

The Living Church.

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

Vol. IX. No. 22.

CHICAGO, SATURDAY, AUGUST 28, 1886.

Whole No. 408.

JUST PUBLISHED.

SOLAR HEAT, GRAVITATION AND SUN SPOTS.

BY J. H. KEDZIE.

12mo. Cloth, with 22 fine illustrations. \$1.50.

"It may be the initial means of bringing about a revolution in our ways of regarding the subject."—*Chicago Tribune*.

"It is not possible to even hint at the variety of fact and argument adduced. The work is in all respects a singularly acute, clear-sighted performance."—*Chicago Times*.

"A well-written and interesting work. The reader is delighted from the very start with the clear, direct, sharp-cut sentences, and the evidence that the writer knows precisely what he wishes to state, and why. There is neither indecision, ambiguity, nor dullness about the progress of statement and discussion."—*Lutheran Quarterly*.

PRESIDENT PORTER'S NEW BOOK:

KANT'S ETHICS, A CRITICAL EXPOSITION. By President Noah Porter, D.D., LL.D., of Yale College. 10mo. cloth. Price, \$1.25. Being the fifth volume in GRIGGS' PHILOSOPHICAL CLASSICS.

"It is an able, scholarly volume, and will richly repay the student for the time devoted to it."—*Christian at Work, New York*.

PRECEDING VOLUMES OF THE SERIES:

KANT'S CRITIQUE OF PURE REASON. By Prof. G. S. Morris, Ph.D., of the University of Michigan. \$1.25.

SHELLING'S TRANSCENDENTAL IDEALISM. By Prof. John Watson, LL.D., of Queen's University, Kingston, Canada. \$1.25.

FICHTE'S SCIENCE OF KNOWLEDGE. By Prof. C. C. Everett, D.D., of Harvard University. \$1.25.

HEGEL'S AESTHETICS. By Prof. J. S. Kedney, S.T.D., of Seabury Divinity School. \$1.25. The above books are bound in uniform style, 16mo. cloth. Price, \$1.25 per volume, or \$6.25 for the set of five volumes in a neat paper box.

PROF. WINCHELL'S WORKS.

PRE-ADAMITES; OR, A DEMONSTRATION OF THE EXISTENCE OF MEN BEFORE ADAM. With charts and illustrations. By Alex. Winchell, LL.D., Professor of Geology and Paleontology in the University of Michigan. 8vo. \$3.50.

WORLD LIFE. A STUDY OF THE FORMATION, GROWTH AND DECAY OF WORLDS, FROM THEIR EARLIEST EXISTENCE AS NEBULOUS MASSES DIFFUSED THROUGH SPACE TO THEIR DEVELOPMENT INTO SUN AND WORLD SYSTEMS, AND THEIR FINAL DISSOLUTION. Illustrated. 12mo. \$2.50.

SPARKS FROM A GEOLOGIST'S HAMMER. Illustrated. 11mo. cloth. \$2.00.

GEOLOGICAL EXCURSIONS; OR, THE RUDIMENTS OF GEOLOGY FOR YOUNG LEARNERS. Illustrated. 12mo. cloth. \$1.50.

GEOLOGICAL STUDIES, FOR HIGH SCHOOLS, NORMAL SCHOOLS AND COLLEGIATE CLASSES. 12mo. cloth, 540 pages, with 367 illustrations. (Just published). Price, \$3.00.

PRE-HISTORIC RACES OF THE U. S. By J. W. Foster, LL.D. Crown 8vo. Illustrated. \$3.00.

DEMOSTHENES. A STUDY OF POLITICAL ELOQUENCE IN GREECE. With extracts from his orations and a critical discussion of the Trial of the Crown, from the French of Prof. L. Bredif, of the University of France, 8vo. cloth, gilt top. \$2.50.

THE DEVELOPMENT OF ENGLISH LITERATURE AND LANGUAGE. By Prof. A. H. Welsh, A. M. Two vols. crown 8vo. cloth, 1100 pages. \$4.00. University edition, in one volume, with out abridgment, \$3.00.

NORSE BOOKS.

ANDERSON'S NORSE MYTHOLOGY. \$2.50.

