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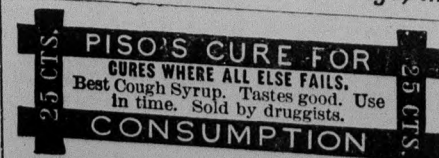
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# The Living Church.

SATURDAY, JULY 24, 1886.

## THE HOLY EUCHARIST.

BY THE REV. F. S. JEWELL, PH. D.

The holy ground on which we reverent tread  
 With shrinking foot-fall and unsandall-  
 ed feet;  
 The mystic shrine within whose veil we  
 meet  
 The wondrous presence of our gracious  
 Head;  
 The altar at whose blood-stained base we  
 bend  
 With grateful alms, and holy praise and  
 prayer;  
 The Table in whose feast we thankful  
 share  
 The riches which the Master's grace at-  
 tend;  
 All these, with light and life, and love, are  
 thine,  
 O Sacrament of Sacrifice divine!

## NEWS AND NOTES.

ON Trinity Sunday and St. John the Baptist's Day, ordinations were held by the two archbishops and twenty-nine suffragan bishops of England when 235 candidates were admitted to the diaconate and 255 deacons advanced to the priesthood.

AS regards the diocese of Clogher, Ireland, now happily revived, it is remarkable that no prelate was consecrated to it from 1645 until, on the death of Lord R. Tottenham, that see became annexed to Armagh in 1850, under the provisions of the Church Temporalities Act. The explanation of this fact is, that the revenues of the see were so good that it was usually filled by translations from some other see. Lord John George Beresford was his own successor in this see, which he held as bishop for a short time in 1819, and again succeeded to as primate in 1850.

THE expulsion of the French princes under the new law passed by the Republic has elicited expressions of warm sympathy, not only from England and other countries, but also from many of the French people themselves, who look upon the expulsion as an arbitrary and unjustifiable act. The Comte de Paris, who came to England, and is now staying at Tunbridge Wells, was heartily welcomed on landing at Dover by the Mayor and others. His departure from the Chateau d'Eu was witnessed by a large concourse of the people of the district, who were very much attached to him. Several of the French Ambassadors have resigned their appointments as a protest against the action of their Government.

THE election of Bishop Whitaker in Pennsylvania was accomplished upon the first ballot, something unprecedented in that diocese. It was practically an unanimous election, and was brought about by the desire of the leaders of both sides to avoid a contest. There were some irreconcilables who persisted in a caucus to nominate another candidate, but it is stated that that candidate had previously written to forbid the use of his name, (the letter was not read in the caucus,) and he was the first in a hearty endorsement of Bishop Whitaker's election. The election was conducted in a spirit most creditable, and is, we hope, the precursor of an era and policy of mutual confidence, and the ignoring of party lines.

THE following minute of the Pan-Anglican Conference at which Dr. Rowley Hill, Bishop of Sodor and Man, was present, has been published in the *Guardian* as bearing upon the recent action of the Bishop in the diocese of Aberdeen: "There are certain principles of Church order which, your committee consider, ought to be distinctly recognized and set forth as of great importance for the maintenance of union among the Churches of our Communion. First . . . Secondly, that when a diocese, or territorial sphere of administration, has been constituted by the authority of any Church or province of this Communion within its own limits, no bishop or other clergyman of any other Church should exercise his functions within that diocese without the consent of the bishop thereof."

A CORRESPONDENT of the *Church Review* thus criticises Canon Liddon's letter declining the Bishopric of Edinburgh: "On reading through Canon Liddon's letter one is struck by two things—first, his want of faith in not accepting this bishopric, which he rightly recognises as a great gift from God; for, surely God, Who had put it into the minds of the electors to nominate Canon Liddon, would have upheld His servant in the things whereunto He had called him; second, his non-recognition of his fitness for the see of Edinburgh, on account of his English nationality. Canon Liddon is far too great a student of history not to know that St. Augustine was no Englishman, that St. Paul was not a Gentile, and that the history of the Catholic Church abounds in instances of godly men of various nationalities being promoted to the office of bishop."

A DISCUSSION between Bishop Bickersteth of Japan and "one of the missionary secretaries" in London, is thus described by the former in a letter to the Bishop of Lahore, communicated to *The Lahore Church Gazette*:—"My correspondent wishes—at least it comes to that—to have two churches, Indian and English, unless the English would be willing in the course of time to come under native bishops. I argued, on the other hand, that the Church should always be one, though sometimes a native—more often for a long time to come an Englishman—would be the territorial bishop, and either might have a suffragan of the other nationality. This alone seems to maintain the unity which is an essential note of the Church. I sent an address on this and some kindred subjects to the C. M. S. and S. P. G. committees."

THE Adelaide *Churchman* says that the two Church papers in Sydney have, *mirabile dictu!* found a subject upon which they are in agreement. *Apropos* of the appointment of Bishop Webber to Brisbane, it seems they point to the growing feeling in favor of appointing colonial clergymen to vacant bishoprics, instead of always sending to England, and suggest that unless the Church of Australia is at a very low ebb, there must be here and there a clergyman fit to become a bishop in at least one of the less important dioceses. We suppose that the real difficulty is this: That diocesan synods find it easier to agree to refer the appointment to England, than to agree upon any one cler-

gyman for their bishop, and also that no diocese cares to be the *corpus vile* upon which the *experimentum* is to be made.

AN illustration of what is called the "dissidence of Dissent" recently came across an able editor in the North. An Edinburgh Presbyterian minister on one occasion, happening to visit a resident of his parish, asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then, you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." "Oh, then, I suppose you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord; so she worships in that corner of the room and I in this."

MANY curious customs are kept up in England, some of which are rather inconsistent with the views of the day. Most of these usages, however, are the prescribed conditions of the enjoyment of legacies. Thus it is somewhat startling to read that during Evensong on Whitsun Day at the parish church of St. Ives, Huntingdonshire, the annual custom of casting lots, with dice, for Bibles was duly complied with in the presence of the churchwardens and congregation. Some worthy of the by-gone days left a sum of money by which a field was purchased (now known as Bible orchard), the rent of this field finding the money for six Bibles, which are raffled for by six boys and six girls. In addition to the Bible Fund, the sum of half-a-sovereign is left to the vicar for a sermon, and one shilling to the clerk, the residue to be spent by the vicar and churchwardens in entertaining their friends. This last part has for many years fallen into disuse, and the accumulated balance devoted to some special object. The gift of late has been supplemented by a beautiful Prayer Book, provided by the late vicar, the Rev. C. D. Goldie.

BISHOP PETERKIN writes as follows of Dr. Nelson's declination of the episcopate of Easton: "He paid a short visit to the diocese, and was so kindly received and so favorably impressed that notwithstanding various personal considerations which argued strongly for his retaining his chair in the seminary, the weight of the argument seemed to be more strongly than ever in favor of his accepting the high charge to which he had been chosen. On returning home, however, he found a new state of things, of which he had no knowledge before. Two physicians, intimately acquainted with his family—one of them having rendered professional services during the past ten years, when there has been a great deal of sickness in the family—practically forbade the move. Of course it is easy to say that they have not sufficient knowledge of the Eastern shore to justify them in giving a decided opinion, but I think few persons would venture to assume the responsibility of deciding against such professional advice, especially when it had reference not to

their own selves but to the family which God has given them to care for in this world, and that, too, at a time when, by God's blessing upon the care and skill of these same physicians, there is the bright promise of renewed health and vigor. These are the facts in the case which it is just as well for everybody to know, and I was very glad to be able to tell the good people whom I saw at the various places I visited, just how the matter stood."

## ENGLAND.

The following facts are given of Church extension in the diocese of Liverpool:

Fifteen large new churches have been built and consecrated and are now the centres of parochial districts; four large new churches have been built and opened by license, and will be consecrated as soon as the endowment and repair fund is complete; five new churches have been founded and are being built; three old churches have been taken down and rebuilt; three new districts have been provided with iron churches or temporary buildings until permanent churches can be built, and are regularly worked by licensed mission curates with Sunday and week-day services; at least two more new churches are planned and proposed, and large sums of money already provided for their erection; three large old churches have been restored at a cost of £4,000 or £5,000 each; four churches have been enlarged at great expense by the addition of chancels. Such is a brief account of material Church extension in the diocese of Liverpool, during the first six years of its existence. It is work that has been done in a period of extraordinary commercial depression. It has been done in a diocese where there are only about 200 incumbents. Not least, has it been done in a diocese where at least half the inhabitants (and not a few of the wealthiest) are either Presbyterians, Nonconformists, or Roman Catholics, who cannot reasonably be expected to contribute to the extension of the Church of England.

ON Tuesday, June 22, the annual festival of the Theological College at Ely was kept. The Bishop celebrated early in the college chapel, and at 10:30, the statue of the late Bishop, which had been placed in a niche on the north wall of the chapel, was unveiled by Canon Evans, who spoke of the Bishop as his "second father." Later on, Dr. Luckock gave a luncheon at the public rooms, at which the Bishop presided. In replying to the toast of the day, Dr. Luckock spoke in very feeling terms of the late Bishop, who he felt sure could never be replaced, though the new Bishop was proving such a warm friend of the college.

THE anniversary service of the Society for the Propagation of the Gospel took place on June 30, in St. Paul's cathedral. The Holy Communion was celebrated by the Primate, the Epistoller being the Bishop of Newcastle, and the Gospeller the Bishop of London. The sermon was preached by the Bishop of Lincoln from Acts xxvi. 15-18. He propounded the question whether mission work was worth while. He deprecated the idea that the flashes of moral light which illuminated the darkness of heathendom, or the varnish of modern civilisation, though laid on by Christian

hands, could suffice to change the aspect of heathendom. He pleaded for more men and money for work in Africa, Lahore, Burmah, China and elsewhere, and said that though the Church was the only divinely appointed society which should never fail, yet mission work was now best done by societies imbued with her spirit and the charter of her Divine head given in the text.

#### IRELAND.

The most auspicious event which has taken place in the history of the Church of Ireland for a long series of years came off on St. Peter's Day, when two bishops were consecrated in the cathedral church of St. Patrick, Armagh. This double consecration saw the Very Rev. Dr. Reeves, Dean of Armagh, consecrated bishop of Down, Connor, and Dromore, in succession to the Right Rev. Dr. Knox, elected by the bishops to the Primacy, and consequently Archbishop of Armagh; and the venerable Dr. Maurice Stack, Archdeacon of Clogher, consecrated bishop of the revived See of Clogher, held in conjunction with the See of Armagh, since the death of Lord R. Loftus Tottenham in 1850, till separated and re-endowed in the present year. Two hundred clergymen, representing the dioceses of Armagh, Down and Connor, and Clogher, were present, filling the sanctuary, while the body of the cathedral was occupied by an overflowing congregation. The Primate, Bishops, and Bishops-elect entered the cathedral while the choir sang as a processional "Onward, Christian Soldiers." The anthem was: "Hear My Prayer," (Mendelssohn). The sermon was preached by the venerable Dr. Meade, Archdeacon of Armagh, who took for his text, St. John, xx: 21. At the conclusion of the sermon the Bishops of Meath and Kilmore presented the Bishops-elect at the altar rails before the Primate, while the mandate for their consecration was read by the registrar, Mr. Wood. After the consecration the Holy Communion was celebrated.

#### CHICAGO.

CITY.—The cathedral is closed a few weeks for necessary repairs. The whole building is to be frescoed and painted; the carpets will be removed to be replaced by a hard-wood floor, and the organ which has occupied the west transept will be moved to an organ chamber to be built for it on the right side of the chancel. These and other changes will make the cathedral one of the prettiest churches in the city.

The church of the Ascension was badly damaged by fire on Sunday night. The fire, which originated in the organ chamber, was discovered about 10 o'clock. The organ, valued at \$1800, is a total loss. The vestments, valued at \$2000 were destroyed. The fine marble altar was nearly ruined by smoke and water. Shortly after the fire was discovered word was sent to Father Larabee, and he immediately hastened to the scene. Rushing inside the burning building, he secured the valuable old chalice, and bore it in safety to the street. The same chalice was saved during the great Chicago fire by a little girl who carried it from the church shortly after the building commenced to burn.

The daily services will be begun again at once, in the choir room, and a larger place will be secured somewhere for the Sunday services, which will be held at the regular hours.

The building is a small stone structure facing on Elm Street, and is known as the old church. By the side of it are the foundation walls of the new church,

which were laid several years ago, and which have not been completed for want of funds. The damage to the old building will probably amount to \$6000, making the total loss about \$10,000. The building and contents are insured for \$12,000. The cause of the fire is a mystery, but it is thought that it may have caught from some gas-jet which was placed too near the walls of the organ. A large number of lighted candles were burning before the main altar during the evening services, but these were all carefully extinguished before the sexton left the church.

SYCAMORE.—A surplised choir of 18 boys and ten men was introduced at St. Peter's church on Sunday last. The services were and hereafter will be partially choral. A beautiful processional cross was used which was presented by Mrs. C. O. Boynton.

#### NEW YORK.

CITY.—The rector of St. George's church, the Rev. W. S. Rainsford, started for the Rocky Mountains on Tuesday morning, July 13th, and will not return till the last of September. Mr. Rainsford goes as usual on a hunting tour, and in former years has brought down a great variety of game.

The Rev. B. F. De Costa, rector of the church of St. John the Evangelist, and the Rev. Mr. Douglas, assistant-minister of Trinity church, have gone abroad.

St. Philip's church in Mulberry street is being put in readiness for the Italians. The side galleries have been removed and the church is generally being put in order.

#### MISSISSIPPI.

PASS CHRISTIAN.—The Commencement exercises of the new female college were held here Saturday and Monday evenings, June 26 and 28, at the Institute Hall, which was filled with the elite of the city and many visitors.

The exercises on Saturday evening consisted of a "musical," interspersed with recitations. Each of the students showed a thoroughness and finish, which only comes from careful training, and reflects much credit upon the school, the principal, Mrs. Kells, and her corps of able assistants.

On Monday evening the crowning event took place, it being a rendition of the beautiful operetta, entitled "Red Riding Hood," which was most successfully carried out under the direction of Mrs. Fowler, Mrs. Ferguson and Mrs. Judge Henderson, who led the music.

The Rev. Mr. Mayer then came forward and awarded the gold medal to Miss Sophie Tiblier, of Pass Christian, for general excellence in studies, attendance and deportment. He also announced that Miss Eva Tharp, of Pass Christian, stood at the head of the primary department and was entitled to honorary mention. Miss Annie Bridewell, of New Orleans, was given a prize for marked progress in drawing. Miss Eva Ewing deserves special mention for excellence in elocution.

Mrs. Burns, of Tennessee, then gave some comic recitations, which were highly enjoyed.

