie at rest,
I cry out in weary waiting for the messenger to come,
And transport my soul to mansions in my Father's heav'nly home.
I grow weary for the summons to lie down among the dead,
All unconscious of the sunshine or the sorrow overhead,
Silence keeping,
Only sleeping,
Till God's mercy call me heav'nward from my lone and lowly bed.
'T will be joy to meet our dear ones in the sunshine of His love,
'T will be glorious to greet them in our Father's home above.
And the rest that He hath promised His beloved shall be ours,
And the bliss of life eternal in those brightly blooming bowers--
Peace unbroken,
Joys unspoken,
And radiant crowns in Paradise of resurrection flowers.
Sheboygan, Wis., June, 1886.

VISITING clergyman in Indian Nation: "Are all these Indians Christians?" Irish waiter--"No, sur, not wan of them; some is Comanches, an' some is Episcopalians."

A NOTED Presbyterian minister has wisely made choice of our Prayer Book as the foundation for his scheme of unity, but all the latent Presbyterianism has been excited by the remark.

DR. WHATELY, Archbishop of Dublin, once asked a young man "how it happened that truth, which every one is by way of seeking after, is so rarely found?" When the youth demurred answering, the archbishop said: "I'll tell you why--because men always prefer getting truth on their side to being on the side of truth."

A CLERGYMAN wrote a critique on Dr. Farrar's volume entitled "Eternal Hope," and sent a copy to a brother clergyman. After reading it, his friend wrote his acknowledgments as follows: "I have read your criticisms, and feel compelled to say that you are not fair to Farrar, and that Farrar is fairer than you by far are."

A PRIZE of one thousand dollars, for the best book on The Christian Obligations of Property and Labor, is offered by the American Sunday School Union, of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887. Such an offer ought to stimulate writers and thinkers to produce a work that will be of great service in the solution of the complicated questions involved.

CHARLES F. THWING says in The Independent that "it is hardly to be denied that colleges have not fostered in their alumni a fitting loyalty. I constantly hear complaints of this failure. A president of a university lately said to me that his college, of which he is a well-known alumnus, had never made any attempt to increase his affection for it. Every college may foster this spirit of allegiance to itself among its graduates by keeping them informed as to its interests."

In a Punjaabee cemetery is buried a missionary who has become famous, not so much by his pious life and tragical end, as by an unfortunate quotation from the Bible which forms part of his epitaph. It runs as follows: "Here lies the Rev. -- an American Presbyterian missionary, who was murdered by his own servant. Well done, good and faithful servant." The author, in order to make his composition intelligible to the natives, had a translation in Persian engraved on the tombstone underneath the English inscription. The Arab sculptor entrusted with the work added, also in Persian, the words, "Do not laugh." Bisum teneatis, amici!

THE Rev. Charles Page Eden was dean of Oriol College more than a generation ago. Serious complaints against the college cook being pressed upon him by the undergraduates, he sent for the offender, mingling a rehearsal of his faults with vigorous reproof and even threatenings. "La, Mr. Eden," replied the cook, in confidential tone, "it's of no use minding what the young men tell you about my dinners. Why, Mr. Eden, you must know that they come just in the same way to me, and complain of your lectures." Eden, who had a keen sense of the ridiculous, managed to "keep his face"--and the cook kept his place, too. There was a dash of quaintness in Mr. Eden's preaching that gave it zest. One Sunday, his eyes fastened on his manuscript, he began as follows: "My brethren, my sermon last Sunday afternoon struck me as being so very important that I prefer to-day to read it over again." Which he did, most deliberately too.

THE venerable Rev. Dr. Sewall, of Maine, once entered a missionary meeting, just as the collection was finished. The chairman requested him to lead in prayer. The doctor stood as if he had not heard the request. It was repeated but there was no response. It was observed, however, that Dr. Sewall was feeling in his pocket, and presently he produced some money, which he deposited in the box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, Dr. Sewall, I asked you to pray." "Oh,

yes," he replied, "I heard you, but I could not pray till I had given something."

At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: 1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down upon the table a small silver coin. "Take that back again," said the negro that received the money; "it may be according to the first resolution, but it is not according to the second resolution." The rich man accordingly took it up, and hobbled back to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "There! take that!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again. "No! that won't do yet! It may be according to the first and second resolutions, but it is not according to the last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well" said the secretary, "that will do, that is according to all the resolutions."

GIRLS, KEEP YOUNG!

Growing old outwardly is nothing but the ripening to mellow fruit and the passage to eternal youth; but the tendency to force everything, which has defied and confused the sensible sequence and the natural enjoyment of flowers and fruits, has laid hold upon the fashions of society. Really, children that ought not yet to have broken or even seen half the toys in their nursery, have exhausted all the enjoyment of the world. In school too early; out of it, generally, when they are not half through; and through it, when they have just learned how to learn; the girl of the period, (and the boy is more insufferable) begins her contact with the exactions and exhaustions of what is called society, when she is immature in everything. And the freshness of youth fades, before its bloom. Pleasures pall, before they are tasted, and, like the strange prolongings of our modern winters into mid-May, life has no springtime at all. The painful meeting of extremes, the old people that are trying to look young, and the young people that are trying to seem old, is the farce, with a tragedy behind its mask, upon our social stage. Keep young and fresh in tastes and feelings and occupations, in innocency, in ignorance of evil, in love of nature and in naturalness, in dress and manners and ways, in submissiveness and in habits of study and reading. The fruit that leaps from greenness into sudden ripening leaps, with the same hurry, into premature decay. "Early ripe," said the old playwright, "is rotten too, too soon." The true motive power to impel you on your way of life and duty comes from the fresh, young, eager, unspoiled, inner impulses, that belong to your girlhood and make its greatest charm.--Bishop Doane.

A GOOD WORD IS NEVER LOST.

BY MRS. G. HALL.

Many years ago, during the reign of Catherine II., Field Marshal Alexander Suvaroff was commander-in-chief of the Russian army. He was small of stature, and his face so extremely ugly, added to the shabbiness of his attire, that the great marshal looked as little like a general, as any man could! And yet he had a greater power over his soldiers than any Russian general before or after him.

And here was the secret of his success! Mingling with the common soldiers, and sharing in all their sports and conversations, he got to understand thoroughly the character of his men, while his marvellous power of enduring fatigue, his insensibility to either heat, or cold, or hunger, and his untiring energy on the field of battle, surpassing the hardest of his grenadiers, made him the idol of the rough soldiers whom he commanded, and a word of severity from "Father Alexander Vasiliebitch" as they affectionately called him, was far more to be dreaded than the firing of a battery.

Suvaroff was famous for short pithy speeches, and just before one of his Italian campaigns, he gathered together quite a number of his best men, and thus addressed them: "My children, we are about to fight the French, and remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them, but if they yield, spare them; always remember, that a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!"

It was not many days after this when a great battle took place. The day went against the French, who, about sunset, began to retreat.

A soldier named Mitrophanoff, who had distinguished himself that day, captured with the help of another soldier, a French officer and two of his men, Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for want of food, shared with them the loaf of coarse rye bread, which was all he had for his own supper.

Just as they had finished eating, several Russian grenadiers, fresh from the heat of battle, rushed upon them, crying out, "What! three of these French dogs still living! Die, villains!"--leveling their bayonets as they spoke.

"Hold, lads!" cried Mitrophanoff, "the lives that I have saved you cannot touch!"