ANDERSON'S YOUNGER EDDA. \$2.00.

ANDERSON'S VIKING TALES OF THE NORTH. \$2.00.

ANDERSON'S AMERICA NOT DISCOVERED BY COLUMBUS. \$1.00.

HORN'S HISTORY OF SCANDINAVIAN LITERATURE. \$3.50.

FORESTIER'S ECHOES FROM THE MIST LAND; OR, THE NIBELUNGEN LAY. \$1.50.

HOLCOMB'S TEGNER'S FRIDTHJOF'S SAGE. \$1.50.

* For sale by all booksellers, or sent, postpaid, on receipt of price, by the publishers.

S. C. GRIGGS & CO.

87 and 89 Wabash Ave., Chicago.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

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

Sisters of St. Mary.

HOLDERNESS SCHOOL FOR BOYS.

Plymouth, N. H.

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

DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. WILFRED H. MUNRO, A. M., President.

ST. JOHN BAPTIST SCHOOL FOR GIRLS.

231 E. 17th St. New York. Boarding and Day school, pleasantly situated on Struyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

ST. HILDA'S SCHOOL,

Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. MARGARET'S SCHOOL, Buffalo, N. Y.

For circulars address MISS ISABELLA WHITE.

CHURCH SCHOOL FOR BOYS.

Germantown, Philadelphia.

Prepares for college or business. Limit thirty including a few family pupils. Resume Sept. 20, 1886. Rev. T. P. EGGE, A. M., Head Master.

KINDERGARTEN INSTRUCTION.

Chicago, Ill.

The eleventh semi-annual Kindergarten Normal Training Class will be organized under the auspices of the Chicago Free Kindergarten Association on the first Monday of September, 1886. TUITION FREE. Address For particulars, The Chicago Free Kindergarten Association, 175 22d-st., Chicago, Ill.

ST. JOHN'S MILITARY SCHOOL

FOR BOYS AT MANLIUS, NEAR SYRACUSE, N. Y.

Prepares Boys for any college or for business. Fall Term begins Sept. 15th, 1886. For particulars address Rev. J. W. CRAIG, Head Master, Manlius, N. Y. Rt. Rev. F. D. Huntington, S.T.D. Visitor and President of Trustees. Hon. Geo. F. Comstock, LL.D., Vice President of Trustees.

BORDULAC SEMINARY,

Oconomowoc, Wis. A Church School and Home for Girls. Delightful location, thorough instruction and watchful care of health, morals and manners. Apply to MISS GRACE P. JONES.

MISS RICE'S HIGHER SCHOOL

For Girls, 487 and 489 La Salle Ave., Chicago. Eleventh year begins Sept. 15. Pupils prepared for college. Full courses in English, Modern Languages and Classics. Family and Day School. MISS R. S. RICE, Prin., MISS M. J. HOLMES, Asst. Prin.

EPISCOPAL HIGH SCHOOL,

near Alexandria, Virginia.

L. M. BLACKFORD, M. A., Principal. L. HOXTON, (West Point), Associate Principal. Session opens Sept. 22. Catalogues sent.

COURTLANDT PLACE SCHOOL,

CORNWALL-ON-HUDSON, N. Y. Exclusiveness secured by high prices and careful selection of boys. In an experience of fifteen years not a single pupil conditioned in college examinations. THOMAS D. SUPLEE, Ph.D., Head Master.

BAQUET INSTITUTE, Mt. Holly, N. J.

FRENCH AND ENGLISH HOME SCHOOL FOR GIRLS. Twelfth year will begin Sept. 15th.

ACADEMY & HOME for Ten Boys.

Thorough preparation for Business or for College. Absolutely healthful location and genuine home with the most refined surroundings. Highest references given and required. J. H. ROOT, Principal, Greenwich, Conn.

SPURGIN'S PAT. QK REFERENCE INDEX.

Only practical letter-book index for epitomizing correspondence for ready reference. New principle. Sample index with cover for 500 page letter-book 30 cents, prepaid. Spurgin Letter-Book Company, 120 Quincy Street, Chicago.