The affair was in every way more than successful. The institute is now closed for the summer. The college is in a flourishing condition and a large number of new pupils are already enrolled for next session.

#### FLORIDA.

Somewhere about ten months since, a party of five persons were gathered together in an office in Leesburg, Sumter

Co., discussing the possibility of organizing a mission for that town and neighborhood. The prevailing impression was one of great doubt whether a sufficient number of communicants could be found to fulfill the canonical requirement. However, nothing daunted, a second meeting was held two weeks later, at which their numbers were swelled to twenty. At certain fixed intervals thereafter, for several months, similar gatherings were held, the number of adherents slowly but steadily growing. In December last, the Rev. Charles S. Williams, rector of St. Mark's church, Palatka, and general missionary for the diocese, visited Leesburg, and officiated at the first service of our Communion that had yet been held in the town. The attendance was—as might be expected—very good. The unwonted January frost had the effect of chilling the enterprise at the start, but it no more froze up the energies of the faithful than it killed the orange-trees; it was not severe enough to accomplish either one or the other. For, in the following month, an organization was effected, under the name of St. James's Mission. On Easter Day, the Rev. J. B. C. Beaubien, formerly priest-in-charge of St. Thomas's Church, Eustis, officiated; and it was then decided to hold divine service regularly every fortnight, during the summer months, the Rev. Mr. Beaubien taking charge of the work. From that time on, the energy of the mission-priest has, with God's accompanying blessing, borne good fruit; he has found an unexpectedly large and promising field of labor, and the mission continues to increase steadily in numbers. The women with their pastor's aid and counsel, have formed themselves into the "St. James's Ladies' Guild," and already, they have succeeded in raising nearly \$200, towards furnishing the church which they hope to see built ere long. A good beginning has been made, in the way of a handsome lectern and a reading-desk, constructed from the beautiful native woods. For these appropriate embroidered hangings have also been furnished, as well as a number of Prayer-Books and hymnals. It is an encouraging feature of the enterprise, that the stipend promised to the priest-in-charge has been punctually paid; and that, in other ways, the financial prospects of the mission are exceptionally good. It is proposed to erect a handsome church edifice in the course of next fall and winter, towards which a single contribution of five hundred dollars has been promised. It is understood that no debt is to be incurred in the erection of the building. There are nearly forty names on the list of communicants, and there is a prospect of quite a large class for Confirmation next autumn. In addition to all this, and as a fitting crown to it, a beautiful Communion service of solid silver has been presented to the mission, and also a handsome pair of engraved alms basins. So the faithful at Leesburg thank God and take courage.

#### DELAWARE.

The following summary of statistics is taken from the journal of the centennial convention of the diocese:

Clergy, canonically resident, 29; parochial and missionary, 19; parishes, 27; churches and chapels, 38; Baptisms—infant 236, adult 29, total 265; confirmed, 162; communicants, present number, 2,282; Marriages, 83; funerals, 159; Sunday-schools—teachers, 164; scholars, 2,189; total contributions, \$44,328.78.

#### UTAH AND IDAHO.

On Sunday, July 11, Bishop Tuttle preached, both morning and evening, in St. Michael's church, Boise City, Idaho. At the morning service 20 persons were confirmed. The class was the largest and one of the most interesting in the history of the parish.

In the evening the Bishop said his farewell words of wise counsel to a large congregation. As he reviewed the history of the parish, which, under his eyes had grown from feeble and dependent infancy, to self-reliant, self-supporting manhood, his voice was broken with emotion, and many eyes were wet with tears. It falls to the lot of but few men in any of life's stations to be so universally loved and esteemed as is the Bishop of Utah and Idaho. In his work he has been earnestly loyal to the Church, and tenderly loving and sympathizing to the people to whom he has ministered. He has grown into the hearts of these mountain people, and from one end of the territory to the other a deep regret is felt that duty calls him to another field.

On Monday the Bishop left for the Wood River country, and thence will go to the northern part of the territory.

#### SOUTHERN OHIO.

From the journal of the twelfth annual convention we glean the following figures:

Number of clergy, 52; number of organized parishes, 46; number of organized missions, 14; Baptisms—infants 484; adults, 187; total 671; confirmed, 626; communicants, present number, 6,722; Marriages, 184; burials, 290; Sunday-schools—teachers and officers, 651; scholars, 5,760; total contributions \$150,620.79.

#### LOUISIANA.

NEW ORLEANS.—The Rev. A. J. Tardy of St. George's church, has just started a mission Sunday school at Carrolton, one of the suburbs of the city, in connection with his regular work. Carrolton is growing, and the Sunday school has now quite a large attendance.

LAUREL HILL.—The Bishop on his last visitation to this parish in May, confirmed a fine class, and now another class awaits a second visitation. The Bishop's missionary holds service here once a month, and Mr. J. B. McGehee has charge of the Sunday school. This Sunday school is one of the best managed in the diocese, "Gwynne's Manual of Christian Doctrine" is used, as indeed it is now used in most of the city and country parishes.

ST. FRANCISVILLE.—A marvelous change has been effected in this parish since the Rev. Dr. W. K. Douglas has taken charge of the work. The congregation on Sundays is much larger than formerly, and a greater interest in Church work seems to pervade the parish. Several new teachers have come into the Sunday school and a great many children.

PLAQUEMINE.—The Rev. S. M. Wiggins, in charge of the work at this town, is doing his utmost to have a handsome church built. He will succeed, as he is a hard worker, and has aroused a lively interest among the people in this community.

LAKE CHARLES.—A friend in the North has just made the church of the Good Shepherd, this town, a most welcome gift, viz: a solid silver Communion service, lined with gold. The service consists of flagon, large and small paten and chalice of very Churchly design. The paten and chalice are ornamented further with rare and valuable

stones. The service is one of the handsomest in this diocese. It will probably not be used until the Bishop visits the parish to consecrate the church and to bless and set apart the vessels. Strenuous efforts are being made here to raise a salary for a resident rector; when one is obtained the parish will grow rapidly.

**OHIO.**

**CLEVELAND.**—Invited by the Bishop of Ohio, the Right Rev. Geo. F. Seymour, LL. D., diocesan of Springfield, Ill., administered the holy rite of Confirmation in Trinity church, to four candidates, on the first Sunday after Trinity at Evensong. The sermon was upon the words of the holy Gospel of St. John xvi: 7: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Full of pathos and power, the sermon thrilled the audience. It had the ring of clear faith in the sacramental teaching of the Church, and was a positive and emphatic assertion of the authority and grace vouchsafed by Christ to his Apostles to the end of the world. The closing address to the confirmed was most impressive, and couched in words of tenderness and love.

**MISSOURI.**

Some 33 bishops have already sent letters to the Standing Committee approving the choice of Bishop Tuttle. Not one objection has yet been made. Many of the letters have such comments as the following: "Best choice Missouri could have made." "He is the best man for Missouri." Bishop Tuttle has written to the Rev. Dr. Schuyler, president of the Standing Committee, that he expects to be in St. Louis September 1. Judging from the many letters received from Utah, it has been a hard struggle for the Bishop to relinquish his work there, and for the people to give him up. This being his second election to the work in Missouri Bishop Tuttle felt that he had no right to refuse it.

The Missouri branch of the Woman's Auxiliary have fitted up an "upper room" as a chapel at Ferguson, a little suburban place twelve or thirteen miles from St. Louis, where heretofore no services of the Church have been held. The Rev. Mr. Hunt, of St. Charles, will probably hold an occasional service there.

The ladies of Grace church, Kirkwood, are giving a series of lawn parties, the proceeds of which are to augment a fund already in hand, for the purchase of a new heating apparatus for the church. This delightful parish, which, under its present rector, the Rev. F. B. Scheetz, is doing a steady, good work, is in many ways a model one. In proportion to its number of communicants, it gives more for the cause of missions than any other parish in the diocese. The history of Grace church is somewhat unique. In the year 1854 a layman, Mr. Harry J. Bodley, commenced lay-reading in his own house, for his own family. He invited his neighbors; at first only a few came. Gradually the numbers increased until his parlors were full. In connection with the services a daughter of Mr. Bodley, Mrs. Hensley, held a very successful Sunday School for colored persons. In 1858 the Presbyterians having built a house of worship, offered it to the Church people for their Christmas service. The building was dressed with evergreens and Bishop Hawks celebrated the Holy Communion and preached.

Lay-reading was continued during these years by Mr. Bodley, except when a clergyman was present. In the early spring of 1859 an effort was made towards building a church. Regular articles of association were signed and the parish organized. Easter-tide, 1859, the first vestry was elected and at the diocesan convention, May, 1859, the parish was admitted into union with the convention. In August of the same year, Bishop Hawks and most of the St. Louis clergy were present at the laying of the corner-stone of the church building. The church was finished and on the afternoon of Whitsun Day, 1860, the church was consecrated to the glory of Almighty God. The building is very beautiful—early English Gothic in style and true, honest and consistent throughout. It is 29x70 feet and has a tower and spire 83 feet high which is surmounted by a cross.

In September, 1864, the Rev. George K. Dunlop, now Bishop of New Mexico, was called to the rectorship of the parish. Grace church has only had two rectors, Bishop Dunlop and the Rev. Mr. Scheetz, who is looked upon as a father, and is dearly beloved by his people. Too much in praise of the devout layman, Mr. Bodley, who now rests in the Paradise of God, can not be said, who with such zeal and perseverance, started and held together the church in Kirkwood for so many years, single-handed.

**PENNSYLVANIA.**

**PHILADELPHIA.**—Within one week two of the clergy have passed away. The first to enter into rest was the Rev. Thomas J. Davis, rector *emeritus* of the church of the Resurrection. By reason of old age he has been for some years incapable of performing clerical duties. He was born on December 3d, 1802, near Hagerstown, Maryland. He ministered at New Britain, Conn.; Akron, Ohio; Glastonbury, Conn.; after which he came to Philadelphia, where for several years he was assistant-minister in St. Peter's church. In 1849 he organized the parish of the church of the Resurrection, and continued its rector until about 12 years ago. He died at the rectory, on July 3d. The services were held in the church on the afternoon of the 6th, the interment was at the church of St. James the Less, Falls of Schuylkill. He had for a number of years been prominent in the Masonic Order, representatives of which were present at the funeral and performed their last rites.

On Thursday, July 8th, after many years of severe suffering, the Rev. Thomas M. Antrim died at his residence in Philadelphia. He was born in Monmouth county, N. J., about 46 years ago. He was educated in part in Wisconsin. He was ordained by Bishop Lee in Wilmington, Delaware. His ministerial work was confined to the assistantship to the rectors of the church of the Atonement, and what is now St. Philip's church. He was in the 109th Penna. Volunteer Regiment during the late war, and was wounded in battle. While a prisoner at Belle Isle he contracted the disease of which he died.

The Rev. Herman L. Duhring delivered the anniversary sermon of his rectorship of All Saints' church, on the third Sunday after Trinity. During the year ending May 1st, he baptized three adults and 87 infants, solemnized 7 Marriages, buried 85 persons, and presented 24 for Confirmation. There are 475 communicants, 600 scholars and teachers connected with the school.

The pew rents and collections amounted to about \$3,000, beside \$2,400 for repairs. During the 69 years of the existence of this parish it has had eleven rectors; there have been 1,059 persons confirmed, 1,391 Marriages, 4,813 Baptisms, and about \$237,000 collected. Mr. Duhring is a very hard and most faithful worker, and is held in high esteem by his people.

A massive Communion service designed by Burns, and wrought in the workshop of Hamilton & Diesinger has just been presented to St. Mark's church, as a memorial to Ephraim Clark and Julia Lewis, his wife. It consists of four pieces, a chalice thirteen-and-three-sixteenth inches high, jewelled with diamonds and amethysts; above the knob are repoussé figures of the four evangelists, set against a blue enamelled background; a paten nine inches in diameter the centre of which is an enamelled medallion of the Crucifixion, at the foot of which are St. John and St. Mary Virgin; besides the I. N. R. I. on the cross is the I. H. C. and X. P.; and two large crystal glass silver-mounted cruets. The set with the iron bound oaken chest in which they are to be kept, is a fine piece of conscientious workmanship.

In memory of the same persons two free beds have been endowed in the Church hospital; one in the men's medical ward, and one in the women's medical ward. Tablets appropriately inscribed have been placed over No. 1 bed in each ward. The endowment of these beds points to a new departure in the history of the hospital. Hitherto the nomination to a free bed rested with the donor, or some one named by him during his lifetime. Now, as the tablets show, there is a bed in each of these wards at the disposal of the rector, churchwardens and vestrymen of St. Mark's church, for the use of the sick poor of that parish forever. This will probably lead to the endowment of a number of others in perpetuity.

**CONNECTICUT.**

**NORWALK.**—St. Paul's church, the Rev. Howard S. Clapp, rector, celebrated the centennial of its consecration on Thursday, July 15. About 40 clergymen were present. The sermon was preached by Bishop Williams and an historical address was made by the Rev. Chas. M. Selleck. The latter stated that St. Paul's claims to be the first church consecrated in this country. The parish was incorporated in 1737. The consecration service took place in 1786, at which time the Rev. Dr. John Bowden was rector. There have been several church edifices, all on the same site. The first was a temporary structure, built in 1737. The second was built in 1743, and burned by the British in 1779. The third was a temporary church, built after the burning, about 1780. The fourth was consecrated by Bishop Seabury in 1786, on the occasion of the Bishop's visitation of the parish. It is recorded that 400 persons were confirmed at that time. The present edifice was built in 1840, and consecrated by Bishop Onderdonk, of New York, Bishop Brownell, of Connecticut, being ill.

**CHESHIRE.**—The Episcopal Academy of Connecticut, a diocesan school for boys, was founded in 1794 and is the oldest Church school in the country. June 17, was Commencement day. Service was held in the chapel at 9 A. M. with music by the boys' orchestra and vested choir. After the service followed a military drill under Commander Malcolm Booth, military instructor of

the academy. The Commencement exercises proper were then held in the town hall. At the close of the orations, prizes were announced by the Rev. S. J. Horton, D. D., principal; the diplomas were presented and a brief address was made by President Smith, of Trinity college. At 1 o'clock a banquet was served to the alumni and students. The day closed with a grand hop at Horton hall.

**WATERBURY.**—The baccalaureate sermon before the young ladies of St. Margaret's school, was preached by the Rev. R. W. Micou, at Trinity church, on the evening of Trinity Sunday. The graduating exercises were held on June 22. The Rev. Francis T. Russell, rector of the school, Bishop Williams and a number of visiting clergy were present. Bishop Williams presented the diplomas and pronounced the benediction.