But the infuriated soldiers would not hear him, and were about to carry out their fiendish purpose, when a stern voice from behind shouted out: "Halt, I tell you! on your peril advance a step further!" and a little pug-nosed, dingy-faced man, dressed in a coarse linen shirt and tattered trousers stepped in among them.

Had he been a ghost, forbidding as he was in appearance, and in his rags and dirt, these fierce soldiers could not have been more abashed.

Skulking away quietly, they had only time to say: "The General." "Yes, the general," cried Suvaroff, "he will assuredly have some of you shot if you cannot learn to obey orders better." "And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff."

"You taught me yourself, sir," answered the grenadier proudly. "Did you think I had forgotten what you

told us last week, that a Russian soldier should be a *Christian*, and not a robber!"

"Right, my man," exclaimed Suvaroff, his face all aglow now with the consciousness of a well taught lesson, "a good word is never lost, you see! Give me your hand, my lad, you shall receive an honest man's reward. You will be a sergeant to-morrow, and a right good one you'll make, too!"

True to his word, the Russian general promoted Mitrophanoff the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and true, altogether changing his mode of action.

Truly "good words are never lost," and though we may be ugly in feature, and most unattractive in person, we can have that within us, that shall show to the world, in the words we shall speak, and in our general conduct towards our fellow men, that in Him who taught as never man taught, "we live, and move, and have our being." A Christian at heart will show it everywhere, even it may be, in the din of battle.

"PHARAOH'S HOUSE IN TAHPANHES."

Under this title the *Times* gives an interesting account of a new Egyptian discovery which cannot fail to awaken the interest of Bible readers. On a group of mounds, called by the Arabs Tel-Defenneh, which have long been identified with the Pelusiæ Daphnæ of the Greeks, and the Tahpanhes of the old Egyptians, are beheld the "burnt and blackened ruins of a huge pile of brick buildings, visible, like a lesser Birs Nimroud, for a great distance across the plain." Mr. Petrie, who has been conducting excavations elsewhere, inquired of his Arabs the name of this ruined pile, and was struck by their answering: "The Castle of the Jew's Daughter." He at once pitched his camp and began to excavate. He has been rewarded by the discovery of a square massive stronghold, "in appearance very like the keep of Rochester Castle," which "contained sixteen square chambers on each floor, both the outer walls and partition walls being of enormous strength." This is Pharaoh's house in Tahpanhes, to which the prophet Jeremiah and the daughters of Zedekiah were brought as refugees, and where the latter, in all probability, ended their lives, since they left their mark upon its name forever. The original stronghold was built by Psammetichus about B. C. 665 as a home for his Greek mercenaries, and here was made the first Greek settlement in Egypt. There are many additional buildings besides this square keep, some erected by the founder, and some by later monarchs. The entire place has been burned, "smashed, shattered, and calcined," so that the upper stories are a mere heap of *debris*. In the basement, however, where the offices were, the kitchen, scullery and pantry can be distinctly traced. "The kitchen is a big room with recesses in the thickness of the walls, which served for dressers. Here some fourteen large jars, and two large flat dishes were standing in their places, unharmed amid the general destruction. A pair of stone corn-rubbers, a large iron knife, various weights, and three small flat-iron pokers—or possibly spits—were also found in this room." The butler's pantry "contained no amphora, but hundreds of jar-lids and plaster amphora stoppers. . . . The empty amphoræ, with quantities of other pottery, mostly broken, were piled

in a kind of rubbish depot close by"—some having upon them, scrawled in ink, the hieroglyph "nefer"—good. "Most curious of all, however, is" the little scullery, which contains a sink "formed of a large jar with the bottom knocked out, and filled with broken potsherds placed on edge," through which and further broken pottery the water ran down to the sand below. "The potsherds . . . were covered with organic matter, and clogged with fish bones." There were also in this room a bench to stand things on, and recesses in the walls which served as shelves. In other chambers, less perfect, were found numerous Greek vases, bronze rings and seals, brass vessels, and other articles.

But the most interesting item, because referred to in Scripture, is the brick court-yard at the entrance of the palace—the very pavement wherein Jeremiah, at God's command, hid "great stones," and prophesied that Nebuchadnezzar should in future spread his royal pavilion over them. It seems to be an open-air place for out-door purposes, such as loading goods, arranging things, etc., such as even poor villagers make before their houses. Mr. Petrie dug diligently for Jeremiah's stones, and found some unhewn stones lying beneath the brickwork. This pavement (so rendered in the Revised Version) would be, says Mr. Petrie, "just the place where Nebuchadnezzar would spread his royal pavilion."

The account of the sojourn of the princesses and the prophet at Tahpanhes, and of the prediction concerning the pavement, will be found in Jeremiah xliii. 5-13, and will certainly not be read with less interest in the light of this latest discovery of "stones that speak."

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. (COPYRIGHT, 1886.)

SECOND CONVERSATION.

Subject—The Incarnation and Divinity of Jesus Christ.

II.

Q. Is not your explanation against the opinion of the Fathers, and too much accommodated to the spirit of the age?

R. I think I can convince you that there are not two theologies, but now whenever a theological explanation is manifestly in accord with the clearest reason, men have a way of attributing this fact to modern science and reason, which they imagine have come in to prop up a blind and decrepit dogmatism.

And they call this mixture of modern science and old dogma, neo-Christianity.

Q. I fear it is so.

R. From whom then do the ideas come that I have just laid before you?

Q. From yourself. Never have men had such ideas before this century.

R. Well! all I have just said is from Thomassin, Thomas Aquinas, St. Augustine, St. Athanasius, St. Cyril, St. Athanasius, who like the Council of Nice, and the Apostolic College, gives his name to one of the three creeds adopted by the Church; St. Augustine, one of the greatest of the Church's Fathers; Thomas Aquinas, one of the first of theologians, and finally Thomassin, who wrote in the seventeenth century, but whose work is little else than a composition of texts from the fathers, drawn up by a man of genius.

Q. I shall be astonished to find any-

thing of the kind in those authors. You seem to regard the Incarnation as a kind of continued creation, the result of a necessary tendency, a circle which ends and ought to end since it had a beginning. You compare the union of God and man to that of body and soul. None of these statements seem to me orthodox.

R. This is partly because you make me say what I do not, and partly because you do not know what is orthodox and what is not.

I have not said, and it would be rank heresy that the Incarnation is a kind of continued creation. It would be as false and contrary to the Faith to regard it as the consequence of a necessary tendency.

The Incarnation is a feat absolutely supernatural, a wondrous prodigy of divine love, an unfathomable and incomparable mystery. Incomparable as God Himself in that nothing equals it, and that everything differs infinitely from it. But God, incomparable as He is, wills to compare Himself to man, since He created him in His image. It is in this sense that, in the creed called Athanasian the Church compares the union of God to man, in the Incarnation, to the union of the soul and body. As the reasonable soul and flesh is one man, so God and man is one Christ.

St. Cyril says: "The union of God to man is comparable to that of the soul and the body." St. Augustine: "What is man? A soul having a body. What is Christ? The Word of God having humanity." But theology goes farther. Thomassin remarks that the union of soul and body, as of diverse natures, is like the universal law of beings; that thus vegetable nature unites itself to mineral; animal to vegetable; reasonable to animal. The great theologian sees in this successive marriage of natures, a universal law of the world, and in this law an image of the Incarnation.

Q. But then, surely, the Incarnation would be no more than the last term of the ascending series of the terms of creation?