St. George's Hall For Boys and Young Men, St. George's, Md. Unsurpassed; \$230 to \$300. Prof. J. KINEAR, A. M., Prin.

✠ J. & R. LAMB ✠

59 CARMINE ST., N. Y.

GREEN FELT Super Quality 70 inches wide.....\$1.50 yd

HEAVY GREEN SERGE 50 in. wide \$2.50 yd.

GREEN DIAGONAL 70 inches wide. Admirably suited for Altar-Cloths, Dossals, & Pulpit Hangings. } \$4.50 yd

OTTOMAN SILK STOLES White or Black.....\$5.00 Silk Serge, Stoles, Green..... 3.00 Damask Silk..... 8.50

Illustrated Hand-Book of Embroidery, Designs and Materials FREE.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.

Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.

Rev. C. W. Leffingwell, D. D., Rector and Founder.

THEOLOGICAL SEMINARY,

Nashotah, Wis.

Incorporated 1847. Faculty: The Bishop of Wisconsin; The Bishop of Fond du Lac, acting Prof. of Pastoral Theology and Pulpit Eloquence; The Rev. William Adams, D.D., Prof. of Systematic Divinity; The Rev. Joseph M. Clarke, D.D., Prof. of Exegesis, Biblical Literature and Hebrew; The Rev. T. M. Riley, D.D., Prof. of Ecclesiastical History.

Annual Commencement June 29th, St. Peter's Day. Term begins September 29th, St. Michael's Day. For terms of admission and other information apply to the

Rev. WILLIAM ADAMS, Pres. (pro tem.)

CHELTENHAM ACADEMY,

Situated on Cheltenham Hills, a few miles from Philadelphia. The sixteenth annual session begins September 15th.

Fine buildings, extensive grounds, gymnasium, military drill.

Boys prepared for college or business.

For catalogue, with full particulars, apply to

Rev. SAMUEL CLEMENTS, D.D., or Rev. RICHARD L. HOWELL.

P. O. Shoemakertown, Pa.

A THOROUGH FRENCH & ENGLISH HOME

School for twenty girls. Under the charge of Mme. Henrietta Clerc, late of St. Agnes's School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes's School. French is warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. CLERC, 4313 and 4315 Walnut St., Philadelphia, Pa.

TRINITY SCHOOL, Tivoli-on-Hudson, N. Y.

The Rev. JAMES STARR CLARK, D.D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities, scientific schools, or for business.

This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twentieth year will begin Sept. 15th.

ST. AUSTIN'S SCHOOL, New Brighton, Staten

Island, N. Y. A Church School of the highest class for boys. Terms \$500. The Rev. A. G. Mortimer, B.D., Rector, assisted by nine graduates of Brown, Princeton, Columbia, Oxford, Cambridge, London, and Dublin. The School has been incorporated and has purchased the well-known property of the late W. T. Garner, which gives it probably the most splendid home of any school in the country. Council: The Rt. Rev. Bishops of New York, Albany and New Jersey; the Rev. Drs. Dix, Hoffman, Shipman and Davies; and Hon. G. W. Curtis.

Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers

Christie's School Bureau, Domestic Building 853 Broadway, cor. 14th St. New York.

ST. CATHARINE'S HALL, Augusta, Me. Diocesan

School for Girls. The Rt. Rev. H. A. Neely, D.D., President. The Rev. W. D. Martin, A.M., Rector and Prin.; 19th year opens Sept. 15. Terms \$275 and \$250. Increased advantages offered. For circulars address the Principal.

THE HANNAH MORE ACADEMY—The Diocesan School for Girls. 15 Miles from Baltimore (W. M. R. R.). Careful training, thorough instruction, and the influence of a quiet Christian home in a healthy neighborhood. Rev. ARTHUR J. RICH, A.M., M.D., Reisterstown, Md.



The worst features about dangerous soaps is the damage done before their injurious effects are detected. The injury done to clothing by the use of poor soap is often greater than the actual wear. Professor Cornwall, of Princeton College, says the Ivory Soap is pure. His statement should be sufficient guarantee for you to have only the Ivory Soap used in your family.