**HARTFORD.**—A new set of festival hangings for altar and lectern in the chapel has been presented to Trinity college. They are the gift of 55 young ladies, one of whom made the very beautiful design. The material is of heavy brocaded silk of opalescent white and is exquisitely embroidered by some of the givers in gold and colors. In the centre of the altar-cloth is the *Agnus Dei* in white needlework on a blue ground and above are the words: "IC XC NIKA." The embroidery is in the most beautiful and delicate style of ecclesiastical work. The ladies have also given a large chest in which the cloths can be hung without folding.

**WOODBURY.**—The Rev. Robert Nelson, D. D., rector of St. Paul's church, died on Thursday, July 15, at Oakland, Va. Dr. Nelson was for 30 years a missionary in Shanghai, China. He returned to this country in 1880. His age was 68 years.

**LONG ISLAND.**

**BROOKLYN.**—The Rev. T. S. Pycott, rector of St. John's church, has sailed for Europe. Since the church was enlarged and decorated last year, it has received a large number of families and is in every way flourishing.

The Rev. William Hyde has entered on his duties as chaplain of the Church Charity Foundation. By appointment of the Bishop, Mr. Hyde succeeds the Rev. Mr. Reynolds, Jr., who has entered on the rectorship of St. Stephen's church. Mr. Hyde was for many years minister-in-charge of Christ church chapel.

The Church Charity Foundation is not at all known to the public, as it deserves to be. For comprehensiveness of plan, and compactness of arrangement, for order and economy in its administration, for care and efficiency in all departments of its work, this institution has not its equal in the entire Church. St. John's Hospital itself with the beautiful chapel on the east end, is an imposing structure. On the first floor are admirably furnished rooms for private patients, while the wards on the stories above are as light, sweet and airy, as care can make them. The snow-white coverlets and curtains with which the long rows of cots are provided, are inviting to the well, to say nothing of the sick. There are five Sisters in charge of the hospital. Above and below, the wards open into the chapel, so that such of the patients as cannot attend the service may to some extent enjoy it. The chapel is Churchly, and most attractive in its appointments, and is well filled at the Sunday services. The children of the Orphanage do the singing, which is hearty and inspiring. On Sunday afternoon, July 11th, the

rector and choir of the church of the Good Shepherd were present at the services, the surpliced choir of men and boys doing the singing, and entering and withdrawing in procession.

The Hospital is located at the corner of Albany Avenue and Herkimer Street, and to the north fronting on the latter, is the Orphanage. It embraces a school-room and play-rooms for the children, the original chapel in which is held a weekly Litany service, dormitories for the boys and girls, dining-room, etc. The Orphanage is in charge of Sister Elizabeth, who began under Bishop Whittingham, was connected seven years with Dr. Muhlenberg, and was for awhile at St. Johnland. She has been in charge of the Orphanage thirteen years. There are no show-days in the Orphanage or any other part of the institution, as any one may see by coming in upon it unawares. But a single death last year out of nearly a hundred children, tells its own story. All the children do work as well as study, thus learning the lesson of industry together with habits of neatness and order. Within the quadrangle the boys have an ample play-ground, and nothing is omitted in the way of health or morals.

On the north side of the grounds is the Home for the Aged. The Home is now quite full, the total number of inmates being 54. None are under seventy, while one has reached the good old age of 99. The Home is in charge of two Sisters, and is in all respects in keeping with the parts of the institution mentioned. The old people share their cosy, comfortable rooms, two by two, and on each of the stories have the benefit of a piazza. Nothing appears to be wanting to make them all as happy and contented as their infirmities will admit of.

On the south-east corner of the quadrangle is a printing establishment, where several of the children do the Convention Journal and other work to match, as it comes to hand. In winter, all the buildings are heated by steam, the boiler being placed in a small and separate structure at the south-east corner of the Orphanage.

The Church Charity Foundation has an endowment of \$105,500, while its expenses last year were something about \$29,577. It is easy to see that such a comprehensive work could not be carried on for anything like the latter sum, if these charities were separate, instead of being united. It is not strange that the Bishop and his clergy, and the diocese at large take much pride in an institution which is a model of its kind, and which over and above being creditable to the diocese, is, in some sort, an honor to the whole Church.

GARDEN CITY.—A beautiful service was held in the cathedral on the evening of the 14th, at which time the well known cantata by Gaul, "The Holy City," was sung by the choir. The processional hymn sung was 493 to Le Jeune's popular tune, and the shortened form of Evensong was used, including the cxxii Psalm. The *Magnificat* was Stainers in F. The Rev. Dr. Van DeWater of St. Luke's church, Brooklyn, read the Lesson and sang the service. At the Offertory, Master Thomas Holden sang "Angels ever bright and fair." The performance of the cantata which was given in its entirety occupied an hour and a quarter and was more than satisfactorily rendered, in fact where all is so well done, it is a difficult matter to discriminate, but from the opening chorus "No shadows yonder" to the glorious finale, "Great and marvelous are thy works," the closest attention was given

to every number. Special mention must however be made of the difficult unaccompanied trio, "At eventide it shall be light," sung by Masters Flagg, Teed, and Holden, and of the duet "They shall hunger no more," the fresh voices of the two latter boys blending into an exquisite harmony. The bass aria "I saw a new heaven and earth" which was faultlessly sung by Mr. Campbell, with the choral sanctus sung by the choir from the crypt below, produced a beautiful effect. The whole rendition was a great success, reflecting great credit on the talented choir-master, Mr. Woodcock.

#### NEW JERSEY.

SEABRIGHT.—On Sunday afternoon, the 4th inst., the venerable Archdeacon Kirkby held a religious service on the beach here. It was intended for the fishermen, but besides these, the people from the hotels, cottages and country came in great numbers. It is supposed that 2,500 were present. The singing was led by a cornet and joined heartily by the great crowd. So great was the interest in this meeting that one is to be held every Sunday during the season.

#### PITTSBURGH.

That there is urgent missionary work to be done in Eastern dioceses is illustrated in the following notes on the recent visitation of Bishop Whitehead in the extreme south-eastern portion of his diocese. On Saturday, July 3rd, he and the general missionary proceeded to Elizabeth, a quaint old town, where the services of the Church had been held but once before, and that recently. Here they were met by J. P. Norman, M. D., and an interesting service held in the school hall, the Bishop making a brief address. After service the party proceeded to Monongahela City, nine miles distant, where on the Sunday morning following, service was held in St. Paul's, five persons were baptized, eight confirmed, and the Holy Communion administered. In this parish, by the faithful work of the women of the Church, great improvements have been made; the chancel has been extended seven feet, and elegantly finished in oak, the walls and ceilings frescoed, and the entire church in carpeting, chandeliers and altar decorations much improved.

The Bishop and general missionary went next to Washington, where a service was held and three confirmed, and then reinforced by the Rev. W. W. Walker, (the recently elected rector of Trinity), proceeded to Waynesburg, and thence to a country hamlet in Greene county, in the good glad work of looking for the lost sheep of the Good Shepherd. Here a communicant of the Church of England has lived for 30 years without seeing but one clergyman, and he not on duty, and of course no opportunity to attend the services or enjoy the benefit of the Church of his fathers. At this isolated place he has raised a large family. A few months ago, one of his children saw in a daily paper an account of the opening of Emmanuel church, Allegheny, and a letter was sent to the Bishop, asking if this were the old Church of England, and if her sacraments could be brought to them. After some correspondence a visitation was made, the day was spent at the home of these faithful waiting Church people, all of the children were separately examined and instructed and six of them were baptized. After an address, the Bishop confirmed those baptized, with the mother, and administered the Blessed Sacrament to the whole

family. Seldom has it occurred that the Church has been thus carried to those so far removed from it, and so sorely in need of it. The family and locality has been placed in the charge of the rector of Trinity, Washington, who will give occasional services. On the return to Waynesburg the evening was spent in visiting and encouraging the few scattered communicants resident there, and in arranging for future attention to their needs.

#### IOWA.

Christ Church, Waterloo, was consecrated by the Bishop Thursday in Easter week, April 29, and the property vested in the trustees of funds and donations for the diocese of Iowa. The following clergymen, exclusive of the Bishop, and the Rev. G. A. Chambers, rector, were present in the chancel, the Rev. Drs. Hale, Dean of Davenport, Lloyd of St. Luke's, Cedar Falls and C. S. Percival of St. Mark's, Waterloo. In the evening of the same day twelve persons received the laying on of hands by the Bishop.

Christ church has been organized a little over five years, and its territory embraces all that portion of the city of Waterloo, lying east of the Cedar River, with a population of 3,800. At the time of organization, the parish was without property of any kind. At present property comprises a lot 90 ft front by 120 deep, upon which is erected a fine stone church, 74 by 34, together with an organ chamber and vestry-room. The pipe organ, which is large, very handsomely furnished and of superior tone, is from Hamill's, East Cambridge, Mass. The parish also owns a half lot, 30 by 120, alongside of the church buildings, on which it is hoped a rectory will be built at no very distant day. It is very urgently needed. The church building was completed nearly four years ago, but owing to the incurring of a debt of some \$2000, was not consecrated. The way the debt was raised at last, was as follows: The Ladies' Aid Society accumulated in the Building and Loan Association a sum equal to \$550, to this they added \$150 more; then the Sunday-school made a donation of from \$50 to \$60; the Bishop \$300, and the rector and a vestryman, raised by subscription, between \$500 and \$600 more. When it is known that the Ladies' Aid Society of the parish has actually sewed 4,150 yards of carpet, principally Brussels, besides a great deal of other work of a similar kind, it must be conceded that the greater part of the credit belongs to them. In all, the church and grounds, together with the furniture, cost a little over \$9000.

SPRIT LAKE.—At the isthmus near Hotel Orleans, a chapel has been erected, to be known as Grace chapel, and tourists who may be sojourning at this attractive and beautiful summer resort, who have been "called" to preach, are asked to supply the pulpit. On Sunday, July 11, the Rev. David Claiborne Garrett of Davenport, conducted Church services before a small congregation, and to those Church people who were privileged to be present it was a rare treat. Here in this extreme north-western portion of Iowa are perhaps a dozen Church people—some of whom have associated themselves in work with other religious bodies; why cannot some steps be taken to establish a mission here (at least for the summer months) and thus enable the Church to keep its children within its fold? From such a beginning great results might follow. It is to be hoped that Mr. Garrett's labors may awake a desire

among both strangers and home communicants to further this purpose. The chapel is not a Church chapel but open to all creeds and doctrines, and fears are entertained that Church services will be rare.

#### ALBANY.

COLTON.—On St. Peter's Day the Bishop made his annual visitation to Zion parish. The church was tastefully adorned with flowers, the service was very impressive, and the congregation large, and profoundly attentive to the Bishop's masterly discourse upon the One Holy Catholic Church, and the marks by which it must be distinguished. Thirteen persons received the rite of Confirmation, nearly all of whom were over 21 years of age. An offering amounting to \$17 was made for Diocesan Missions, and the Bishop, assisted by the rector, the Rev. H. M. P. Pearse, celebrated the Lord's Supper, a large number receiving, among them all the newly confirmed. There were also present in the chancel the Rev. J. D. Morrison, D.D., and the Rev. Messrs Hamilton, Tragitt, and Somerville.

Within the past 30 days the sacrament of Baptism has been administered to 19 adults and children; and the rector feels he has good reason for believing that the people are awakening to a sense of their privileges and responsibilities. The church has lately been the recipient of a handsome brass-mounted font cover and water bucket, the gift of Miss Elizabeth Clarkson, of Potsdam. The rector continues to hold a special service for children on the first Sunday of each month. Evening prayer is intoned, and after public catechising an address is made to the children of the Sunday school.

#### NEBRASKA.

The Bishop recently visited St. Stephen's parish, Ashland, and confirmed the third class presented by the rector during the past nine months. When the Rev. Edward Lewis took charge of the parish last September, the few faithful communicants were almost discouraged; the church building was in a dilapidated condition, and it was deemed impossible to raise sufficient money to pay a clergyman's salary, but the energy, tact and good judgment displayed by this faithful priest has wrought a wonderful change. The church building is now in excellent repair; the interior has been beautified by the pious gifts of devoted members of the parish, three sets of altar cloths purchased at a cost of \$190, and a fourth, of crimson satin, elaborately ornamented with Churchly designs, all hand-painted by a parishioner, with much beauty and skill of workmanship, has recently been presented by a communicant, who was the first person in the parish to request the late bishop to send a priest to this city. A large two-story rectory has been erected, furnished and paid for; the salary of the faithful priest has been voluntarily raised one-third by the vestry; and more important than all, a marked improvement is plainly noticeable in the spirituality of the parish, apparent from the more reverent manner of the worshipers during divine services, the large number present at the "Three Hour" service on Good Friday, at the occasional services on saints' days, and particularly at the early celebration of the Holy Communion every Sunday morning.

This parish is by no means a solitary instance of good work by a faithful priest in Nebraska. Since Bishop Worthington took charge of the diocese,

new life and spirit have entered the Church throughout the entire State; Christian zeal and personal sacrifice to promote the glory of God and for the salvation of souls, is showing itself more and more as the Bishop imparts his own wise enthusiasm to the people of this young diocese. Parishes and mission stations are widely scattered; there are no Churchmen of great wealth in the State to furnish money to pay the earnest priests so badly needed and to build up Christian schools, but the little vouchsafed the Bishop is being wisely expended, and is rapidly placing the Church in position to make her influence a great power for good in this jurisdiction.

**MAINE.**

Immediately after the diocesan convention, the Bishop of Maine made his visitations in the northern part of the State. At Fort Fairfield on the 15th of June, the Bishop visited St. Paul's church, preached and confirmed five persons, and the day following preached and confirmed two at St. John's, Presque Isle. On Thursday, the 17th, at the closing exercises of St. John's school, he made an address expressing much gratification in the work accomplished during the year, in the faithful laboriousness of both teachers and pupils, and in the good promise for the future of the school. Other addresses were made on the same occasion by the Rev. T. A. Hoyt, of the diocese of Fredericton, the Rev. Hudson Sawyer, of Houlton, the Rev. F. H. Rowse, and by Messrs. Knowlton and Vroom, masters in the school.

On Trinity Sunday the Bishop visited Exeter and Dexter, preached in both places, and confirmed five in the former and one in the latter. On St. John Baptist's day he presided at the Commencement exercises of St. Catharine's Hall, Augusta, and laid the corner-stone of a chapel for the school.

The school has flourished during the past year under the management of the Rev. Mr. Martin and Mrs. Martin, and they are eminently fitted for the positions which they have assumed. There have been about 60 pupils in attendance and a large increase is expected the coming school year, as nearly all the old pupils will return and there have been a large number of applications.

The annual examination showed that the instruction had been very thorough and there was nothing superficial evident. Testimonials of honor were given to those obtaining an average rank of 9.50 or more, the standard being 10.