R. That is as if you were to say that the Infinite is the last term in the ascending series of numbers. Infinity remains absolutely outside the ascending series of numbers. Nevertheless the mind of man sees, in the growing and expansive greatness of created life, a finite image, which by contrast as much as by resemblance, furnishes a conception of the infinite. The testimony of T. Aquinas is: "Man being the last of created beings, it was fitting that he should be united to the first principle of all things so as to complete the first of God's works." The admirable creed called Athanasian, which unfolds the meaning of the Nicene, as this does that of the Apostles, sums up the true doctrine of the Incarnation. "The true faith is that we believe and confess that our Lord Jesus Christ, the Son of God is God and Man, perfect God and perfect man of a reasonable soul and human flesh. Although He is God and Man He is not two, but one Christ. One, not by the conversion of the God-head into flesh, but by the taking of the Manhood into God, One, not by the confusion of substance but by the unity of Person."

Thus the free goodness of God wills to unite creation to Himself in a sovereign union; to complete the wondrous circle which goes forth from the God-head, despite of nothingness, to creation, and returning from creation leaps the abyss of infinity to God once more.

Why should it seem strange then that this world, which as Francis of Sales

says, was created with a view to the Incarnation, should itself be but a succession of moving images of the Eternal Mystery, images ever more clear although ever imperfect and finite?

PRAYER BOOK REVISION.

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

NO. VIII.

CRITICISM OF THE BOOK ANNEXED.

In writing the criticism undertaken in this article, I am indebted chiefly to the recent utterances of such men as Dr. Richey, of New York, Dr. Gold, of Chicago, (formerly of Wisconsin and the author of the well-known Wisconsin report.) Dr. Gibson, of Baltimore and the Rev. Hy. R. Percival, of Philadelphia.

I give below a list of what seem to be some of the chief merits and faults in the details of the proposed revision.

MERITS.

1. Rubrical notice that the Morning Prayer, Litany and Holy Communion are distinct services.
2. Restoration of the *Venite* and *Benedictus* in their complete form, but unfortunately without obligatory use.
3. Restoration of the *Magnificat* and *Nunc Dimittis*, but with the mistake of their being merely allowed.
4. Restoration of ancient versicles in the Evening Prayer, but with an unliturgical substitution for one of them.
5. Restoration of the word "again" after the word "rose" in the Apostles' Creed.
6. Restoration of the original form of the collect "for Aid against Perils."
7. Omission of the mutilated "Selections of Psalms."
8. Permission to close the Evening Prayer with the third collect.
9. Proper paragraph division in printing the Sanctus.

FAULTS.

1. Rubrical restriction of the use of hymns to the authorized hymnal. This rubric nullifies one of the most effective and simple means for adapting the services to special needs and occasions.
2. Elaboration of the opening sentences of the Morning and Evening Prayer, elevating and giving a novel character to that which is subordinate and penitential, and lessening the prominence of the organic parts.
3. Multiplicity in the modes of opening the Morning and Evening Prayer, which destroys their simplicity and uniformity.
4. An inferior form of absolution, as alternative for those in use.
5. Addition of more alternatives to the historic canticles in both the Morning and Evening Prayer. As the Canticles are historic and organic parts of the service they should not have alternatives or substitutes.
6. Failure in omitting the Nicene Creed in the Morning and Evening Prayer, to secure its obligatory recitation in the Eucharistic service.
7. Failure to give sufficient liberty of option as to the entire omission of the introductory and concluding, *i. e.*, non-historic, portions of the Morning and Evening Prayer.
8. Unfortunate substitutions for the Prayer for the President and St. Chrysostom in the Evening Prayer.
9. Unliturgical and novel form termed "the Beatitudes of the Gospel."
10. Faulty and unnecessary special prayers.
11. Some additional collects of poor construction and style (cf. the Maryland report for a fuller notice of them than is possible here). The one for Thursday before Easter is doctrinally

at fault in referring to our reception of the Sacramental blood of Christ in remembrance of Christ instead of in remembrance of His death.

12. Omission of the doxology in the opening "Our Father" of the Eucharistic service.

13. Use of the expression "Lord's day" instead of the term "Sunday," producing a variation in the terminology of the Prayer Book.

14. Substitution of the weak word "consume" for the rubrical direction "eat and drink."

15. Restrictive rubric requiring the presence of "three or two at the least," before a priest may celebrate. This subordinates the maintenance of the Church's corporate worship on saint's days and in missionary parts to the chance zeal of the laity. It seems to imply also that a Celebration with only the priest to receive is invalid; whereas it is merely undesirable when it can be avoided without too great an ignoring of other considerations.

16. Introduction of a mischievous rubrical distinction between communicants and non-communicants amongst the faithful. The only non-communicants the Church recognizes are either infants or the ex-communicate.

17. Weakening of the direction to parents not to delay the Baptism of their children.

18. In the new order for the Burial of Infants, a reference to them as "in the land of the enemy."

19. The absurd expression "Prayer-day," in the second rubric of the office for adult Baptism. Every day is a prayer-day.

20. Undue elevation of the secondary use of the word "confirm" in the order for Confirmation.

21. Separation of the "matter and form" in the "visible sign" of that order, by a hymn.

22. An elaborate service for Thanksgiving day, displacing the corporate worship of the Church.

23. Anthems for certain days, displacing the *Venite*.

In short, almost all of the thirty resolutions in the proposed scheme of revision give evidences of unscientific work. Scarcely any of them can be accepted safely without further revision; and not one of them can stand the double test of real need and liturgical merit in supplying such need.

THE MISSION SPIRIT IN ENGLAND.

In spite of the supercilious contempt of some agnostic Fellows of Colleges for the old superstition, and the ill example of irreligious tutors, the Christian faith is winning its triumphs in Cambridge University. Last year a band of athletes went forth to Mid-China, one of whom is said to have since devoted his fortune of £100,000 to the work amongst the heathen, and now we read that, in addition to fifty-three Cambridge men who offered themselves to the Church Missionary Society recently, Mr. Wigram, the honorary secretary, has received the following letter, signed by thirty graduates and under-graduates of the University. Six of the names are put separately under the head of "definitely expecting to go out."

TO REV. F. E. WIGRAM, M. A., HON. SEC. C. M. S.

DEAR SIR.—We, the undersigned, desire respectfully to explain, that though pledged at present, more or less, to home work, we are equally willing, if God's providence opens the way, to look forward to offering ourselves for missionary work, should openings for us

be found within the next few years. The only fitness for foreign work we venture to claim is that we are willing by the grace of God, to go where most wanted. We would not seek difficulty or danger for its own sake, but we would be ready to incur either, where necessary, rather than that Christ's cause should suffer from His people's want of zeal, or England cease to be foremost in missionary work. We ask that you will kindly entertain this our prospective offer, at least by letting us know from time to time of such openings as you may think suitable to us individually, even of such as might be only of a temporary character. We venture to hope that the committee will think it worth while to retain our names and addresses, and they will no doubt make any further personal inquiries they may think necessary.

It cannot be but that such men, many of them holding their own on the river and the cricket-field, must have a wholesome influence amongst their fellows, and raise the standard of Church work at home. We hope that a like wave of religious zeal is manifested for the Gospel Propagation Society and at the University of Oxford; but we have not had tidings thereof.—*Church Bells.*

THE CHURCH OF SWEDEN.