PRATT & SONS,

ROBE MAKERS, CLERICAL TAILORS,

AND MAKERS OF THE IMPROVED ROCHET and CHIMERE, as supplied to His Grace the Archbishop of Canterbury; also to many of the Home, Colonial, and American Bishops.

COPEs, ROCHETS, & CHIMERES kept in stock to select from.

Complete Clerical Outfits suitable for all climates 24, Tavistock St., Covent-garden, London, W.C.

Inventors of the Tennessee Satchel (Patronised by Right Rev. Bishop Quintard).

KENTUCKY COLLEGE for YOUNG

LADIES. Situated at Pewee Valley, Ky. 16 miles from Louisville, on the Louisville, Cincinnati & Lexington R. R. First class buildings, beautiful grounds of 20 acres, full corps of teachers, solid advantages in English, Music, Art and Languages and home comforts, boarders being limited in numbers. Fourteenth year begins on Sept. 13th. For catalogues with all particulars, apply to

REV. E. ROWLEY, D.D. GEO. G. BUTLER, A.M. Associate Principals.

ST. JAMES MILITARY ACADEMY

Macon, Mo.

FAMILY BOARDING SCHOOL FOR BOYS.

Superior Discipline, Careful Personal Supervision. Number Limited. Apply early to secure a place. Opens September 15. For Catalogue address

Rev. ETHELBERT TALBOT, A. M., Rector and Founder.

MISS MARY E. STEVENS'

Boarding and Day School, West Cheltenham Ave., below Wayne, Germantown, Philadelphia. The nineteenth school year begins September 22, 1886.

WHEELER SCHOOL FOR BOYS.

Visitor, Rt. Rev. W. E. McLAREN, S.T.D., Bishop of Chicago. Rector, Rev. T. D. PHILLIPS, M.A. The work of the second year will commence in Wheeler Hall, Washington Boulevard on Monday, Sept. 13th, 1886. Vacancies for more boarders. For prospectus and further particulars apply to the Rector, 1403 Washington Boulevard, Chicago.

THE HOWE GRAMMAR SCHOOL,

Lima, Indiana.

A Church Boarding School for Boys. Prepares for College or business. Christmas Term opens second Wednesday in September. Terms \$300 per annum. For circulars and full information address the Rector, the Rev. C. N. SPALDING, Lima, Ind., or Bishop Knickerbacker, Indianapolis.

Edgeworth Boarding and Day

SCHOOL for Young Ladies and Little Girls, Mrs. H. P. LEFEBVRE, Principal, No. 59 Franklin Street, Baltimore, Md. The 25th school year will begin on Thursday, September 23, 1886.

Schools continued on page 351.

Mental Gymnastics,

Or,
MEMORY CULTURE

By ADAM MILLER, M.D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

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

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

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

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

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

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

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

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

"A THRILLING WARNING."

THE Man Traps of the City,

By THOS. E. GREEN.

Mothers—place this book in the hands of your sons. It treats of

The Tiger and His Den.
Cups of Flame.
The Scarlet Sin.
Embezzlement.
The Devil's Printing Press.

&c. &c. &c. &c. &c.
A book that is sensational, not from excited rhetoric or florid figures of speech, but from the facts that flow like melted lava from the pen of the writer. It is a book of timely warnings, where sin and crime are shorn of their mask, robbed of the glamour with which they have been surrounded by the prurient literature of the day, and painted in strong, true colors. The life of the profligate is here shown in its true light, not as a life that, though wicked, has its delights, but as a thing of death, now and in future life to be abhorred.—Western Christian Advocate.

Price, post paid:

Cloth bound, 75 cts. Paper bound, 50 cts.

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

THE ALPHA. Devoted to social purity and moral education. Caroline B. Winslow, M.D., editor. Eleventh volume. Best thoughts of philanthropists always found in its columns. "No paper in the land more worthy of universal patronage."—Parker Pillsbury. "I regard the Alpha as a necessity, the beginning of a great moral force."—Mary A. Livermore. Monthly, \$1.00 per year. Sample copies free. Address
ALPHA, Washington, D. C.

BATES WAIST COMFORT, HEALTH, BEAUTY.