The first Sunday after Trinity, the Bishop preached and confirmed 13 in Saco, and preached and confirmed seven in Biddeford, presented by the Rev. A. W. Snyder, who has recently assumed the rectorship of both parishes.

**CHURCH WORK IN HONOLULU.**

190 NUNANN AVE.,  
HONOLULU, H. I., June 14, 1886.  
*To the Readers of the Living Church:*

Dear friends, members of the Church in America, permit me to address to you a few words from our far-away field and home in the Sandwich Islands. It is now four years since we attended a reunion of the graduates of Nashotah and made a farewell visit to our father's house, preparatory to faring o'er land and sea to Honolulu. We travelled on day after day for nearly a fortnight, and at last arrived in this little island kingdom, about 5,000 miles from all that we had associated with the words: "Home" and "friends."

We soon found friends, and ere long felt ourselves at home in our new surroundings, which are very different from any former belongings that ever we had. In addition to the native Hawaiians there are a great many Chinese residents, some Japanese and Portuguese, and a few proportionately, of German, French, English and Americans. Among these last four the American element predominates.

The Church was planted here under the auspices of the English Society for the Propagation of the Gospel, which still contributes to the partial support of some of the clergy. The principal congregation of the Islands is that ministered to by the Rev. Geo. Wallace, a graduate of Nashotah. This principal congregation is, however, a small one, numbering about thirty families. We are earnestly trying so to plant and water, that some day, by God's blessing upon our work, there shall be a strong, active congregation of zealous Churchmen and Churchwomen.

The Churchmen of America we feel sure would feel interested in our field could they but know some of its needs. The Church was not planted here till after the Islands had been Christianized by the missionaries of the American Board of Congregational Foreign Missions. Her progress has therefore been slow. The wealth of the place is not in the hands of Churchmen. We are anxious to secure permanence for the Church work as rapidly as possible, and to this end we are anxious to purchase a site and build a rectory. We desire to enlist the sympathy, arouse the interest, and invite the gifts of our friends at home in America, for our project. What a pleasure it would be to Churchmen both here and at home, if we might point to a neat rectory as the gift of American Churchmen to the Church in Hawaii. About a year ago my father, the Rev. Dr. Cole, sent me in response to my request, the names of many who had helped him in his venture of faith at Nashotah. I addressed a number of letters to names upon that list and below I gratefully acknowledge the receipt of \$265. This has been placed at interest here at five per cent. While the fund remains so small we can only wait, and like Oliver, urgently plead for more.

Meantime we feel sure that if the carrying out of our plans will promote the service of Him whom we serve, we shall in His good time have our rectory, but if the plan we have framed, and for whose success we hope, be not best for His service, He will, in a seeming disappointment, give us some other and better means for advancing His work.

If all who read this would send only a small remittance, the aggregate would soon materialize into a fair building, that would be an important addition to our few equipments for Church work.

**FOR THE RECTORY FUND.**

Dr. Shattuck, \$20; Miss Shumway, \$10; Miss Sheafe, \$10; C. W. Evans, Esq., \$10; Rev. E. A. Renouf, \$10; Miss Harrison, \$5; Mrs. Wm. Farnam, \$100; Mrs. M. S. Bradford, \$100.

Drafts upon any United States bank are negotiable here and offerings may be addressed to me, or to S. M. Damon, Esq., cashier of Bishop & Co.'s bank, Honolulu.

Hoping that many who read this, who are perhaps members of parishes with every appliance for work, will remember us in our distant home, and send us a gift in token of fellowship, I remain,

Yours sincerely,  
ELIZABETH B. C. WALLACE.

**NOBODY.**

Left there, nobody's daughter,  
Child of disgrace and shame,  
Nobody ever taught her  
A mother's sweet saving name:  
Nobody ever caring  
Whether she stood or fell,  
And men (are they men) ensnaring  
With the arts and the gold of hell!  
Stitching with ceaseless labor,  
To earn a pitiful bread;  
Begging a crust of a neighbor,  
And getting a curse instead!  
All through the long, hot summer,  
All through the cold, dark time,  
With fingers that numb and number  
Grow white as the frost's white rime:  
Nobody ever conceiving  
The throb of that warm young life,  
Nobody ever believing  
The strain of that terrible strife!  
Nobody kind words pouring  
In that orphan heart's sad ear;  
But all of us all ignoring  
What lies at our doors, so near!  
O sister! down in the alley,  
Pale, with the downcast eye,  
Dark and drear is the valley,  
But the stars shine forth on high.  
Nobody here may love thee,  
Or care if thou stand or fall;  
But the great, good God above thee,  
He watches and cares for all.

**SOMEBODY.**

Somewhere down in the meadows  
Where the river and rivulet meet,  
Watching the April shadows  
Over the hillside fleet!  
Somebody bending near her,  
Noble in face and form;  
And the cross of the gallant wearer  
Was won in a battle's storm.  
Somewhere at altar kneeling,  
Bride, with her maidens round;  
While the great organ, pealing,  
Fills all the abbey with sound:  
Somebody's hand hers holding,  
Pledging a life for a life:  
Somebody's arm enfolding,  
Calling her "Wife, dear wife!"  
Somewhere, in hall or garden,  
Mother and child, the heir!  
Nothing to fret or harden,  
Nothing to cause one care!  
Love all her life caressing!  
Riches, a boundless store!  
Crown upon crown of blessing!  
What can she ask for more?  
O lady! on high uplifted,  
Lacking no earth-known thing,  
Noble, and nobly-gifted,  
Yet has thy lot one sting:  
This, that thy poor, pale sister  
Starves in some alley unseen;  
And thou canst not assist her:  
Such is the gulf between.

—Spectator.

**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.]*

**HISTORY OF INTERPRETATION.** Eight lectures preached before the University of Oxford in the Year 1885. On the Foundation of the late John Bampton. By Frederic W. Farrar, D.D. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1886. Price \$3.50.

This new volume of the Bampton Lectures contains much interesting matter, but is rather sketchy, perhaps necessarily so on account of the great amount of ground it covers. It is a history of interpretation—if we accept Dr. Farrar's views we should say, of misinterpretation—from the days of Ezra until the present. We cannot help feeling, after a careful study of this volume, that the learned author would have given us a far stronger as well as truer view of the subject, if he had been content to place, in contrast with the false methods of earlier schools of interpreters, the actual good which they, and notably the Fathers of the Church, did succeed in accomplishing for their age by their exegesis of Holy Scripture. We are not surprised to find him scouting the canon of Catholic Consent of St. Vincent of Lerins, but we venture to think that it will retain its hold upon the Church long after Dr. Farrar's volume has been consigned to the dust which is specially reserved for the series of the Bampton Lectures. It is a pity that the author, with all his love of impartiality, should often be so partial, but he illustrates what he himself records of Luther, Calvin and others, that having enunciated excellent rules of interpretation, they proceeded calmly to disregard them in practice. Thus, in his notice of the modern English school of exegesis, he highly praises F. W. Robertson, Maurice, and, to our surprise, Kingsley, while he never so much as mentions Dr. Pusey, whose commentary on the Minor Prophets, not to mention anything else of his, entitles him to a place in the first rank of modern interpreters, judged by Dr. Farrar's own requirements. The same may be said of Bishop Wordsworth, though we believe he was still living when these lectures were prepared.

At the end, instead of giving the rules

of a true and healthy exegesis, Dr. Farrar relegates this matter to a note in the appendix, and degenerates into platitude. However, when compared with some recent volumes of the Bampton Lectures, this one marks an advance into a purer atmosphere. The author's earnestness and piety, his love of truth and of revealed Truth, his sympathy with noble efforts for the right, which, though sometimes narrow and biased, are always genuine, shine forth on every page, and render interesting a subject which otherwise would be very dry to most readers.

The following new music has recently been issued by the Chicago Music Co.:

- WHERE THE MORNING GLORIES TWINE. Waltz song. By Fred G. Richmond.
- THE GENIE OF WINE. Temperance song. By N. K. Griggs.
- THE ONE LITTLE CHILD. Words by Chas. Dickens; Music by G. Estabrook.
- ESTELLE POLKA. By C. J. S. Wilson.
- IMAGES OF THE PAST. Waltz. For the Piano. By F. A. Hostermann.
- LOVE'S MOODS. By N. K. Griggs.
- ON LAKE MINNETONKA. Barcarolle. By L. A. Simons.
- THE SHADOW OF A DREAM. Song. By H. O. Wheeler.
- WE'RE BOUND TO KEEP HOUSE. A Domestic Song and Quartette. By T. M. Towne.
- MAZURKA CAPRICE. For Piano. By Frank Mueller, Jr.

CASSELL'S National Library. Chicago: Brentano Bros., S. A. Maxwell & Co., and A. C. McClurg & Co. Price, ten cents.

- FRANCIS BACON. By Lord Macaulay.
- THOUGHTS ON THE PRESENT DISCONTENTS, AND SPEECHES. By Edmund Burke.
- THE BATTLE OF THE BOOKS and other Short Pieces. By Jonathan Swift.
- LIVES OF THE ENGLISH POETS, WALLER, MILTON AND COWLEY. By Samuel Johnson, LL. D.
- EGYPT AND SCYTHIA. Described by Herodotus. POEMS. By George Crabbe.
- THE CASTLE OF OTRANTO. By Horace Walpole.
- SERMONS ON THE CARD. By Hugh Latimer.

The third thousand of "Reasons for Being a Churchman" is now ready and on sale. The publishers confidently expect to close out the fifth thousand during the first year. Some corrections are made and an appendix is added. [Price, \$1.00, postage ten cents. The Young Churchman Co., Milwaukee, Wis.]

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Editor and Proprietor.

THE call of Mother Church to her alienated children of the denominations, though ever so reasonable and loving, will never command the return of the best and holiest among them, until we can show them a prevalent type of personal piety in the Church which is evidently nearer heaven than their own.

A WRITER in *The Forum* who claims to be an "Episcopalian," and whom an all-wise but inscrutable Providence has spared to discourse upon the defects of the Church, should console himself with the reflection that he might "go farther and fare worse." It is not altogether a lovely thing to go into the forum to harangue the populace on the defects of one's mother. Even our neighbors do not admire it. *The Interior*, referring to this article, says: "This is no funeral of ours. Neither is it a free fight; if it were, we wouldn't sail in. Our time may come when, in the course of the series, some Presbyterian brother undertakes to expose the defective polity of a church which he hasn't the manliness to quit."

SOME manuals of Eucharistic devotion advise the faithful always to go to the Holy Communion with some distinct intention. To the reader, the meaning of this is sometimes a matter of question. Of course one does not go to the Communion without intention; nor, if he be in any devout frame of mind, without intending both to unite with all reverence in that act of holy worship, and to obtain a full share in the spiritual benefits justly to be expected from it. If he does not distinctly and devoutly so intend, the holy office can hardly be to him anything more than a mere ceremony, at once heathen and fruitless.

But such an intention, while good so far as it goes, falls far short of the scope and design—the intention—of the holy office itself. Standing by itself, it approaches painfully

near to a sort of spiritual selfishness—a caring only for our own personal needs or desires. That impressive beginning of the essential action of the office—the prayer for the Church Militant—shows, that our pleading of the sacrifice is to embrace, not only ourselves or those present, but the whole body of the faithful, the entire communion of the saints. Hence, the effort should be to find out and fix in mind particular persons and their special needs, with the express intention of pleading the sacrifice in their behalf; in other words, in private intercessions in the pauses of the service, praying for them no less than ourselves "with all prayer and supplication."

It cannot thus but be seen, that this rule of definite intention looks to the exclusion of all vague generality in our devotions in the Holy Eucharist. The widening of our view of the reach and efficacy of the pleaded sacrifice; the expanding and quickening of our hearts with a divine charity; the gathering together in our supplications of the whole body, the Church; and the procuring for those "who are in trouble, sorrow, need, sickness, or any other adversity," through the virtue of the mediatorial sacrifice, any or every benefit for which in their behalf, our hearts can plead.

### THE SOCIAL REVOLUTION.

There has been no more significant discussion of the industrial revolution than that which took place a few days since at the anniversary exercises of the Andover Theological Seminary in Massachusetts. It was carried on mainly by the alumni of the institution and illustrated the way in which clergymen usually grasp social questions; but the chief feature of the day's doings was a remarkable address by Mr. Edward Atkinson, the distinguished statistician, who presented the facts of the situation, and while instructing the clergy, pointed out the tendencies of our industrial development in such a way that he may be said to have cleared the sky, for the first time since this discussion began, of the threatening clouds that have darkened the path. Each one is inclined to view the situation from his own experience, and the training of the clergy, if it does not take them out of the range of social questions, is often too special for the consideration of all the facts of the case. Probably no man in the country is more competent to survey the situation from all points of view than Mr. Atkinson, and his address, if issued in pamphlet form and scattered all over the land, would do more to restore confidence in business circles and to put heart and cheer into laboring men than anything else we have seen. He

views the problem as a national question. It is not local to the industries of New England, but makes intelligible the position of the average man throughout the whole country. The solution is not to be reached through political economy alone. The issue is moral as well as social, and the clergy have the opportunity of exerting a most important influence upon the community by pointing out to the working classes the principles by which the labor movement is related to the entire progress of modern society. This wider view is too often overlooked, and men are discouraged because they see only the difficulty before them. What Mr. Atkinson has shown in his address is that, as compared with former years, there has been a steady progress toward freedom and independence among the wage laborers. In the future the laborer is to have quite his full share of the increments of his toil, without the slave conditions that have heretofore restricted him. The advance of modern society is an advance to wider and higher views of the relation of moral and social forces to the ordering of the world. The local friction is to be properly related to the laws of progress by which God sustains hope in the hearts of men. The laws regulating labor are a part of the beneficent operation of the truth that God has imparted to society, and that manifests itself in the changes of actual life. The laws of social development are not contrary to the interests of humanity, but actually promote the welfare of men. The laws regulating mechanical forces are controlled by the same Hand that controls the social movement of the race, and these laws are wholesome and helpful in their operation. This is the substance of Mr. Atkinson's contribution to the present discussion. He grasps the trend of events that have escaped the notice of those who have been less closely related to the growths of our industrial life. He is talking not as a doctrinaire, but from a basis of facts with which he is personally acquainted. More than anyone else who has undertaken to suggest the way to take the restiveness out of present society, he has spoken the wise and timely word. Yet he has told men only what they knew before. He has simply stated that "the remedy for most of the present wrongs of society consists of faith in humanity and in a profound belief that there is a higher law of material progress, established by the Power that makes for righteousness, with which we must put ourselves into line in order to attain our ends." He enunciates a truth that has been overlooked, not one that has not been operative before. That truth is that there is in political economy, as there is in

the spiritual revelation, a word of God which every student of theology must comprehend, so far as the truth has yet been evolved, before he can be a true guide in mental and spiritual sciences and a competent teacher of the people. This is the gist of Mr. Atkinson's address, and the familiar character of his suggestions is the best evidence that he has lifted our thought up to a point where the industrial and social troubles of the hour may be seen in a clearer light than they were seen before.