From *The Church.*

The celebration, on Sunday last, of the anniversaries of two of the Swedes' churches, in Philadelphia and neighborhood, suggests a few thoughts on the union or inter-communion of churches. The Church of Sweden is a national Episcopal Church, with which, however, neither the Anglican nor the American Episcopal Church is in actual communion. The Church of Sweden enjoys a succession of bishops that can be traced in uninterrupted line to the era before the reformation under Gustavus Vasa. This ecclesiastical fact has been clearly and strongly placed before the Christian world by Chaplain Nicholson, a distinguished Church of England clergyman, long resident in Sweden. His arguments have been reproduced in our own country and commended as satisfactory by Bishop Williams of Connecticut. If the Swedish Church be a true Episcopal Church, why is it that we are not in recognized communion with it? This is a question which we are to ask again and again, until the attention of the authorities of the Church is called to it, and a favorable answer given. The matter is the more important inasmuch as thousands of Swedes are annually settling in our Northwestern States, where they prove themselves to be industrious, peaceful and useful citizens. They are religiously disposed, and we should consider it one of the most important of our missionary enterprises to invite to our shores approved ministers of the Church of Sweden, that they may, under the direction of our own bishops, guide their countrymen into the communion of a Church nearest their own in respect especially to rites, ceremonies and government. It is true that the Swedish Church may be said to be Lutheran in doctrine, but it is none the less true that it is Episcopal in government. The reformation of the Church in Sweden was not a revolution, but a transition. Bishop Peter Magnus, who was himself consecrated at Rome in 1524, four years later consecrated three bishops in Sweden, and in 1531 consecrated three more (six in all), and he did this without sanction of the Pope, but with the fullest sanction of the national authorities. Henceforth the Swedish Church was national not papal, holding fast to the true Head who is Christ, and accepting many of the out-

ward forms and appointments, rites and ceremonies of the historic Church, as adapted to the nature of man, and as fitted to adorn the worship and to promote the glory of God on earth. Indeed the Swedish Church illustrates to us what has been difficult of realization in many parts of the Christian world, viz., the consistency of a showy or elaborate ritual in connection with the celebration of the Holy Eucharist, and an unshaken adherence to the Pauline doctrine of justification through faith. It is a shame that the tokens of formal unity between the Anglican and Swedish communions are not as manifest as they were in Colonial days. Then as Acrelius tells us, "No letter was sent home to England or to the King, Queen, Parliament, or Bishop of London, or to the Society (for the Propagation of the Gospel) without the Swedish clergy also signing it. So also were the Swedish ministers, when they went home, provided with good testimonials from the English clergy. They were willing to receive the Lord's Supper of one another, as also administer the sacraments to each others' hearers. Finally it may also be mentioned that every Swedish minister, upon his return home, received from the Society in London £30 sterling in return for the services which he had performed among the English churches here." Our words are as a tinkling cymbal, signifying nothing, if after we have spoken of the need of unity, we make no proper effort to secure it, or exact compliance with unessential requirements, the enforcement of which provokes resentment but does not promote godly concord.

BIRD SLAUGHTER.

N. Y. *Evening Post.*

Strange indeed are the caprices of fashion. Seven years have passed by, and we find the eccentricity of a woman of the town become the craze of millinery—so great and deadly a craze that State Legislatures are considering bills to prevent the extinction of our song birds, and of all birds not too large to be worn on the bonnets of women and children. Nothing more revolting to good taste can be imagined than the "remains" of an animal fresh from the dissection of a taxidermist as an ornament to a woman's forehead. The very suggestion ought to excite horror and disgust, as well as pity for the slaughtered songsters of the grove. But the instincts of refined taste and the promptings of humane feeling are alike crushed by the juggernaut of fashion. The appeals of naturalists and the sarcasms of the press are alike unavailing to suppress or even lessen the massacre of the innocents. The destruction goes on at a rate limited only by the number of birds within reach of the sportsmen's guns and nets. Seventy thousand corpses of the white curlew were delivered in New York in four months' time. They have almost disappeared from our coasts. Linnets, bluebirds, orioles, woodpeckers, snowbirds, song-sparrows, indeed everything that has feathers and is not too large a load to be carried on one's head, is coming to the shambles of millinery. As the smaller varieties become scarce the larger ones are taken and cut in pieces, their heads going to one style of head-dress and their wings and tails to another. But no one can tell how large a bird can be worn on a woman's head by walking on Fifth Avenue. It is necessary to take a ride in a Second Avenue car to get the full effect of the prevailing fashion. There one may see on the

headgear of poorer classes, and especially of colored women, every species of the feathered kingdom smaller than a prairie chicken or a canvasback duck, and every color of the rainbow.

The public are beginning to realize that there is danger of the total destruction of small birds to satisfy the demands of an odious trade founded upon a worse than barbarous fashion. The barbarian carries dead animals on his person as charms against the powers of darkness, but not for purposes of adornment. If any daring traveller had found among the bushmen of Australia, or the savages of Africa, a people wearing dead humming birds for earrings or dead rats for necklaces, the discovery would have stirred commercial and philanthropic zeal among civilized nations to supply them with suitable beads and brass ornaments to take the place of such heathenish attire. Yet the composing of a circlet for a young girl's brow from the heads of twenty bobolinks, woodpeckers, wrens, kingfishers, and other decapitated beauties of the forest and the seashore—a sight beheld by a correspondent of the *Evening Post* at the Academy of Design on Tuesday—is hardly to be distinguished in point of good taste from the wearing of humming-birds as pendants to the ear or small rodents to adorn the neck. In this case it is evident that the object was to get as many different insignia of bird slaughter crowded into one place as possible.

FUNERALS.—They should not be held on Sunday, unless unavoidable:

Because, they are likely to interfere with Church services or other engagements of the minister, which have been previously made.

Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's Day.

Funeral services should always be held in church if possible:

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in church for all who attend, and they can be so seated as to see and hear all that is going on in the service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful burial service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God for whose worship and praise the church has been set apart.

Because by our Baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God, and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, Ohio.*

OPINIONS OF THE PRESS.

The (London) Church Review.

CHURCH UNITY.—Is the mere fact of a Wesleyan or Presbyterian minister occupying the pulpit of a clergyman of the English Church, or *vice versa*, likely to promote unity between the Church and those bodies? It is absurd to put such a question before any one possessed of reason. Mr. Spurgeon preaching at St. Paul's Cathedral, or George Anthony Denison at the City Tabernacle, would be likely to raise a hurricane in the religious world of London, not bring the Church and the Nonconformists into union. The interchange of pulpits, as it is called, is the very last phase of the difficulty. Metaphorically speaking, many persons in building their house try to begin at the roof. It is so, at any rate, with those who desire to see Nonconformist preachers in Church pulpits. Their wish is to appear united, even though there is a gulf fixed really between them, which the convictions of neither will allow him to cross, unless, such clergy of the Church do not believe in their vows, their Church's teaching, or the doctrine which has been hers since the time of her foundation, and are remaining within her community on false pretenses. We should be sorry to think that there are many, or any, such amongst us.

It is almost as amusing to see certain publications talking of what they call Churchianity, and the discrepancy between it and Christianity, as to read that religious services are held, but that there is no doctrine. Is this the ideal that is before the mental vision of those who think to effect the unity of Christendom by a general interchange of preachers? Is our belief to be a vague haziness, in which nothing is definite, nothing fixed? Is it to be contained in a series of platitudes in which neither Anglican, Presbyterian, Baptist, or Congregationalist see any point of disagreement?

We must either give up doctrines which we know to be true, and which we believe are necessary for our own salvation, or they must abjure what we consider to be errors, and contrary to the Bible, and therefore to the teaching of the Church, which is the exposition of the Bible. When either course is taken it will be time enough to talk of the preachers occupying different pulpits.