A complete substitute for corset, chemise and corset cover. Worn and recommended by J. W. Howe, E. B. Harbert, F. E. Willard, L. M. Alcott, E. S. Phelps, Mary A. West and many others. Dr. Stockham, in **TOKOLOLOGY**, says: "It supports the skirts, offers no restriction, and stays the form better than any corset." "A woman desiring health for herself and offspring should have a Bates Waist." Send bust and belt measure. Plain, \$1.75; Trimmed, \$2.50. Circulars and list of Health Books free.
SANITARY PUB. CO., 163 LaSalle-st., Chicago.

GOT CORNS

Liebig's Corn Cure Will Cure

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

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cts.

CURE FOR THE DEAF

PACK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING AND PERFORM THE WORK OF THE NATURAL DRUM. Invaluable, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials, FREE. Address F. HISCOX, 853 Broadway, N.Y.

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

By the Rev. J. G. Norton, M. A.

Rector of Christ Church Cathedral, Montreal.

1. HEARTY SERVICES. 3rd Edition. 3s. 6d.
2. WORSHIP IN HEAVEN AND ON EARTH: Responsive, Congregational, Reverent, Musical, and Beautiful. Demy 8vo., pp. xvi. 612, handsomely bound. 12s. 6d.

"Very admirable volume. It professedly covers a space of inquiry more extensive than any work we know of since the late Archdeacon Freeman's 'Principles of Divine Service,' and in the main it occupies this ably and well. Mr. Norton has investigated the subject of worship with unusual industry and learning, and with a remarkable originality of mind."—London (Eng.) Literary Churchman.

London: WELLS, GARDNER, DARTON & Co.

AIDS TO HISTORY.

Pupil's Companion Book to Swinton's Outlines.

BY MRS. ANNA F. RUDD.

Teacher of History in St. Mary's School, Knoxville, Ill. A valuable addition to the class-room and to the private study. It is not "history made easy" but history made interesting. Every teacher and every pupil should have a copy. Price 50 cents.

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

Reference: S. A. Keen & Co., Bankers.
JUST THINK! THE CHICAGO PURCHASING AGENCY
I will buy for you any article sold of any kind, in any quantity. Money saved, and satisfaction guaranteed. Send two-cent stamp for circulars and all particulars. Address
MOSS & MOSS, 120 18th street, & Proprietors of the famous Arnold Automatic Steam Cooker, the best Cooker ever invented. Also, General Agents for the celebrated Rand, McNally & Co. Maps. Local Agents wanted everywhere. Send for Circulars and Terms.

BOOK AGENTS WANTED FOR PLATFORM ECHOES or LIVING TRUTHS FOR HEAD AND HEART, By John B. Gough.

"His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of 'laughter and tears,' it sells at sight to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT. 1000 Agents Wanted.—Men and Women. \$100 to \$200 a month made. C. J. Distance no hindrance as we give Extra Terms and Pay Freight. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

WANTED—MEN AND WOMEN TO SELL "The Child's Bible." Introduction by the Rev. Dr. J. H. Vincent. 400 illustrations. A young lady who commenced in May earned \$137 first month. A teacher sold 84 first two weeks of her vacation. One agent reports 22 sales in 36 calls. Address

CASSELL & COMPANY (LTD), 822 Broadway, N.Y., or 40 Dearborn Street, Chicago.

FREE! New Book of Fancy Work with 100 Illustrations. 150 New Stitches. 10 Special Offers. 200 Picture Bulletin. 48 col. story paper, all for 4c. postage. NATIONAL BAZAR, 7 W. Broadway, N.Y.

ORGANIZED 1845.
WM. H. BEERS, President. **HENRY TUCK, Vice President.**

NEW YORK LIFE INSURANCE COMPANY. (Purely Mutual.)

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

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

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

MANY DISEASES

Are caused by impurities in the blood, the purification of which eradicates the unhealthy germs from the system and wards off many fatal maladies. At the urgent request of her many Catarrh, Bronchitis and Hay Fever patients

AUNT MARY

has finally decided to put her Blood Syrup before the public.