### HOLDING ON.

We lament and get discouraged if "our parish" does not flourish just as we would like, or think it ought. Parishes are like individuals, in some things. Hopefulness and earnest, faithful work, as a rule, advance them as they do the individual. It is just as much the duty of the parish collectively to be cheerful and hopeful, to frown down all cries of feebleness and slowness of advancement, as it is the duty of the individual Christian.

The true way is to do the very best, always, and leave the results to God. Here and there, all through the Church, are parishes and rectors that need to consider just these things. In many a place the Church of God, as there manifested, is "a day of small things," and one great difficulty in the way of making it a day of greater things is, that it is not only "despised" by those without, but by those within the camp, as well. The cry is: "We are such a feeble folk, and there are so many who are indifferent, if not opposed, to us." All such need to consider that, whatsoever their condition, they are set in their place for the manifestation of the Truth. It is the Holy Catholic Church which God has called them to represent, and the true, honest way, is to press faithfully on, although it be a struggle. The feeling that prompted the exclamation of the great apostle: "Woe is me if I preach not the Gospel," should be the animating influence of every baptized member of Christ's fold. The faithful standing in the breach and contending, even unto death if need be, is the only manly discharge of the duty that is upon them. It was not because of what he accomplished that twenty-one hundred years have praised the heathen Horatius, but because he had the courage to be faithful to the trust imposed upon him, and all along the track of the ages the world's greatest heroes were men of just this very stamp, who, whatever the odds against them, have dared to do right. In worldly concerns it may, perhaps, at times, be best "to run away," but of parishes, no less than of individual Christians, are the words of our blessed Lord true:



"No one, having put his hand to the plow and turned back, is worthy of the Kingdom of God." It is true that, sometimes, the work does seem almost hopeless, but it is God's work; and, sooner or later, the tide must come, which, if the ship be ready, will carry it out on its way to the desired haven. In all such places, if we cannot have the active exertion, we want more of that sublime patience of the feeble folk by Bethesda's pool—the quiet waiting for the angel to come down. They need, also, to ponder such words as those of their Master, intended for these very desponding ones: "First the blade, then the ear, after that the full corn in the ear." There is more real strength than is generally supposed in the quiet determination to "hold on"—a determination that has, again and again, though perhaps in a late harvest, brought in its rich, ripe sheaves of increase. After all, it is not the crowded church, the influential position, the large list of communicants, the sums given for religious purposes, that always mark the real success, but *the impression produced*. The evidence of conviction—of being in the right—of having something worth clinging to, may do more for the final success of Christ's Church than the noisy notice-demanding growth that is, perhaps, but the external life that marks the want of the "depth of earth."

When the congregation is small, and the progress is slow—or apparently none—let us remember that Paul and Apollos must needs plant and water, and that God is above us, Who has promised to give the increase.

### THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

#### I.—THE ATMOSPHERE THROUGH WHICH IT COMES.—Continued.

There is another class, large and increasing among those who by circumstances removed from the rush of the world, or by strength of mind, in it, are thinkers, students, anxious to solve the problems of existence. The last century has witnessed the growth of a peculiar idolatry. How to call it is an enigma. As parts of it there have developed many phases of philosophy, in all of which the human reason has been deified, and beneath it as a motto written: "What I can't understand I won't believe." Strange too as it may seem, the philosophy of religion is the only place where this destructive canon of modern thought has been enforced. He who is the most avowed skeptic in matters of religion, believes in his heart beats, in the natural laws that govern the universe, in the mysteries of light and heat, and motion. He can't understand them, but the law he prescribes for his religious faith is exact—"all on the basis of reason." The effects of modern rationalism are manifesting their tremendous extent in the utterances and productions not of the scientists or professed opponents of Christian faith alone, but in the temper and color of much of the teaching, that despite its

deterioration still calls itself Christian. The professed right of private judgment in identifying, and naming, and pronouncing upon individual utterances, has made that word Christian, in the popular interpretation, far wider than its original significance. They still call themselves Christian, whose arguments, advancing step by step, are now assailing, "as the main religious question of our times, the reality of our spiritual perceptions." To judge of the extent of the destructive influence of this "modern thought" needs but a review of one of our current liberal creeds, that so nearly verges upon the ground of its legitimate offspring, the Society of Ethical Culture, as to be but a creed "of shreds and patches." High and pure as may be its standard of ethics and morality, it is absolutely denuded of all that makes religion and teaches men to look upward for guidance through life.

The third class is the mighty multitude of those, who in various bodies, tracing their organic beginning to some human founder, and characterizing themselves by some peculiarity of belief or practice, make up the sectarian Christian world. There are probably fifty of these organizations in the United States, irrespective of hundreds of small "connections" and independent churches. The oldest is probably the Presbyterian body, made up of a large variety even of Presbyterians, who will not recognize or commune with one another, on account of differences of practice regarding music, hymn singing, secret societies, voting and the like. But the Presbyterians as a body are the oldest existing sect, dating from 1520, the time of their rise in Scotland, led by John Knox, a priest of the Scottish Church. It is a manifest impossibility to attempt to define or comment upon the theological orthodoxy of the various sects. With those who call themselves evangelical, Catholic faith has but little dispute as regards the salient features of the system of revealed Truth. All honor be to those noble souls, who among all these widely divergent sects, have contended zealously for the Truth as it is in Christ. No age and no land can boast nobler examples of Christian heroism than those who under denominational banners have with the martyr's devotion done battle for the Truth. The unfortunate fact in connection with sectarian Christianity concerns not so much what it does as what it does not do, not what it gives as what it does not give, not what it teaches as what it does not teach. Where does evangelical leave off, and unevangelical begin? Who is to tell? And if the Presbyterian of this generation decides, who can say that the Presbyterian of the next generation will say different, as Presbyterians have been "saying different" since the days of Knox, through the days of Edwards, down to the days that now are. It shall not be the purpose of these papers to undervalue or underestimate one iota of the true and good in any religious body, or to deny them with that selfish-exclusiveness that too often, alas, Churchmen have displayed, an actual place by their Holy Baptism in the Church of God. The call of the Mother Church, is a mother's call to her wandering children, and the purpose of these studies shall be to show that in that mother's arms there is all that any sect now holds of good, and much more; to show in the words of another, that here is the true Presbyterian Church, in that it has beside its bishops, its presbyters and deacons; here is the true Baptist church in that it insists

upon the necessity of the great initial sacrament; here is the true Methodist church, in that it teaches the necessity of conversion; here is the true Congregational church in that all its members have a representation in its councils; here is all this and more—here is the Catholic church, which has with all the good that these varied sects possess, what they have not—unbroken historic succession from Christ Himself, and His authority delegated to His Church, inviting all these scattered followers of our Lord, back into union and unity in Him.

The final class, is among the last, but not of them; the great number, daily increasing, of those who among both ministry and laity are sectarians, born or educated in schism, but now "looking for the Church." The various religious bodies are full of those, who, warned by laxity of doctrine, repelled by baldness and unattractiveness of worship, or led by that indescribable longing for something that shall be more to them than that which they now possess, are anxiously seeking something that shall satisfy their ideal of the Church. To deny that such a tendency exists, wide-spread, is to deny apparent facts. It is evidenced by the queries and requests that come constantly to sectarian ministers; it is evidenced by the great number of the young of denominational families, who constantly seek Confirmation in the Church; it is evidenced in both pastor and people, not alone by the articles and discussions of reviews and papers, but by the services of many denominations, by the celebration of festivals and Holy Days, by the appropriation of forms of ritual and liturgy, and by the increased solemnity of sacramental teaching. Go any where and you shall hear the *Te Deum* and the Seraphic Hymn; go any where and you may join in responsive Psalter, and, though it seem a mockery, the Apostle's Creed; go any where and you shall find the Cross, once hated by Puritanical prejudice, now exalted and revered, while window and font bear as if in eager expectation, the symbols of a Catholic Faith.

To these four classes goes forth the call of the Mother Church. To the worldly and neglectful; to the skeptical and doubting; to the schismatic though devout, and to the weary hearts seeking her blessed rest. To all it is a summons home:

Home to the way of life;  
The Faith, delivered once for all;  
The Holy Band, endow'd with Heaven's  
high call,  
In earnest, endless strife;  
Home to the Church, the Eternal framed of  
old.

### LETTERS TO THE EDITOR.

#### CHURCH UNION.

To the Editor of The Living Church:

One-half or three-fourths of the Presbyterians believe that there was the same variance among Churches in the days of the Apostles, as in these days in which we live. Thirty-five or forty years ago, I read an article written by a Presbyterian, in which he claimed St. Paul to have been a Presbyterian, but allowed that St. John might have been an Episcopalian!

One thing attracted my attention in reading the New Testament, that the Churches mentioned all seem to be of one faith, and I found it somewhat emphatically written in Eph. iv: 4-6: that they are one. "There is one body (or Church) and one spirit; even as ye are called in one hope of your calling," etc. How much of human wisdom does it

take, in the estimation of the different denominations, to overcome the above words of divine authority?

And why not ask our good Presbyterian brethren what they have got, that they think that Churchmen ought to have to make the union complete? Do they claim any divine revelation since their system was organized, (less than 400 years ago) that the Church has not got?

Is there any claim of salvation from sin, in the organization of any of the different systems? In Popery? It was hundreds of years after St. Peter was dead that theologians made him pope, and that is all there was of it. Or in Methodism? It was after John Wesley was dead, that Methodist preachers made him bishop. Or in Presbyterianism? When John Calvin found himself outside of the Papal Church, he wrote to the Bishop of London asking for episcopal authority in the form of a bishop; his letter was intercepted by two Roman priests, Bonner and Gardner by name, who discouraged Calvin in his undertaking, and as he could not do as he would, he did the best he could, and the outcome is the Presbyterian system. Or the Baptists? As John Wesley wrote: "In these respects the case was nearly the same when the Baptists first appeared in England. Their warm disputes were concerning one of the external ordinances. And as their opinion hereof totally differed from that of all the other members of the Church of England, so they soon openly declared their separation from it."

Now, Mr. Editor, where is the "Thus saith the Lord," in all of these systems, or any of them? Are they not wholly the inventions of men? Yet the teachers of these systems render thanks unto the Lord, for planting them.

The very moment the ministers of these systems, prove them to be divine authority, that moment they prove our Lord to be only a man, and that He has made a wonderful mistake. How? Why, that over 1,500 years after He set forth His system, He finds out that He must have a Presbyterian, and other systems to carry out His great scheme of salvation from sin? None of these modern systems being 400 years old yet, how can they apply any Scripture to themselves, not being in existence when the Scriptures were written?

Then what have any of them got to offer to Churchmen for a basis of union? "Talk is cheap," while acts demand a strong heart.

When Presbyterians find the Church, or when they accept the Church, and learn of or from it, they love it, and have a realizing sense how "Christ also loved the Church and gave Himself for it."

But they seem to depend entirely on the "doctrine of men" for the acceptance of the Scripture, and they seem to accept only what they want. I never heard a Presbyterian minister exhort his people to "continue steadfastly in the Apostles' doctrine and fellowship." Why? They seem to understand that they have not the doctrine; also, seem to understand that they have broken the fellowship, and they are never to accept the words of St. Paul to "hold fast the form of sound words," either of the creed, the Lord's Prayer or Church worship.

The scriptural exhortations to "unity," and an historical faith, seem to be of no account. "Baptismal Regeneration," has troubled them much, not being able to accept Baptism as of saving grace, as the New Testament teaches, because of the commandments of men.



## The Household.

CALENDAR—JULY, 1886.

25. ST. JAMES, Apostle, 5th Sunday  
after Trinity. Red.

### HOLY RUSSIA.

From the Alaskan.

I.  
Have you heard how holy Russia  
Is guarded night and day,  
By saints gone home to the world of light,  
Yet watching her realms for aye?  
Nicholas, Vladimir, Michael,  
Catherine, Olga, Anna;  
Barbara, borne from her silent tower  
To the angels' glad hosanna;  
Cyril, Ivan, Alexander,  
Sergius, Theodore;  
Basil the bishop beloved,  
And a thousand, thousand more:  
They walk the streets of the city,  
Waving their stately palms,  
And the river that runs by the Father's  
throne  
Keeps time to their joyous psalms;  
But they do not forget in their rapture,  
The land of their love below;  
Blessing they send to its poorest friend,  
Defiance to proudest foe:  
So in cloister, and palace, and cottage,  
Cathedral and wayside shrine,  
We cherish their sacred icons,  
Tokens of care divine;  
And with beaten gold in fret and fold,  
And gems the Tsar might wear,  
And costliest pearls of the Indian seas,  
We make their vesture fair.  
We set them along our altars  
In many a gorgeous row,  
The blessed Saviour in their midst,  
And the Virgin pure as snow;  
And lamps we hang before them,  
Soft as the star that shines  
In the rosy west, when the purple clouds  
Drift dark above the pines.  
The deep chants ring; the censers swing  
In wreaths of fragrance by;  
And there we bend, while our prayers ascend  
To their waiting hearts on high;  
And our Lord, and Mary Mother,  
With faces sweet and grave,  
Remembering all their fears and woes,  
Grant every boon they crave.

II.  
Have you heard that each true-born Rus-  
sian,  
Child of the Lord in Baptism,  
Receives some name of the shining ones  
With the touch of the precious chrism?  
And the saint thenceforth is his angel;  
Ready, through gloom or sun,  
To share his sorrows and cheer his way  
Till his earthly years are done.  
When friends have fled, and love is lost,  
And hope in his bosom dies,  
There's a gleam of wings athwart the sky,  
And the peace of Paradise  
Falls on his soul as the gentle dew  
Descends on the parching plain,  
And he knows that his angel heard his  
sighs,  
And stooped to heal his pain!  
Nor cares he when, or where, or how  
The hour of his death may come,  
For the Lord of the saints will welcome  
him,  
And his angel bear him home.  
And, to mark his faith's devotion,  
As a jewel of love and pride  
He bears on his breast forever  
The cross of the Crucified;  
Bright with rubies and diamonds,  
Fashioned of silver and gold,  
Or only carved from the cedar  
That grows on the windy wold;  
Cut from a stone of the Ourals,  
Or the amber that strews the shore;  
Close to his heart he wears it  
Till his pulses beat no more.