As it stands now, with regard to the feeling and sentiments between different religious orders, in these days, when all crave for novelty and originality, there is little use in trying to effect a patchwork which will tear asunder directly there is any strain. It is out of man's power to bring about the unity of Christendom. We only know that God, in His good time, will bring His ends to pass, and we must be content to wait for that time. There is one thing certain, that, if man's way is not God's way, it will fail.

The Chicago Times.

LIBERTY OF THE PRESS.—Is the law so impotent in the United States that assassination, arson, rebellion may be preached without let or hindrance by such journals as Herr Most's *Freiheit* in New York and Herr Spies' *Arbeiter Zeitung* in Chicago? The latest—it should be the last—issue of the first named incendiary publication applauds the slaughter of the Chicago policemen by the pupils of Herr Spies (who himself fled at the first note of danger) at the Haymarket Tuesday night, and cries: "Long live the war! . . . War is declared! . . . Let the people arm!" Liberty of the press, which the constitution guarantees, does not signify license to incite to murder, to burn, and to otherwise assail the peace of the country and the government of the nation. These vipers from the old world declare their contempt of law and boast that their aim is anarchy—can they complain if the forms of law are strained for the preservation of society by the suppression of their inflammatory sheets? However, *The Times* has every confidence that the law is ample for the emergency, and that in its execution its forms need not be strained.

Church Bells.

THE MARRIAGE LAW.—The result of the division on the marriage law question on Monday in the House of Lords gave a pleasant and instructive proof that the defenders of "Church doctrine,

Bible truth," in that august chamber are still determined to stand by the rights and liberties which it is their bounden duty to guard. The flimsiness of the so-called arguments by which the attempted alteration in the law is supported received a fresh and forcible illustration in the speeches of several of the noble lords who came forward as the apologists of the measure; and it is no unjust imputation upon them to suggest that unless they had been secure of the support of peers more mighty than themselves, they would have scarcely essayed to propose the second reading of the bill. The truth is, as the Archbishop of Canterbury said at the meeting of the Marriage Law Defence Union on Wednesday afternoon, that ignorance of the real bearings of the question lies at the bottom of the mischievous agitation, and hence the duty of Churchmen is, as his Grace subsequently argued, to diffuse sound information on the subject. The publications of the Marriage Law Defence Union will be found to be admirably adapted for circulation in all neighborhoods where the promoters of the bill are carrying on their agitation, and the clergy will do well to make it a matter for plain spoken instructions to their people on all suitable occasions.

New York Evening Post.

A NATIONAL DIVORCE LAW.—What we hoped would come out of this anti-Mormon movement was a constitutional amendment putting the whole subject of marriage and divorce within the jurisdiction of the United States, and giving the country a uniform marriage law. It is quite safe to say that the difference of the State marriage laws is on the whole as great a cause of scandal and immorality, and does as much damage to the family relation, as the Mormon polygamy. American society is suffering far more to-day from the ease with which monogamists get out of their monogamy, than it suffers, or is ever likely to suffer, from legalized polygamy. What we need is a law which shall surround marriage with exactly the same legal conditions, and follow it with the same legal consequences, in all parts of the Union, so that no American citizen shall ever be less or more married in one part of the country than in another, and no American shall find it easier or more difficult to get a divorce in one part of the country than in another. An amendment providing for this would, of course, make polygamy as unlawful as an amendment specially directed against polygamy.

The Pall Mall Gazette.

HOME RULE.—President Cleveland's home rule problem—for even so happy an event as the wedding of the chief of our "kin beyond the sea" presents itself to us in the light of our own domestic troubles—is solved now, and we venture to convey to him all those congratulations and respects which Englishmen send more heartily to America when opportunity presents than anywhere else in the world. He had our best wishes during his electoral struggle, we have followed his official career with close attention, and much of it with equal approval, and now that the day has dawned for him which must relegate, for the time at any rate, all policies and presidentialities to the sphere of the infinitely little, we may address him again. The more any man introduces into his public work among other men the influence which a good woman who is his wife exerts upon himself, the better for society, and the fewer obstacles are there likely to be in the path of those who have its elevation and its simplification at heart. America will be the better off for her president's joy.

Standard of the Cross.

FREEDOM IN WORSHIP.—Prescribed worship seems bondage to most Protestant Christians. People opposed to forms of prayer greet our extraordinary services as an acknowledgment that our Liturgy is not sufficient for us; while the friends of the Prayer Book point to the fact that even a proposed revision is enough to show that we are free to change our ritual if we wish to do so. In order to reconciliation and union, both liberty and prescription must be allowed. Where the Spirit of the Lord is, there is liberty; and there too, forms of sound words are the expression of liberty. The Spirit of God, chastening liberty and animating forms, will bring together those who seem to cherish opposite views and discordant customs.

HINTS FOR HOUSEWIVES.

IF matting, counterpanes, or bedspreads have oil spots on them, wet with alcohol, rub with hard soap, and then rinse with clear, cold water.

TO REMOVE GRASS STAINS FROM LINEN AND COTTON FABRICS.—Dip the stained part into kerosene oil, and rub smartly between the fingers. Then hold it in clear, cold water, rubbing it all the time, and the stain will slowly disappear.

MINCED VEAL ON TOAST.—Prepare a cream dressing and stir into it two cupsful of cold lean veal, minced small with a knife, but not chopped. When the whole is smoking hot, pour it on slices of lightly buttered toast, from which the crust has been carefully trimmed. A border of scrambled eggs makes an agreeable addition to this dish.

THE close cutting of grass in ornamental grounds, common since the introduction of the lawn-mower, has been repeatedly shown to be detrimental to permanence of turf, especially when it is done during a dry time or late in the season. *The London Gardeners' Chronicle* urges the same point as applicable even in the moister climate of England, and declares that the knives may well be half or three-quarters higher than they are usually set.

TOMATO CATCHUP.—To a large stew-kettleful of tomatoes cut up without peeling but carefully washed and all specks cut away, put a half cup salt, a handful cloves, (unground) allspice, cinnamon and a small onion; cook until all the water seems to be out of them, when cool rub through a sieve and add good vinegar enough to pour readily into bottles; after settling put a spoonful or two of vinegar on the top of catchup; this prevents molding on the top. Tie a cloth or paper over the top if you have no corks handy and it will keep any length of time. A little cayenne or red peppers is preferred by some, and if the spices are unground, the catchup will be a clear and bright red.

HOW TO MAKE GOOD COFFEE.—Put your ground coffee in a bowl, a large tablespoonful for each person (most authorities seem to agree about the quantity); break into it the white of an egg (we use an egg for two mornings, the white for one and the yolk and shell for the next), stir this thoroughly—this is an important part of the process—then add cold water very slowly, stirring all the time, until a teaspoonful or more has been mixed in. Having previously scalded your coffee-pot, pour the coffee into it, rinsing out the bowl with a little cold water; fill the coffee-pot more than half full with boiling hot water; then, with a spoon, stir it a moment; set it on the fire, and when it first boils up, stir it down and add half a teaspoonful of cold water; this settles it. Then set it back on the range, where it will keep hot till your breakfast is ready. It should never be set back far enough to grow cold. When needed, let it boil up once more; and then pour into your silver coffee-pot, and serve up as hot as possible. Block sugar should be used, and condensed milk, or cream; boiled milk alone will not give it the proper color or flavor. Any one who desires to get up a reputation for good coffee should not forget this.

LAWN-TENNIS CAP.—This cap is worn in playing lawn tennis and in travelling. It fits comfortably on the head and it comes out of all hard usage "as good as new." It can be worked in any color of purse silk, macrame cord, or, in single Germantown yarn. Make a chain of 3 stitches and join into a ring.