This is a remedy composed of simple roots and herbs, and very efficient as a tonic and blood purifier. It is manufactured by the Quakeress herself, and the greatest care is used in its preparation. This remedy is not in the hands of druggists, and can only be procured direct from Aunt Mary. It is put up in pint bottles and sold at \$1.50 per pint. Address all orders to

QUAKER MEDICINE CO., 161 LaSalle St., Chicago, Ill.

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address. DR. T. A. SLOCUM, 1st Pearl St., New York

CANCER. CURED BY DR. KINGSLEY, who has successfully treated in Rome, N. Y., many thousand cases within the last 30 years. Write for Circular, W. J. P. KINGSLEY, M. D., Rome, N. Y.

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effective relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. **For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used.—C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

SAVED MY LIFE.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life.—Samuel Griggs, Waukegan, Ill.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.

Hellmuth Ladies' College

London, Canada. High Class School for Young LADIES. English System, Literature, Conservatory of Music, Art School. Write for Illustrated Circular. Rev. E. N. English, M. A., Principal.

J. B. WATKINS LAND MORTGAGE CO.

16 years perfect success, 12,531 Mortgages negotiated, aggregating \$8,369,200— All the Interest and Principal paid on day of maturity to amount of 5,135,820

We have decided to place ourselves on a plane above every competitor: Hereafter every mortgage that we negotiate will bear our full legal UNCONDITIONAL GUARANTEE OF BOTH PRINCIPAL AND INTEREST.

Interest 6 per cent, payable as in the past, by half yearly coupons, at the NATIONAL BANK OF COMMERCE IN NEW YORK.

Assets to the value of nearly a MILLION DOLLARS are pledged by our guarantee. SEND FOR PAMPHLET CONTAINING FACTS AND FIGURES, FORMS, AND 450 TESTIMONIALS.

Our Law Department will collect Bonds and other securities in all the Western States for individuals and corporations. Address: **J. B. WATKINS L. M. CO., Lawrence, Kansas.** Or **HENRY DICKINSON, New York Manager, 243 Broadway.**

NEVER SQUEEZE A LEMON:

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



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

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

CORRESPONDENCE INVITED.

All sufferers from Catarrh, Bronchitis and Hay Fever, are invited to correspond with Aunt Mary in regard to their diseases. No charge is made for this, and Aunt Mary will give her disinterested and special attention to such as write her. Address all communications to **AUNT MARY, with Quaker Medicine Co., 161 LaSalle St., Chicago.**

FOR SALE—FLORIDA LANDS.—For \$60 I furnish 40-acre tracts of reserved school, seminary and other lands, with titles direct from state or government in any county. Send six cents for Florida map, information pamphlet, circulars and land plats. H. W. WILKES, Florida Commissioner, Louisville, Ky.

"APOSTLE ISLANDS & LAKE SUPERIOR," AND "FAMOUS RESORTS OF WISCONSIN."

GOING NORTH! If so, write for the exquisite books, "Apostle Islands and Lake Superior," and "Famous Resorts of Wisconsin," sent FREE to all intending visitors of this region of delights.

"Come to these scenes of peace. Where, to rivers murmuring, The sweet birds all the summer sing. Where cures and toils and sadness cease.

Address, **JAMES BARKER, Gen'l Pass'g'r Agt., Wisconsin Central Line, Milwaukee, Wis.**

"HOTEL CHEQUAMEGON," Ashland, Wis. (Lake Superior). The largest and finest summer hotel in the West. Magnificent Surroundings. Superb Accommodations. Splendid Summer Resort. Address at once for circulars. S. H. Brown, Mgr. H. C. Fuller, City Passenger and Ticket Agent, 205 S. Clark Street, Chicago.

TOKOLOLOGY, A BOOK FOR EVERY WOMAN.

A COMPLETE LADIES' GUIDE. 20,000 Sold Last Year. "The very best book to put into the hands of a girl or woman."

(Cloth, postpaid, \$2; Mor., \$2.75.) The most popular work for AGENTS. Sample Pages and list of health books FREE. **SANITARY PUB. CO., 159 LaSalle St., Chicago.**

CONTRA COSTA

"CALIFORNIA COMPANY," 130 La Salle St., Chicago.

Pure "Altar" and Family Wines exclusively from California grapes. Samples on application.