III.  
O happy, holy Russia!  
Thrice favored of the Lord!  
Around whose towers, when danger lowers,  
The saints keep watch and ward!  
She need not fear the marshalled hosts  
Of her haughtiest Christian foe;  
Nor Islam's hate though at Moscow's gate  
The stormy bugles blow!  
Fair will her eagle banner float  
Above Sophia's dome,  
When heaven shall bring her righteous  
Tsar

In triumph to his Rome;  
And Constantine and Helena  
Will "Alleluia!" cry  
To see the cross victorious  
In their imperial sky.  
Ah! what a day when all the way  
To Marmora's sunny sea—  
From Finland's snows to fields of rose—  
Shall Holy Russia be!

Sitka, Alaska, 1886.

"THOSE prayers in the Prayer Book  
don't take hold of hardened sinners."  
The rector answers: "They are not ad-  
dressed to hardened sinners."

A MINISTER in *The Christian Intell-*  
*igence* endeavors to prove the inspira-  
tion of the Hebrew vowel-points. It is  
up-hill work and can have few follow-  
ers, if any.

THREE great-grandsons of Charles  
Wesley are now clergymen of the Church  
of England. In this they are following  
the precept and example of their dis-  
tinguished ancestor.

AN English clergyman delivered a  
sermon in which he warned his hearers  
of the speedy end of all things and closed  
with an appeal for a liberal contribution  
to build a new church tower.

A BOSTON school teacher had told her  
pupils that ancient Athens was noted  
for its literary culture.

"And now, dear children," she went  
on, "tell me why Boston is called the  
modern Athens."

The dear little children didn't seem to  
know.

"Because," said the teacher, "it is  
also noted for its literary—literary,  
what? It begins with C."

"Literary cranks," responded one of  
the children.

ODD things do happen, says the *Baptist*,  
and of course with the Salvation Army  
there is no exception. In its head office  
the chiefs have a habit of receiving call-  
ers with the salutation, "Good morning,  
are you saved?" The other day a legal  
representative of the Army dropped in  
on business. One of the permanent  
officers, who was knee-deep in corre-  
spondence, without raising his head  
from his papers to observe his visitor,  
uttered his usual note of recognition,  
but was quietly jogged at the elbow by  
one of his confrères and reminded: "It  
is the solicitor!"

PHYSICIANS and surgeons, though en-  
gaged in most serious and responsible  
duties, are the subjects of a good many  
witticisms. We clip the following:

"The doctor said he'd put me on my  
feet again in two weeks." "Well, didn't  
he do it?" "He did, indeed. I had to  
sell my horse and buggy to foot the bill."

"Rule of the office, sir—patients will  
please pay before taking gas." "Why  
not after?" "It's awkward collecting  
in case of—failure to restore respira-  
tion."

AN organ of English dissent says:  
"We condemn the Establishment for  
its prescribed round of lessons and of  
prayer, and for its monotonous uni-  
formity, its iteration and reiteration of  
the Lord's Prayer, the Doxology, &c.;  
but, in fact, our conduct of public wor-  
ship is as wearisome, as insipid, as un-  
diversified, and much more autocratic  
than theirs, and is driving our young peo-  
ple increasingly into the State Church,  
or alienating them from the sanctuary  
altogether."

EUSEBIUS (writing A.D. 315) says that  
a year after our Lord's death James  
was established Bishop of Jerusalem.

After James came Simon, from whence  
descended the succession of bishops in  
that Church. Jerome (in A.D. 400) says  
that Polycarp, the disciple of St. John,  
was, by that Apostle, made Bishop of  
Smyrna. St. Paul established Timothy,  
Bishop of Ephesus, and Titus Bishop  
of Crete. Tertullian (in A.D. 200) calls  
those Churches whose bishops were es-  
tablished by Apostles, Apostolical  
Churches, and bends and offshoots from  
Apostles.

THE personal household of Queen  
Victoria is composed of over a thousand  
persons, costing yearly a sum of \$1,945,-  
900. It consists of a Lord Steward, a  
Lord Chamberlain, a Master of the  
Horse, each with a salary of \$10,000; a  
Keeper of the Privy Purse at \$11,000,  
with three assistants at \$3,000 each; a  
Treasurer, a Comptroller, a Vice-Cham-  
berlain, a Comptroller of Accounts, a  
Master of the Household, a Master of  
the Ceremonies, a Master of the Buck-  
hounds, a Grand Falconer, each at  
\$6,000 per annum; an Usher of the  
Black Rod at \$10,000; a Mistress of  
Robes at \$3,000; eight ladies of the bed-  
chamber at \$2,500; ten bedchamber  
women at \$1,500 each; ten maids of  
honor at \$1,500; fourteen equeuries at  
\$3,500; eight pages of honor at \$750;  
eight lords-in-waiting at \$4,000; fourteen  
grooms-in-waiting at \$2,000; ten gentle-  
men ushers at \$400; ten sergeants-at-  
arms at a similar salary; a poet laure-  
ate, Lord Tennyson, at \$500; a painter-  
in-ordinary, a marine painter, a sculp-  
tor-in-ordinary, a surveyor of pictures  
at \$1,000; an examiner of plays at \$3,000;  
a principal *chef de cuisine* at \$4,000 per  
annum; a principal cellar master at  
\$2,500; 9 housekeepers, 130 housemaids,  
and, lastly, an official ratcatcher at  
Windsor, at a salary of \$80, and another  
for Buckingham Palace at \$60. All  
these payments, even down to the salary  
of the official ratcatchers, have to be  
submitted every year to the House of  
Commons.

As an evidence of Dr. Neale's wonder-  
ful power of versification, the following  
story is told: He was visiting Mr.  
Keble at Hursley for the purpose of ex-  
amining the MSS. of some hymns which  
his host had been writing for the "Salis-  
bury Hymnal," the precursor of "Hymns  
Ancient and Modern." Of one which  
Keble showed him, he remarked that it  
read like a translation from the Latin,  
but was assured by Keble that it was  
purely original. Just then Keble was  
called out of the room to see some one  
on business. No sooner was the door  
shut than Neale, by way of a joke, seized  
a sheet of paper, and wrote off an ap-  
proximately close translation of the  
piece in rhyming mediæval Latin, and  
had just time to finish it, and put the  
paper into his pocket, when Keble was  
heard returning. Neale raised the  
question of the supposed translation  
again, and again received the avowal  
that he was quite mistaken. "It is you  
who must be mistaken," said Neale,  
"for oddly enough I happen to have in  
my pocket the Latin version of the  
hymn, and here it is." Keble was dis-  
mayed when he saw it. "You don't  
think, my dear friend, that I was wil-  
fully deceiving you? I have not the  
slightest recollection of ever having  
seen this before, but I must at some  
time or other have come across this, and  
been struck with it, and I have uncon-  
sciously reproduced it. It is most ex-  
traordinary." Keble's distress was so  
real at having appeared deceptive, that  
Neale soon put him out of his misery,  
and the two friends had a hearty laugh  
over it.

### A BEAUTIFUL FATHER.

"Tell your mother you've been very  
good boys to-day," said a school-teacher  
to two new little scholars.

"Oh!" replied Tommy, "we haven't  
any mother."

"Who takes care of you?" she asked.  
"Father does. We've got a beautiful  
father; you ought to see him!"

"Who takes care of you when he is at  
work?"

"He takes care of us before he goes  
off in the morning, and after he comes  
back at night. He leaves us a warm  
breakfast when he goes off, and we  
have bread and milk for dinner, and a  
good supper when he comes home. Then  
he tells us stories and plays on the fife,  
and cuts out beautiful things with his  
jack-knife. You ought to see our  
father and our home; they are both so  
beautiful!"

Before long the teacher did see that  
home and that father. The room was  
a poor attic, graced with cheap pictures,  
autumn leaves and other little trifles  
that cost nothing. The father who was  
preparing the evening meal for his  
motherless boys, was at first glance  
only a rough begrimed laborer; but  
before the stranger had been in the  
house ten minutes, the room became a  
palace and the man a magician.

His children had no idea they were  
poor, nor were they so with such a hero  
as this to fight their battles for them.  
This man, whose grateful spirit lighted  
up the otherwise dark life of his chil-  
dren, was preaching to all about him  
more effectually than was many a man  
in sacerdotal robe in costly temple. He  
was a man of patience and submission  
to God's will, showing how to make  
home happy under the most unfavorable  
circumstances. He was rearing his  
boys to be high-minded citizens, to put  
their shoulders to burdens, rather than  
become burdens to society in the days  
that are coming.

He was as his children had said, "a  
beautiful father" in the highest sense  
of the word.

### QUEEN VICTORIA'S REIGN.

The Queen's Jubilee was celebrated  
on June 20. The following extract from  
the *Toronto Globe* of November, 1885,  
will be read with interest, as giving a  
Canadian view of Queen Victoria's  
reign:

As everybody knows, Queen Victoria  
came to the throne on the 20th of June,  
1837. She will accordingly celebrate  
her entrance upon her jubilee year as  
sovereign in about seven months from  
this date. It is in every way befitting  
that so rare and so auspicious a season  
should be celebrated with due magnifi-  
cence. We are in the habit of hearing  
it said that the reign of the present  
Queen is the longest in the British an-  
nals, with the exception of those of  
Henry III., Edward III. and George III.  
But while formally this may be the  
case, Her Majesty has really reigned  
longer than her predecessors, and con-  
fessedly she has reigned far more pro-  
sperously and with far greater honor.  
Henry III. was a boy of ten years of  
age when he succeeded to the throne,  
and though one were to say nothing of  
the miserable character of this rule af-  
ter he arrived at manhood, if the years  
of his minority be deducted we have  
left a shorter reign than that not yet  
finished. The same thing is to be said  
of the Third Edward, and though  
George III. was nominally on the  
throne for 60 years, yet his fits of insan-  
ity were so many, and some of them  
continued so long, that his granddaugh-

ter has really already reigned longer than he did. The coming jubilee is accordingly an event which is quite unique in English history. No such jubilee was ever celebrated, and it may be ages before there is even the likelihood of a similar one being possible.

The Emperor William is older than the Queen by some two-and-twenty years, but as a sovereign he is in comparison a child. Every throne on earth save that of the Emperor of Brazil, who succeeded to power as a mere child, has been emptied and filled, most of them more than once, since that eventful morning when news was brought to the girl of eighteen that she was sovereign of the greatest empire the world has ever seen. And how much has come and gone since then! The slim girl is now a venerable grandmother by no means slim. The hopes which were then cherished have been far more than realized. The varied incidents which have marked the course of the intervening years have been in number and importance such as could never have been dreamed of. The world of to-day is an entirely new one, and in most respects, if not in all, infinitely better.

When the present reign began the last vestiges of negro slavery had not disappeared from under the British flag, and that "domestic institution" was only coming to its supremacy in other lands. Where is it to-day? It is dead wherever the English tongue is spoken. It is dying the world over. The penny postage was then unknown, and Rowland Hill had hard work to keep himself from being scouted as a planless dreamer. The Corn Laws were then looked upon as the only safeguard of British agriculture, the only guarantee for Britain's permanence and glory. Men and women starved under a policy of deafness, and wisecracks thought the process was all according to the natural fitness of things. Railways were then scarcely known, and it had been but very recently before "demonstrated" that a steamboat could not cross the Atlantic. Gold had been discovered neither in California nor Australia, and the wondrous appliances of electricity, which are now taken as mere matters of course, were then undreamed of. To give even a mere list of the principal changes which these eventful years have witnessed would take up far more space than we can afford.

During these years in which Victoria has been reigning so securely and so gloriously, France has been successively a constitutional monarchy, a republic, an empire and again a republic. Germany and Italy have passed through the throes of revolution to unification, and unexpected power. Almost every throne of Europe has tottered to its fall. The boundaries of almost every country on the face of the earth have been changed. In every respect it may be said that old things have passed away, and that all things have become new. Men and women have risen into notice, have had their day of celebrity and triumph, and have then disappeared. And throughout all these changes, so various and so memorable, Queen Victoria has remained the central, the most prominent, and apparently the only permanent figure, gathering to her, as the years passed by, more and more of the loyalty and affection of the people over whom she rules, as well as of the cordial admiration and heartfelt sympathy of the greatest, the wisest, and the best of every country under heaven.

These are not the days for slavish sycophancy or for exaggerated and un-

real expressions of admiration and loyalty. But those who are least inclined in that direction will most readily agree with Macaulay that in Queen Victoria her subjects have found a wiser, gentler, happier Elizabeth; and they will also have no difficulty in adding that no former monarch has so thoroughly comprehended the great truth that the powers of the Crown are held in trust for the people, and are the means, not the end, of government. It is this enlightened policy which has entitled our Queen to the glorious distinction of having been the most constitutional monarch that Britain has ever known, while her private virtues and blameless life have secured for her the other distinction, more glorious still, of having been the most exemplary and the best.

### THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

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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.

#### III.

Q. Has God willed, and if so why, to become incarnate?

R. Remember the Nicene Creed: "Who for us men and for our salvation descended from heaven and was made man."

He was made man for love of us.

To understand we must look with the eye of love.

Remember the loving farewell of Christ to His Apostle.

"Lovest thou Me?" If you would attain the mysteries of God you must love. "The heart," says Pascal, "has reasons that reason knows not." If you love, you will understand this. "God is love," and man is capable of love. Can you then conceive that God and man can love one another eternally without uniting?

Q. Truly. But is not God united to man in the nature of things by His essence, power, and providence?

R. Assuredly. But this natural union through the communication of life is far from being the highest degree of union possible. I scarcely know even whether it can be called union for no creature can say to God: We are one. But in the God-Man human nature can say to God: We are one.

What is that eternal ferment of things of which St. Paul writes, "All creation groaneth etc?" It is the order that God gives to the world to search for Him because He wishes to be found. When human nature is inspired by God what does it desire?

Infinite capacities for goodness, power, greatness, beauty, wisdom, glory. Can human nature by itself possess the Infinite? By no means, since it ever continues to seek. Nothing finite can become infinite. What then is this wish? To possess, not to become, the Infinite. And to possess the Infinite is to possess within oneself the source of a boundless life, growing ever upwards beyond all limit and desire.

This is what the Gospel calls to have life in oneself, to possess eternal life. And Jesus Christ has said: "If any one abides in Me he has eternal life."

In this I would only strive to show the supreme beauty of that which our God has willed. As Aquinas says: "God being the chief good, it was fitting that He should unite Himself to His creature in the highest union, which was accomplished in the work of

the Incarnation." He has created us for this end, which he has revealed from the beginning. He prepares for it; calls nations and souls to it, both by the course of history and by inward inspirations.

Q. I understand this, but would ask with Nicodemus in the Gospel: "How can these things be?"

R. And I would reply in the very words of Christ: "No one can ascend to heaven but He that came down from Heaven. . . . And when I am raised up from the earth I shall draw all men unto me."—John iii., 13 and xii., 32. That is to say, in order to achieve the work of supreme union between God and the creature, God descends, becomes incarnate in human nature, then touches and raises all mankind by the fruits of his Incarnation.