1st round: 2 DCs in every stitch of chain, taking up the back loop. Continue working round and round, increasing as often as is necessary (by working two DCs in one stitch) in order to keep the work perfectly flat until there are fifteen rounds—which will form the crown. Then work eleven rounds without increasing, to form the head-band.

For the turned-up part turn the work inside out and work 8 rounds on the wrong side of the band (without increasing, remembering to take up the back loop) in order that the right side of the work may be outside. This turned-up piece is $1\frac{1}{2}$ inches wide (it can be made wider if preferred) and the cap is 23 inches around.

THE Rev. Dr. Brown, of Buffalo, was recently called upon to marry an out-of-town couple at the guild house. The husband expectant followed the good rector of St. Paul's through the service without hesitation, until the words "plight my troth," were reached, when he sharply inquired "what's that?" Dr. Brown was somewhat non-plussed by the unexpected question, but adapting himself to the exigency, explained that troth means fealty or fidelity. "Oh, well," said the cautious candidate for conjugal honors, "if that's all, I plight my troth. The only kind of a trough I know anything about is the one we feed the pigs out of, and I thought maybe you meant to insinuate we are going to live in a hog-pen."

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

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

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

LUNDBORG'S

Perfume

EDENIA.

LUNDBORG'S

Rhenish Cologne.

If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COFFIN, 24 Barclay Street, New York.

GOLD MEDAL, PARIS, 1876

GERMAN

Sweet Chocolate.



The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.

The genuine is stamped S. German, Dorchester, Mass. Beware of imitations.

Sold by Grocers everywhere.


W. BAKER & CO., Dorchester, Mass.

PICTURE FRAMES

Ornamental Gold, Burnished Bronze Gilt, and Polished Wood Frames of all descriptions in finest styles made to order. Illustrated Catalogue Free.

J. C. NEWCOMB, 258 and 260 Wabash Avenue, CHICAGO.

ELECTRIC



TRADE MARK

LUSTRE STARCH

REQUIRES NO BOILING.
DOES NOT STICK TO THE IRON.
CONTAINS ALL THE INGREDIENTS USED BY LAUNDRYMEN.

THE GREATEST INVENTION OF THE AGE.
The Electric Lustre Starch is the greatest boon ever offered to tired housekeepers. By its use washing-day has been robbed of half its terrors. It requires no boiling; can be made READY FOR USE IN ONE MINUTE, and it will give to linen a handsomer polish than any other starch ever manufactured. It is put up in FULL POUND PACKAGES, and one pound is equal to two pounds of any other starch ever manufactured. It saves Labor, Time and Trouble. Don't take an inferior article at same price. Ask for the genuine **ELECTRIC LUSTRE STARCH**, in full pound packages.
Sold by all first-class grocers, from any of whom sample packages may be procured free.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.
Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol and name of **JAMES PYLE, NEW YORK.**



EVERY SPOOL WARRANTED
100 LILL' D. PAGE PAMPHLET WITH RULES FOR KNITTING, EMBROIDERY, CROCHET, ETC. SENT FOR 10 CENTS IN STAMPS. WASTE EMBROIDERY SILK, ASSORTED COLORS, 40CTS PER OZ. WASTE SEWING SILK BLACK OR AS-SORTED 25 CTS. PER OUNCE.

EUREKA SILK CO., Chicago, Ill.

A full assortment of above as well as the celebrated Eureka Knitting Silks, Filosene and Wash Etching Silks, all of which are Pure Dye and fast colors. For sale by all leading dealers.

Holman's Liver & Stomach Pad
Absorbs all impurities from the blood. Invigorates and vitalizes the whole system.

Holman's Liver & Stomach Pads
Cure Biliousness, Indigestion, Jaundice, Diarrhoea, Malaria, Sick Headache, Rheumatism, &c.

Holman's Liver & Stomach Pads
Regulate the Stomach and Bowels, improve the Appetite, correct Assimilation, Complexion, &c.

Holman's Liver & Stomach Pad
Prevents Sea sickness, Cholera, Smallpox, Yellow, Typhus, Typhoid and Billous Fevers.

All Druggists.—Or send receipt of **PRICE, \$2.00.**

HOLMAN PAD CO.,
120 WILLIAM STREET, N. Y.

Safe Investments.

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

ALFRED W. OLLIS & CO.,
Loan Brokers. NorthSpringfield Mo

"He Never Smiled Again!"

No "hardly ever" about it. He had an attack of what people call "biliousness," and to smile was impossible. Yet a man may "smile and smile, and be a villain still," still he was no villain, but a plain, blunt, honest man, that needed a remedy such as Dr. Pierce's "Pleasant Purgative Pellets," which never fail to cure biliousness and disease or torpid liver, dyspepsia and chronic constipation. Of druggists.

150 Meals for \$1.00.

For an Infant. One of the reasons why people frequently try to get along without using prepared foods for their babies, is the high cost of many of them. This objection cannot be urged against Lactated Food. It is, in fact, a cheaper diet for infants than cow's milk, when it is necessary to purchase the latter. By using the large size of Lactated Food, this infant's food can be prepared at a cost of five cents per quart. A dollar box will furnish one hundred and fifty meals, or enough to last about one month. It is the safest food for infants, especially during hot weather, and every mother that cannot nurse her child should give it a trial. Sold by druggists.

G. A. R. in San Francisco in 1886.

"The annual reunion of the most remarkable body of men the world now knows, meets at San Francisco during the summer of 1886. The beautiful commercial capital of a state famous for its wealth, its beauty and its hospitality, is well chosen. All the great western lines of railroads now lead to San Francisco. The Santa Fe Route is only one of these, but it has its advantages and charms, long since fully appreciated by the traveling public. To all those whose nearest route would take them through Kansas City or Atchison, it is, if its share of public favor is any sign, one of the most perfect routes of travel ever organized."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, As a Remedy for Pulmonary Affections and Scrophulous Diseases.

Dr. IRA M. LANG—a prominent physician in New York, says:—I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and it is easily administered on account of its palatableness.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet, their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

HOOD'S Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

ELECTRIC LUSTRE STARCH makes ironing easier, makes shirts handsomer, makes men better-natured, and women happier wherever used. It is a boon to all tired housekeepers. Sample packages free of all grocers.

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

PISO'S CURE for Consumption is the best Cough medicine. 25 cents per bottle.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

THE FISHING LINE.

TAKE THE

Grand Rapids & Indiana R. R.

THE DIRECT ROUTE TO
Traverse City, Petoskey, Mackinac, Marquette, and other Delightful Health and Summer Resorts of

NORTHERN MICHIGAN
And the Celebrated Trout and Grayling Streams, Beautiful Lakes and Grand Forests of this Famous Country.

THE WATERS of Northern Michigan are unsurpassed, if equaled, in the abundance and great variety of fish contained.

BROOK TROUT abound in the streams, and the famous AMERICAN GRAYLING is found only in these waters.

THE TROUT SEASON begins May 1 and ends September 1. THE GRAYLING SEASON opens June 1 and ends November 1.

BLACK BASS, PIKE, PICKEREL and MUSKALONGUE also abound in large numbers in the many lakes and lakelets of this territory.

TAKE YOUR FAMILY with YOU. The scenery of the North Woods and Lakes is very beautiful. The air is pure, dry and bracing.

THE CLIMATE is peculiarly beneficial to those suffering with HAYFEVER and ASTHMATIC AFFECTIONS.

NEW HOTELS with all modern improvements have been erected, as well as many extensive additions to the older ones, which will guarantee ample ACCOMMODATIONS FOR ALL.

The completion of this line to Mackinac City, forms the most direct route to Mackinac, St. Ignace, and in connection with the Detroit, Mackinac & Marquette R. R., to Houghton, Hancock, Marquette, Negaunee, L'Anse, and all points in the Upper Peninsula of Michigan.

During the season ROUND TRIP EXCURSION TICKETS WILL BE SOLD AT LOW RATES, and attractive train facilities offered to Tourists and Sportsmen.

For Tourist's Guide, Time Cards and Folders, giving full information, address

C. L. LOCKWOOD,
Gen'l Pass'r Ag't, Grand Rapids, Mich.

ORGANIZED 1845.


WM. H. BEERS, President.
HENRY TUCK, Vice President.

NEW YORK LIFE
INSURANCE COMPANY.
(Purely Mutual.)

Cash Assets, over.....\$66,000,000.00
Surplus.....13,225,053.00
Income, 1885.....16,121,172.74

Larger Results under TONTINE INVESTMENT POLICIES in this Company than are Secured under Policies in other Companies.

E. P. BURLINGHAM, Manager for Illinois.
107 Dearborn Street, Chicago.



THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled.
MORSE BROS., Prop'rs, Canton, Mass.

SUGGESTIVE OUTLINE BIBLE STUDIES AND Bible Readings.

By **JOHN H. ELLIOTT,**
Author (with S. R. Riggs) of
Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to Bible Readings are discussed by such men as

George F. Pentecost, A. J. Gordon,
Horatius Bonar, William Lincoln,
Henry Morehouse, J. H. Vincent,
George C. Needham, Chas. M. Whittelsey,
D. L. Moody, R. C. Morse,
D. W. Whittle, L. W. Munhall,
J. H. Brookes, &c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to the Christian who wants to understand and know how to use his Bible. 311 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail Post-paid.
50 Bible Markers free with each copy.

Address
DANIEL AMBROSE, Publisher,
45 Randolph St., Chicago, Ill.

ENCYCLOPEDIAS VERY CHEAP.

We have obtained in the way of trade a few sets of the popular

"Zell's Encyclopedias"

And are prepared to sell them at a very

Great Reduction.

These books are authority on all the subjects treated and should have a place in the library of every well regulated family.

The sets consist of 5 volumes each; are bound in sheep and are very fine books. The ordinary price is \$42.00; our price is

\$18.00.

As the number is limited orders will be filled in the order received.

DANIEL AMBROSE,
45 Randolph Street.

DEAFNESS The Electric Aurophone—a mild Electric Current combined with a hearing device cures many cases of Deafness. Leading Physicians are using and **PERMANENTLY** commending it. Instruments of several forms and styles with an Electric Battery attached. Convenient, Portable, Efficient. Send stamp for descriptive Circular.

ELECTRIC AUROPHONE CO.,
400 N. Third Street, St. Louis.

ALBANY BOATS---PEOPLE'S LINE.

Leave Pier 41 N. R., foot of Canal-st., daily (Sunday excepted), 6 p.m., connecting at Albany for all points North and West. The boats of this line are large and safe, and are furnished with every convenience.

MARY POWELL.

When you visit New York take a trip UP THE BEAUTIFUL HUDSON. The fast steamer MARY POWELL leaves foot of Vestry St., at 3:15 p.m. daily (except Sunday), stopping at Cranston's, West Point, Newburg, Poughkeepsie, &c. Return by West Shore or Hudson River Railroad.

ORNAMENTAL WOOD FLOORING.
For beauty of design, durability and cheapness unsurpassed. Send for Catalogue, or give size of room for estimate of cost to **S. C. JOHNSON, Racine, Wis.**

The Living Church.

THE POPULAR FAMILY AND PARISH PAPER,
Has a large circulation in every Parish and Missionary Jurisdiction in the United States. Its circulation in Canada is rapidly increasing.

THE REV. C. W. LEFFINGWELL, D. D.,
EDITOR AND PROPRIETOR.

PRICE, ONE DOLLAR A YEAR;
IF NOT PAID IN ADVANCE, \$1.50.

There are fifty-two numbers a year, each number containing sixteen pages, neatly printed on good paper, in magazine form, pasted and trimmed, postage paid, and delivered at the seaboard during the week of publication.

From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and publish Church news more promptly than any other Church periodical. By an experience of many years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. The following are some of the popular features of THE LIVING CHURCH:

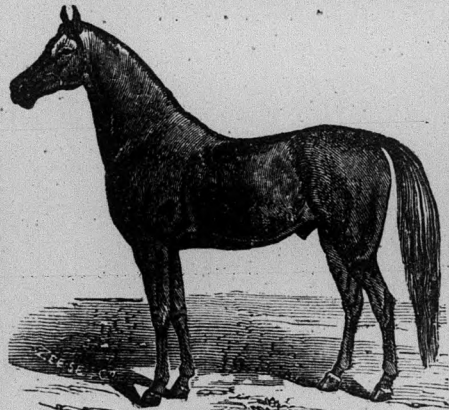
- NEWS AND NOTES.** To disseminate Church News is the first aim of this journal, and a liberal expenditure of time and money is devoted to it. Affairs of general interest, both foreign and domestic, receive due notice and comment, and as far as possible church matters of local interest in every Diocese and Missionary Jurisdiction are represented.
- ARTICLES ON THE CHURCH,** are contributed by distinguished writers, or re-published from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject especial attention.
- HISTORY AND BIOGRAPHY:** In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attracted a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.
- THE REVISION OF THE PRAYER BOOK** has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.
- INDEPENDENT EDITORIALS** on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.
- OPINIONS OF THE PRESS** is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.
- PASTORAL WORK** receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.
- THE HOUSEHOLD** has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.
- CURRENT LITERATURE:** Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.
- POETICAL CONTRIBUTIONS** are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.
- LETTERS TO THE EDITOR** are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.
- THE LIBERAL SUPPORT** accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,
- PROGRESS AND ENTERPRISE** will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as
- THE MODEL PARISH PAPER.** Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to
- THE LIVING CHURCH,**
162 Washington St., Chicago, Ill.

Horsford's Acid Phosphate.
Valuable Medicine.
Dr. W. H. Parmelee, Toledo, O., says: "I have prescribed the acid in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our list of medicinal agents."



MOST PERFECT MADE
Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously.
PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

A TREATISE ON THE HORSE



AND HIS DISEASES,
By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each; a Table giving all the principal drugs used for a horse with the ordinary dose, effects and antidote when a poison; a Table with an Engraving of the Horse's Teeth at different ages; with rules for telling the age of a horse, a valuable collection of receipts, and much other information.

FOR THE BENEFIT OF
NON-PROFESSIONAL HORSE-OWNERS
The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.
One of the many receipts in this book is worth the price asked for it.
PRICE, 25 CENTS, POST-PAID.
DANIEL AMBROSE, 45 Randolph-st., CHICAGO, ILL.

THE OLDEST MEDICINE IN THE WORLD

Is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it will never fail. We particularly invite the attention of physicians to its merits.
JOHN L. THOMPSON'S SONS & CO., Troy, N.Y.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS

Has a Pad different from all others. Is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.
EGGLESTON TRUSS CO., Chicago, Ill.

WATERBURY WATCH FREE!

Stem-winder. Warranted Reliable. Given to any one who will get 2 subscribers for the best 50-cent-a-year paper in the world. Sample copies and new premium list FREE. Address AGRICULTURIST, Racine, Wis.