Q. What do you understand precisely by the words: "God became incarnate in human nature?" Was not the Word simply incarnate in a particular man and individual named Jesus.

R. Have a care. God did not become incarnate in a human person, either in one or in all. He has taken upon Himself human nature, not the person of a particular man. A human body, soul and will, a human spirit and reason, but not a human personality has He taken. The Personality of Christ is God Himself; two natures, human and divine in one only Person, which is the very Person of the only Son of God, a divine, not human Person—such is Christ.

As I am a human person, clothed with an animal body, a nature properly called animal united to a nature properly human, the person is myself who am a man and not an individual animal, in the same way as in the vegetable kingdom the individual is vegetable though carrying within itself the mineral nature as well. The word of God has taken upon himself human nature individualized in his Divine Person. God assumed human nature not of an individual but of mankind (Gregory of Nyssa). So that if we ask, what is that privileged individuality which has merited to obtain the favor of the Incarnation of God in itself we are entirely outside of the Church's doctrine. The humanity of Christ exists not, nor can be conceived to exist save as the consequence of the fact of the Incarnation.

Q. Tell me now how God incarnate touches human individuals and every human person.

R. The question is, is it not, for the creation and every soul which would rise, to touch God and unite itself to God? To this end the Almighty makes himself accessible, sensible, visible and human through the Incarnation. He becomes one of us. He takes our language, our heart, reason, blood, body, our wants, miseries, sufferings, mortality, all save sin, in order that he may transfigure all in himself. Human nature being thus conquered, transformed and regenerated in Christ, very God and very man, every individual can by an act of his own free will (of course enabled by divine grace) which is no longer beyond his power, participate in the transformation and regeneration.

Q. How so, unless you admit that there is a kind of holy contagion, a sort of divinely magnetic communication which spreads from Christ because He is the Son of Man into human nature, and into individuals; a new and supernatural sap in which every human person may, when he will, participate?

R. This better defined and more clearly expressed, is mainly the Truth. We say that Christ having suffered and conquered, is glorified at the right hand

of the Father, and that through His Sacred Humanity, into all those who through the Sacraments are made His members, engrafted into Him, and who by repentance, prayer and faith abide in Him, He pours this sap of eternal life whereby they live, and grow, and are fruitful; and sends down also upon their hearts the Holy Ghost, the Comforter, to renew the face of the earth.

Q. But would not Almighty God send forth the Holy Ghost to men before the Incarnation?

R. That was not the difficulty. For God there is no time. He can ever spread His Spirit abroad. The Holy Ghost, who is very God, is always and everywhere present. It is we men who are incapable of receiving and possessing Him. It is by the Incarnation alone, past or future, that human nature becomes capable of receiving this gift. This mystery works in the past, the present, the future, but in all cases it is the travail and triumph of Christ which bring to us the Holy Ghost. He being as man the first of the neo-regenerate order, the Father of the world to come begets other men into the life supernatural.

So God is incarnate to conquer, regenerate and lift up in Himself our nature, and to live in every individual as a graft, inserted through Holy Baptism, by the free love of God, accepted there with the first intelligence by the free love and choice of each soul, which by resisting Him and His laws may sink back into its own wild nature, or by accepting Him, obeying "the Christ within, the hope of glory," by feeding that divine life by the Holy Communion and by prayer, may go on in the words of the Apostle even to be "made a partaker of the Divine Nature."

### PRAYER BOOK REVISION.

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

#### NO. IX.

#### VARIOUS CRITICISMS AND PLANS.

According to the constitution of this American Church, when any alterations of the Prayer Book have been resolved upon by a General Convention, they must be reported to the various dioceses for their consideration and can not become law until they have been passed again at the next General Convention.

The delay in the publication of the Book Annexed renders the time before the next General Convention too short for unanimity of judgment to be developed amongst those whose voices should be heard in the matter. In this article therefore, we can not claim to present a wide unanimity of view, but can only set forth the general drift of ideas.

The diocese of New Jersey may be said to have opened up the discussion by memorializing the General Convention in favor of a restoration of that order of the penitential elements found in the first Prayer Book of Edward VI.

In June, 1885, a very important and able report on the Book Annexed was presented to the Wisconsin diocesan council, the author of which was the Rev. W. J. Gold, S. T. D. In it there is an able presentation of the history, continuity, Catholic relations, structure and underlying principles of the various parts of the Prayer Book, to which I have been much indebted in writing this series. Then follows an application of the principles thus unfolded, to the criticism of the Book Annexed, and some resolutions are appended. In agreement with this report the council resolved:

1. "That this convention views with grave anxiety any attempt at this time,

to undertake a comprehensive revision of the Book of Common Prayer:

2. "That in any revision, only the fewest and most necessary changes should be made;

3. "That it is not advisable that any such changes should be made as to restrict the liberty allowed under the present rubrics," etc.

Another important document is the Maryland report, written by Dr. Gibson, of Baltimore. The bulk of this is taken up with a detailed criticism of the thirty resolutions in the proposed revision, and we refer the reader to it for a clear demonstration of the assertion that not one of the thirty resolutions, in their present form, can stand the double test of real need and liturgical merit in supplying such need.

The report recommends an entire revision of the proposed alterations; but, for immediate needs suggests the adoption of a few permissive rubrics to be printed on a fly leaf. These rubrics would allow:

1. Omission of the parts of the Morning and Evening Prayer which precede the Lord's Prayer and follow the third collect; except on Sunday morning when the Holy Communion does not follow.

2. Use of the full form of the *Venite*.

3. Use of the *Benedictus* entire.

4. Use of the *Magnificat* and *Nunc Dimittis*, as found in the hymnal, after the lessons in the evening.

5. Commencement of the Holy Communion with the collect for the day, introduced by fitting versicles and the Lord's Prayer on week days, and on Sundays (provided that the whole service is used once on Sunday.)

6. Omission of the long exhortation except on one Sunday in each month.

I have examined the resolutions of some thirty other dioceses. Of these some half-a-dozen approve in a general way of the Book Annexed. Eighteen dioceses condemn the work directly or indirectly, by advocating plans which go counter to it. Two or three object to debating the resolutions on the floor of the General Convention, preferring committee work.

The only positive suggestions which have any considerable following are those of the Maryland report, which is followed with but slight deviation by Massachusetts, Northern New Jersey, Chicago, Central Pennsylvania and Fond du Lac. This fact demands consideration.

Another suggestion in harmony with this comes from Iowa and Tennessee. It concerns the method of that entire revision of the Book Annexed advocated by the Maryland report, and is to the effect that the committee to which this is intrusted should consist of liturgical experts, and should be instructed to seek the appointment and co-operation of similar committees on the other side of the water, with a view to greater uniformity as well as liturgical excellence in public worship throughout the Anglican Communion.

"WHEN Assistant Bishop Potter," says *The Christian Register*, "was rector of Grace church, New York, a woman who owned a pew in the church, having been dispossessed of her tenement, called and desired to occupy the pew as a lodging place. The Bishop soon convinced her that in that parish, the occupants of the pews were not sleepers."

A BEAUTIFUL custom is said to prevail with the natives of Java. A father when his child is born plants a tree and thus signalizes the birth.

### SOME PHASES OF CHURCH LIFE IN LONDON.

SPECIAL CORRESPONDENCE.

It may seem hardly necessary to write about the London churches and Church life when nearly every American priest sees some one or other of the English Church papers, still we all look at things through different glasses, and things may have struck me, as an American, which an Englishman would not notice. Where shall I begin? At Clewer, for I have been there to-day, and that wonderful work is now uppermost in my mind, and I will take you around with me. The work at Clewer, which is the mother house of the St. John Baptist Sisters, of whom Canon Carter is the warden, lies about a mile from Windsor, the chapels and hospitals lying right on the border of Windsor Park, in the midst of such green lawns and grand trees as only English soil and climate can produce. I will take you first to St. Andrew's cottages, for there we are to meet a priest who will take us to the warden's house and show us around the buildings. But first we will visit the cottages themselves, a long row of picturesque little houses one story high, consisting each of a little sitting room with alcove bed room, and a small kitchen; these were built by and are under the charge of Sister Mary, one of the three first members of the Order; now quite an old lady, she has the help of some dear friends.

The cottages are inhabited by ladies—gentlefolk who have lost their means, and would be thrown upon the world unused and unable to support themselves. Here they live in peace and comfort, each in her own home. Could any charity be more loving, and better fill a place so needed? They have their own chapel, small but perfect, which is in Sister Mary's cottage. Although holding probably only a little more than twenty, it is complete. The altar, over which is a large crucifixion with St. Mary and St. John in grey clay or stone, has set in it an exquisite carving representing the Last Supper.

From St. Andrew's we go to the warden's house, and spend a long-to-be-remembered half-hour with Canon Carter; he is an old man seventy-eight, but strong in mental power. I heard him preach yesterday at St. Alban's, a grand sermon, wonderful in its strength and breadth of view, and full of his great love for souls. How can I express the effect he produces, the intense sympathy, the lovingness of a great soul? He was interested in comparing the points where our discipline differs from that of the English Church in our preparation of candidates for the priesthood, and in the influence of the laity in our synods and parishes. He thought that our danger might lie in that direction, influenced as we were by the almost universal system of Congregationalism in one form or another about us.

Leaving this wonderful man, we went to see more of his work through the House of Mercy, where the work among penitents is carried on, into the new chapel, a chapel that would be called a very large church with us; it is very impressive with its deep choir, as long as the nave where the Sisters sit; its altar vested in the most gorgeous altar cloth I have ever seen, and wonderful windows whose scenes are taken largely from the look of the Revelation; before the altar hung the seven lights, their chains fastened together high up by a band of metal, on which was in-

scribed: "Their light shall be seven-fold."

On the floor of the choir before the high altar, is a large brass tablet to Harriet Monsell, first Mother Superior of the Order. It is engraved with her figure in the dress of the Order.

As we wandered through the cloisters of the House of Mercy, picturesque groups of figures could be seen through the windows on the lawn, or in the gardens; here one of the Sisters who is an invalid being rolled around in a chair; here a Sister reading, who looks up pleasantly as a novice brings her a cup of tea; here a group of Sisters with their chairs out on the green, arranging some sewing, while all through the house they are seen going here or there, on their works of mercy.

We are shown another smaller chapel, where they can spend their time in prayer or meditation more quietly than in the great chapel, and then we go over to the hospitals for men, women and children; such bright, large, airy wards, quantities of flowers and pictures and color, nothing morbid or solemn, another exquisite chapel, perfect in all its appointments. One notices everywhere texts which are painted on the walls with great taste, and so aptly chosen. Over one of the ward doors I noticed: "He whom Thou lovest is sick."

I could not do justice to the work if I wrote volumes. Think of it having reached such a height in the lifetime and under the guidance of one man; a very village of charities and chapels. Who can say with such a work before his eyes, that the English Church does not produce such saints, such self-denial, as her Roman sister? Speaking of Rome, that reminds me that I heard Cardinal Manning preach the other evening. He impressed me as a very old man, whose face showed the marks of having been through many trials; his voice was low, and hard to hear, although I was near the pulpit. The sermon on the gifts of the Holy Ghost, for it was Whitsun Day evening, was with perhaps one exception, such a sermon as the most evangelical clergyman among us might preach.

I wish I had time and space, that I might tell you of all the work that is being done at St. Peter's, London docks, and at St. Alban's.

At St. Peter's they have just built a mortuary chapel in memory of Fr. Lowder, something very much needed among those crowded homes of the very poor, so much needed that during the past week, before it was entirely finished, "twelve of the boys have been there," as the old sailor who acts as verger and church keeper expressively told me. At St. Alban's this is the great week, their festival week, and they have very gorgeous services, and some great preacher every night. It is very sad to see Mr. Mackonochie sitting quietly in the chancel, unable to take any part in the services; his memory has failed and they are very much worried about his general health.

Last Sunday morning I went to St. Barnabas', Pimlico, a pilgrimage that any one who has read the life of James Skinner, would be inclined to make. I was rather surprised to find so large and handsome a church. The service was well rendered, and there was a large and devout congregation. A number of very handsome mosaics have lately been placed along the walls; they represent scenes from our Lord's life. The last is a memorial to Charles Lowder and James Skinner.

As one walks about the streets of London, at every turn you are remind-

ed of the renewed life in the Church by the number of Sisters one meets. In the poorer and more degraded parts of the city one meets them everywhere on their errands of mercy, and some idea may be gained of their number by the fact that at 'All Saints', Margaret St., on a week-day Celebration, I counted forty-two Sisters among the congregation. How much there is to be thankful for that the women of the Church of England are giving up their lives for Christ and his work, and that the people and clergy appreciate the great help and need of such devotion. ORIEL.

### THE SUNDAY QUESTION AND THE WORKING CLASSES.

BY BISHOP H. C. POTTER.

We want, with our brethren of the working class, that which we have largely lost—the Church I fear not less than those who are outside of it—that expressive thing which we call "touch." And we can only recover it by going among them and seeking to understand and help them, not with doles or in a spirit of condescending patronage, but with an honest purpose to know them as men and to treat them as brethren. If to this end all the congregations of all the churches of our great cities could be turned out of their comfortable sanctuaries for one Sunday, and left to find their way among those of whose lives and homes they know at present absolutely nothing, this at least would come to pass, that they would learn enough to set them thinking with unwonted earnestness. "Saunders," says an English nobleman in a modern work of fiction, having been advised to cure his hypochondria by cultivating the acquaintance of people more unfortunate than himself, "do you know any of the working classes?"

"Yes; my lord."

"Then bring me some, Saunders."

It is a very common mistake in dealing with more than one of our social problems. Unfortunately, the "working classes" will not be "brought." But they can be sought and known. And if we would have them on our side in defending Sunday from secular encroachments, we may well use some part of it in cultivating their acquaintance, and so in learning of wants which, once owned and met, they will join hands with all lovers of their kind in the defence of Sunday and of those common interests which it has so mightily helped to conserve. It may be that we cannot at once persuade them to esteem it for its highest uses; but if we can begin by making it the day of Human Brotherhood—a day for promoting its spirit and fostering its expression, we shall have taken the first step toward rescuing it from dishonor, and redeeming it for the good of man and the glory of God.—*From the Princeton Review.*

### SUPERANNUATED.

Your minister is "superannuated," is he? Well, call a parish meeting and vote him a dismissal; hint that his usefulness is gone; that he is given to repetition, that he puts his hearers to sleep. Turn him adrift, like a blind horse or a lame house dog. Never mind that he has grown gray in your thankless service—that he has smiled upon your infants at the baptismal font, given them lovingly away in marriage to their heart's chosen, and wept with you when death's shadow darkened your door. Never mind that he has laid aside his pen and listened many a time and oft, with courteous grace, to

your tedious, prosy conversations, when his moments were like gold dust; never mind that he has patiently and uncomplainingly accepted at your hands the smallest pittance that would sustain life, because the Master whispered in his ear: "Tarry here till I come." Never mind that the wife of his youth is broken down with privation and fatigue, and your thousand unnecessary demands upon her strength, patience and time. Never mind that his children, at an early age, were exiled from the parsonage roof because there was not "bread enough and to spare" in their father's house. Never mind that his wardrobe would be spurned by many a mechanic in our cities; never mind that he has "risen early and sat up late," and tilled the ground with weary limbs for earthly "manna," while his glorious intellect lay in fetters—for you. Never mind all that, call a parish meeting, and vote him "superannuated." Don't spare him the starting tear of sensibility, or the flush of wounded pride, by delicately offering to settle a colleague, that your aged pastor may rest on his staff in grateful gray-haired independence. No! turn the old patriarch out. Give him time to go to the moss-grown churchyard and say farewell to his unconscious dead, and then give "the right hand of fellowship" to some beardless, pedantic, noisy college boy, who will save your sexton the trouble of pounding the pulpit cushions, and who will tell you and the Almighty in his prayers all the political news of the week.—*Exchange.*

#### OPINIONS OF THE PRESS.

*The Church Messenger.*

THE SOUTH CAROLINA CONTROVERSY.—A diocesan council must contain clergymen, and may contain laymen. The natural counsellors of a bishop are his clergy. Ordinations to the priesthood gives title to men to sit in council (under certain limitations of qualifications, which, however, do not conflict with the principle of *ex officio* right.) No color qualification is tolerated in God's Church, where "there is neither barbarian, Scythian, bond nor free, but Christ is all in all," and where of the members of Christ the head cannot say to the feet, nor the eyes to the ear: "I have no need of you." Ordination makes a man a clergyman; and it is the clergy of the diocese, who, having been made officers of the Church of Christ by Christ and His Apostles, have a voice in the government of the diocese, which voice in the government is conferred along with their other powers as officers, by their ordination. Now, let the laity consider that colored priests are by their ordination officers of the Church, and when they try to deprive them of the exercise of office in any particular, whether by a simple vote or by changing our laws, they do a wrong which can only bring evil in its train. We cannot see that qualifications with regard to canonical residence and active work interfere at all with the principles above stated. That of canonical residence merely determines the proper diocese in which they are to vote. That of active work is so manifestly just and requisite as to meet with no objection on any grounds. But if clergymen have a voice in the government because they are officers of the Church, and if the government of the Church is committed to the officers of the Church, how is it possible to exclude from the exercise of their office the clergymen of any particular color? To change the constitution of a diocese so as to make this possible is only to make the constitution unconstitutional, i. e., to drive out the Bishop and the clergy, who of course will not and can not stay in a diocese which by its constitution violates the organic and fundamental law of the Church. It is a singular fact, and the laity really ought to take it to heart, that the clergy, who are required to study ecclesiastical polity, with great unanimity claim that the right to sit in council is given by their ordination and recognized by the constitution. Furthermore, we believe that if all the clergy in the United States were consulted, not more than twenty, if that many, would take the view of the one portion of the laity. Indeed, we would not be surprised to find the five clergymen of South Carolina the only ones. It is a mistake, too, to think of any unanimity among the laymen. Considering that even in the

last two conventions many among the laymen sustained the ecclesiastical position, and having had the benefit of the opinions of many in the State, we have come to the conclusion that if the delegates of certain three parishes were eliminated from Convention the work of the Church in South Carolina could go on without the least difficulty.

*The Church.*

UNITARIAN UNBELIEF.—The outcome of Unitarianism is illustrated by the recent action of the Western Unitarian Conference at Cincinnati. This conference has been drifting away from everything distinctively Theistic or Christian, and has shown a disposition to accept statements of thought or belief so wide or indefinite that it exposes itself to the charge that Unitarianism, as illustrated by it, is not a religion at all, but an "ethical" aggregation, dreading even the name of God as "dogmatic," and rejecting the word Christian as suggestive of "narrowness!" It seems incredible that the Western Unitarian Conference should refuse to accept two resolutions "declaring its purpose to promote pure Christianity," and "to promote a religion of love to God and love to men." Such resolutions were rejected on the ground that the name God implies a theology, and Unitarianism is "ethical," and that Christianity is a word of limitations and Unitarianism is a "free religion." But of the fact, there seems to be no doubt, and it has become a matter of record. It is not said that every Unitarian society, East and West, has adopted this non-religious basis, but it is said that this is precisely what has been done by that association known as the Western Unitarian Conference. It has not done these things without opposition, but it has done them nevertheless, and so it illustrates the tendencies and results of that negation known as Unitarianism. The day has come in which it is ashamed to confess the faith of Christ crucified, and declares with mean disloyalty, that the Christ who is the Light of the world and the Propitiation for the whole world, suggests thoughts of narrow limitation. Such "free" religionism has no mission on this earth; it does not dare to teach more than infidelity accepts. There is scarcely a form of religious faith in the world but that can teach it some truth to which it has been recreant. The words of St. John are verified: "Whosoever denieth the Son, the same has not the Father."

*The (London) Church Review.*

THE WEAK POINT.—We were talking the other day to a philosophical working tailor, a *quondam* Chartist and subsequent Socialist, and in his elder years still indulging dreams of the perfectibility of society. Yet this man confuted himself by the simple narration of a chapter out of his personal experience. At one time of his life he actively participated in a co-operative tailors' undertaking, started on virtuous principles, sympathized with largely by the public, and very satisfactorily supported by the upper classes. Yet this promising scheme ultimately collapsed, simply through the exhibition of grasping selfishness and growing dissensions among its partners. That is, all were reaping large returns. Each occupied an independent and honorable position; there was no oppression and no exaction of excessive labor; no condition of harmony, which foresight could provide, was omitted; but there was a rift in the lute from the first, and that rift was what in the old fashion used to be called sin. Build the house of what materials you may, call to your service all the resources of skill, experience and enterprise, the dry rot is in it, and remains beyond the power of excision.

*The Churchman.*

TREATMENT OF THE CLERGY.—While so many complaints are made about the treatment of the clergy, their small salaries, the hardships many of them endure, and the lack of sympathy accorded them—it is pleasant to know that many laymen are doing nobly all they can to show their appreciation of the value of the pastoral office. The efforts of such men are rarely noticed in the papers, and are not often spoken of publicly. We have heard recently of some cases which are worth recording both as examples to others and as showing some of the graceful ways in which money can be used. The warden of a parish awhile ago came to his rector

who was in receipt of a very small salary, and said: "I have just had my own salary raised, and I have concluded to share the increase with you." Another parish officer on the day of his wedding, handed the clergyman a check for a sum sufficient to enable him to take a greatly needed summer vacation. One of our clergymen received a wedding fee from a parishioner, and thought that was the end of it, but every year since upon the anniversary of the wedding day a similar fee comes to him. A short time ago two clergymen needing rest projected a trip by the cheapest steamer they could find, but a vestryman hearing of it, quietly secured the best accommodation obtainable, and told them that tired men ought to go comfortably. Another rector, in addition to a check from a parishioner at Christmas and Easter, receives one in the summer to defray the expenses of his family for a month in the mountains. It is needless to say that these clergymen do not work any the less faithfully because of receiving these lifts. On the contrary, there are people who think it a good investment for the Church, and for their own souls, to aid Christ's ambassadors somewhat beyond the point of bare subsistence.

*Pacific Churchman.*

THE BOOK ANNEXED.—Revision or enrichment of the Prayer Book has been a prominent subject for discussion and action in nearly every diocesan convention this spring; and it is interesting to note the general sentiment developed by it. So far as we have observed, Texas is the only diocese in which the Book Annexed as a whole is desired. Neither are there more than one or two which disapprove of any change being now made. Nearly all avow a desire to see some, but not all, or even a majority, of the proposed alterations adopted. The most advocate the plan of acting upon each proposition separately. The "Maryland resolutions," in substance, appear to measure about the length to which the average sentiment goes in favor of action by the next General Convention; and this would indeed give us about all that is really needed or desired in the way of flexibility and shortening of the services.

*The Independent.*

INTERCOMMUNION.—The failure of the American Episcopal Church to keep up relations of fellowship with other kindred Episcopal Churches not Anglican, has worked, as such neglect always will, to its loss. Thus the Swedish Lutheran church is thoroughly Episcopal, after the order of the Protestant Episcopal, and not of the Methodist Episcopal church. Up to the time of the Revolution, Swedes coming here allied themselves with the Episcopalians. Since then this fellowship of recognition has ceased, and the Swedes coming here have generally allied themselves elsewhere, with the German Lutherans, the Presbyterians, the Congregationalists, etc.

So much we miss

If Love is weak, so much we gain,

If Love is strong; God thinks no pain

Too sharp or lasting to ordain

To teach us this.

—H. H.

THERE are many instances of liberal giving to missions on the part of wealthy men and women in England. Mr. Arthington, of Leeds, has again and again given \$25,000 at a time. Mr. C. W. Jones, of Brighton, has been equally liberal. Miss Baxter, of Dundee, has given a missionary steamer and large sums of money. Lady Burdett Coutts, now Mrs. Bartlett, has endowed three foreign missionary bishoprics, besides giving largely to various home missions and charities. Not long since a gentleman, who does not allow his name to be known, contributed \$24,000 in one sum, for the evangelization of China. A few years ago another gentleman gave to missions one guinea a day throughout the year. The year following he advanced his contribution to seven guineas a day. He found himself so blessed in his resourcefulness and so happy in the "luxury of doing good," that the next year he made his subscription a daily one of fifty guineas; are but a few of the many similar cases which might be given.—*Spirit of Missions.*

#### HINTS FOR HOUSEWIVES.

A TEASPOONFUL of permanganate of potash will remedy an impure cistern.

To make a watch guard take double E.(EE) or F. of Brainerd & Armstrong's twist, and crochet in Afghan stitch, 4 stitches wide, (or wider if desired.) It will wear about one year.

LACES, neckties and all such little pieces, if put into a small bag and tied in, will pass through the general wash unhurt. In the rinse tub they may be taken from the bag and rinsed and starched separately. Thus guarded they will be neither torn nor lost.

SPINACH WITH RICE.—A pound and a quarter of spinach; wash, drain, chop fine, and fry in sweet-oil or butter with a grated onion. Stir constantly until well cooked, add water, and boil while three-quarters of a pound of rice is being thoroughly washed. Add this to the boiling spinach, with a little sage and salt; add a little more water, and do not cover closely. When all the water has evaporated, stir carefully, so as not to break the grains of rice. Beet greens may be substituted for spinach.

STUFFED BEEF STEAK.—Take a thick slice of round, and sew the edges together, leaving a place at one end. Fill the hollow roll thus formed with stuffing, and finish sewing together. Have ready a stewpan with one or two slices of pork, and an onion or two fried crisp. Take out the pork and onions, lay in the steak and brown on every side, then put in two gills of water, sprinkle well with salt, cover close, and stew steadily an hour-and-a-half. Add water as it becomes dry. When done lay on a platter, thicken the gravy if not thick enough already, and pour over the meat. Cut into slices through the roll.

CHOCOLATE ICE CREAM.—For a quart and a half of cream, make the boiled custard with the yolks of six eggs, half a pound of sugar, one pint of boiled milk and a teaspoonful (not heaping) of vanilla powder. Pound smooth four ounces of chocolate, add a little sugar, and one or two tablespoonsful of hot water. Stir it over the fire until it is perfectly smooth; add this and a tablespoonful of thin, dissolved gelatine to the hot custard. When about to set in the freezer, add one pint of cream whipped. To make a mould of chocolate and vanilla cream, freeze the different creams in two freezers. Cut a piece of pasteboard to fit the centre of a mould; fill each side with the two creams, remove the pasteboard, and imbed the mould in ice for two hours.

If one has a handsome, or good, parasol frame, rip off the worn cover and cut out a new one by it, of silk, pongee, satin, turkey red, or cretonne, chosen for service, or to match a particular costume. Cut out the gores exactly by the old ones, and embroider each one separately. Scattered flowers are more used now than single bunches. Pansies, wild roses, clover, daisies, forget-me-nots, gold circles, an occasional dragon fly, or beetle, among the sprays, are all good designs. White pongee, or a good quality of white sateen—the latter can be bought at about forty cents a yard—is a suitable fabric for the ground. The embroidery must be done with silk, either solidly or in outline. It is better to have the cover made up by an experienced umbrella maker. The cost will be only trifling.

SHELL EDGE DIAMOND LACE.—32 stitches.

1st row. Slip 1, k 2, o, n, k 2, n, [o, k 3, o, n, k 3, n] repeat directions enclosed in the brackets, o, k 2, o, k 1.

2d row. Plain until only 3 remain on the needle, then o, n, k 1. (33 stitches).

3rd row. Slip 1, k 2, o, n, k 1, n, [o, k 5, o, n, k 1, n], repeat, o, k 4, o, k 1.

4th row. Like 2d.

5th row. Slip 1, k 2, o, n, n, [o, k 7, o, s 1, n, pass the slipped stitch over] repeat, o, k 6, o, k 1.

6th row. Like 2d. (35 stitches).

7th row. Slip 1, k 2, o, n, k 2, [o, n, k 3, n, o, k 3] repeat, o, n, k 5, o, k 1.

8th row. Like 2d.

9th row. Slip 1, k 2, o, n, k 3, [o, n, k 1, n, o, k 5, n] repeat, o, n, k 5, o, k 1.

10th row. Like 2d. (37 stitches).

11th row. Slip 1, k 2, o, n, k 4, [o, s 1, n, pass the slipped stitch over, o, k 7], repeat, o, n; now with the right hand needle pass the second stitch on the left hand needle over the first one; so continue until but one stitch remains on the needle; knit that.

12th row. Like 2d. (32 stitches).



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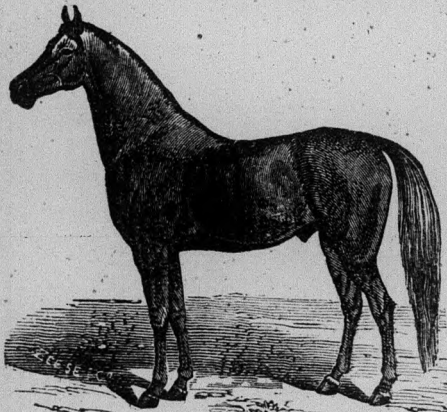


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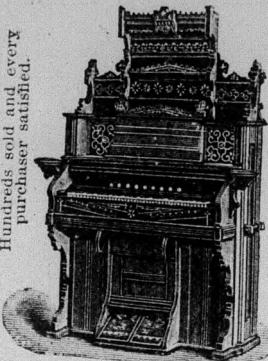
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