Lactated Food FOR INFANTS AND INVALIDS

THE SAFEST FOOD IN SUMMER
For Young or Delicate Children.
A Sure Preventive of **CHOLERA INFANTUM.**

It has been the positive means of saving many lives where no other food would be retained. Its basis is SUGAR OF MILK, the most important element of mother's milk.
It contains no unchanged starch and no Cane Sugar, and therefore does not cause sour stomach, irritation, or irregular bowels.
It is the Most Nourishing, the Most Palatable, the Most Economical, of all Prepared Foods.
Sold by Druggists—25 cts., 50 cts., \$1.00. Send for pamphlets giving important medical opinions on the nutrition of Infants and Invalids.
WELLS, RICHARDSON & CO., Burlington, Vt.

AN UNPARALLELED SUCCESS!
The Celebrated BOUDOIR ORGAN
with Stool & Bench, only \$65.00.
Warranted equal to Organs sold for double that price. Large size, best materials four sets Reeds, 24 octaves each, fine Black Walnut Case, warranted five years. Everything just as represented or money refunded. Write for special offer by which we deliver Boudoir Organ free to purchasers in any part of the country. New Chapel Style just out.
W. J. DYER & BRO., 148 and 150 Third Street, St. Paul, Minn.

A Superb Offer.
A First-Class Sewing-Machine,
In connection with
A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for.....\$16.00.

The Same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL, one year for.....\$20.00.

Every Machine warranted for 5 years. Full particulars given in the

Chicago Weekly Journal
Send postal card for **SAMPLE COPY** which will cost you nothing.
Address
JOHN R. WILSON, Publisher,
Chicago Evening Journal,
159 & 161 Dearborn St., Chicago, Ill.

The PARAGON HAIR PIN
IT IS POSITIVELY NON-SLIPPING.
Send 8 CENTS in STAMPS for prepaid PACKAGE To TEAL & CO. (Limited) PHILADELPHIA.

ROYAL BAKING POWDER
Absolutely Pure.

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

Cox, Sons, Buckley & Co
LATE COX & SONS.
343 Fifth Avenue, New York.

Sarum Biretta or Canterbury Cap
Special Stock, Silk and Russell Cord
Stained Glass,
Brass Altar Crosses,
Vases, Candelsticks, Desks, etc.
Set of 4 Italian Cloth Stoles, \$8.50.
Silk Damasks and
Green Silk Stoles for Trinity Seasons, Plain and Embroidered, from \$6.50, upwards.
Memorial Windows and Brasses.
Art of Garnishing Churches, \$1.50. Designs.

BAILEY'S Compound Light-Plated CORRUGATED GLASS REFLECTORS!
(For Gas or Oil.) A wonderful invention for lighting Churches, Opera Houses, Halls and Store-rooms. Handsome designs. Satisfaction guaranteed. Illustrated catalogue and price list mailed free.
BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

CORPULENCY Recipe and notes how, harmlessly, effectually and rapidly cure obesity without semi-starvation dietary, &c. *European Med.*, Oct. 24, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

Churchman Building
47 Lafayette Place, New York.
ESTIMATES & DESIGNS. ON APPLICATION.

CHAS. F. HOGEMAN. METAL WORKER. COMMUNION PLATE, MEMORIAL TABLETS, VASES, & DECORATIVE PANELS FOR WALL SURFACES.
OTTO GAERTNER. Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.

HOOK & HASTINGS BOSTON, MASS.
Builders of the Grand Organs in Tremont Temple and the Cathedral, Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati, and of over 1300
CHURCH ORGANS FOR
every part of the country. We invite attention to our new styles of PARLOR ORGANS, at from \$500 to \$1000 and upwards. **MUSIC COMMITTEES, ORGANISTS,** and others are invited to apply to us for all information connected with our art. **DESCRIPTIVE CIRCULARS** and specifications furnished on application. Second-hand Organs for sale at low prices.

LE PAGE'S LIQUID GLUE
Is used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL, London, '83. Pronounced strongest glue known. Send card of dealer who does not keep it, with five 2c stamps for SAMPLE CAN FREE.
Russia Cement Co., Gloucester, Mass.

BRIDGE'S FOOD
For INFANTS AND INVALIDS
It is Without Doubt The Best of The Many Foods Now In The Market.
Sold Everywhere
FOUR SIZES
.35 .65 1.25 1.75
Wolrich & Co. ONEVERY LABEL.

Thousands Have Been Rescued

In the past twenty-five years from a life of suffering or from an untimely death, where there has been insufficient nourishment, or by nursing the child would have transmitted the seeds of hereditary disease.
A physician in Penn. writes: "The sample (sent free to any physician) of RIDGE'S FOOD received, and think

Just in Time to Save
A little patient of mine."—Another lady in Indiana writes: "We have been using your food for our six-months-old infant boy for five months; he has grown fat and hearty on it; we cheerfully recommend it to all." And the druggist of the place writes us of this case: "I know that RIDGE'S FOOD saved
The Life of the Child,
(whose mother died in giving it birth.) The family is first-class. Various other foods were first tried."
Test it Mothers for Yourselves.
Sold by Druggists everywhere; 35c., 65c., 1.25, 1.75.

Mitchell, Vance & Co.,
836 & 838 Broadway, N. Y.
Designers and Manufacturers of Ecclesiastical
Gas Fixtures and Metal Work.
Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

JAPANESE FAIRS
In order to advertise our JAPANESE GOODS DEPARTMENT we will furnish Church Fairs and Bazaars with an assortment of good-looking, reasonable, and useful Japanese Wares, allowing the privilege of returning to us the unsold goods. Bill paid after Fair is over. Write for Circulars.
FORMOSA TEA IMPORTING CO.,
88 State Street. CHICAGO.

GIVEN AWAY! SEWING MACHINES.
100,000
Newest and Best.
Black Walnut, Drop Leaf Table, Cover 3 Drawers and Full Set of Attachments, only \$14.50. Cash or FREE for 29 Subscribers to THE WESTERN WORLD.

FREE HOMES IN THE United States.
How to Get Them. When to Invest Money or find Employment, told in the most widely-circulated paper published. Price \$1.00. Send to CHICAGO, Ill., For Sample Copy of THE WESTERN WORLD.

INVESTMENTS.
It is well known that the City of St. Paul, Minnesota, is assured of a rapid growth from now on. It is to-day the financial, commercial and Railroad centre of the Northwest. Investments made in real estate, improved or unimproved, will pay largely. Money can be loaned on the best real estate security for from six to eight per cent. References in St. Paul and East if desired.
E. S. NORTON, St. Paul, Minnesota.

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS FOR CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Baltimore, Md.
Mention this paper.

MENEELY & COMPANY,
West Troy, N. Y., Bells
For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others.

CLINTON H. MENEELY BELL COMPANY,
TROY, N. Y.
Manufacture Bells of Superior Quality.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

Church Furnishings.
60 STYLES
ASSEMBLY CHAIRS.
100 STYLES
PEWS & PULPIT FURNITURE, SETTEES &c.
AMERICAN DESK & STOOL CO.,
270 Wabash Ave., Chicago.
Catalogues and prices upon application.

WARREN'S FEATHERBONE
The best Elastic Bone in the World for Dress-Making Purposes. The only Dress Stiffener that is Suitable for Summer Wear. Made in White and all Colors. Perspiration and Laundering does not injure it. For Sale Everywhere at Wholesale and Retail. Samples Free. Address WARREN FEATHERBONE CO., Three Oaks, Mich.