BARLOW'S INDIGO BLUE.

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

The Living Church.

SATURDAY, AUG. 28, 1886.

THE SOUL'S LESSON.

BY TRYPHENA M. BROWN.

So hard, so hard to learn!
It has taken years upon years;
For the teaching seemed hard and stern,
And she could not see for tears.

So hard, so hard to learn!
She longed for the lighter task,
The poor weak heart would yearn
And the faltering lips would ask.

Ah! foolish heart! to seek
For a smoother, easier road,
A way is made for the meek
That will lead them straight to God.

So hard, so hard to learn!
For the soul's eyes were too dim
With looking down, to discern
That the rough ways lead to Him.

Laden with love and care—
Poor earthly care and love—
Life had no room for the prayer
That lifts to the peace above.

So hard, so hard to learn!
By grief was the lesson taught,
E'er the thirsty soul could turn
To the stream that faileth not,

E'er the blinded soul could grope
Towards the Light that can never fade,
Could taste of the deathless hope,
Of the rest that our Lord has made.

So hard, so hard to learn!
And yet—when learned—how sweet
From earth and its griefs to turn
And lie at the Master's Feet.
Pasadena, Cal.

NEWS AND NOTES.

THE RT. REV. ROBERT KESTELL-CORNISH, Bishop of Madagascar, was in San Francisco last week on his way to the East and England.

THERE are six services daily on week-days in St. Paul's cathedral, London—three in the north-western chapel, two in the choir, and one in the crypt chapel; and four services on Sundays, of which one is in the north-western chapel.

IN the report of the Committee on the Book Annexed to the Chicago Convention which we printed on August 7th, there is a palpable error, which as it was in the copy, we did not detect at the time. Our report reads that the committee recommended that the "minister may omit so much of the Lord's Prayer," etc. It should read, of course, that he may omit so much of that which precedes the Lord's Prayer.

THE Archbishop of Armagh has addressed a pastoral letter to his clergy upon the result of the recent parliamentary elections which he describes as a "merciful deliverance from the great danger which threatened our native land, and the free exercise of our Protestant faith." He sets forth a prayer of thanksgiving to be used in his diocese.

CANON LIDDON is making ample amends for his long and enforced absence from St. Paul's Cathedral by undertaking the residentiary work for August, in addition to the July duties which fell to his share in the ordinary course. As during August a large number of foreign and country visitors visit London, the canon's Sunday afternoon sermons are a welcome attraction.

WE are reminded that at the General Convention held in Boston in 1877, a very successful choir festival was held

in Trinity church, under the management of the Rev. Chas. L. Hutchins. It was a repetition of the programme of the previous spring. A notable thing in connection with it was that the offerings were devoted to the yellow fever sufferers in Florida, and Mr. Hutchins had the pleasure of handing the sum of \$650 to the deputies of that diocese.

A LONDON telegram announces the death, at the age of 81, of the Rev. W. J. E. Bennett, the famous vicar of Frome Selwood. He was one of the leaders of Catholic thought in England. It will be remembered that in 1871, in the case of Sheppard v. Bennett, the Privy Council decided in favor of Mr. Bennett's teaching on the subject of the Real Presence.

THE REV. DR. DOWDEN, of Edinburgh, was on August 6th elected bishop of the diocese of Edinburgh in connection with the Scottish Episcopal Church. In the final vote in the Clerical Chamber, thirty voted for Dr. Dowden, one against him, and three declined to vote. In the final vote of the Lay Chamber, twenty-one voted for Dr. Dowden, and three against him.

SPEAKING at Cardiff last month the Bishop of Llandaff declared that Church building was proceeding in that diocese at a greater rate of progress than in any other part of England and Wales. The Bishop said he would like this fact to be known, especially in England, where it was erroneously thought, even by educated statesmen, that the Church in Wales was "the Church merely of the clergy, a few squires, and their families."

THE convocation of Canterbury was formally opened at St. Paul's cathedral, on the 6th. Following the usual custom there was a service, and the Latin sermon was preached by the Dean of Canterbury. The members, who were few in number, afterwards adjourned to one of the chapels in the cathedral and re-elected Archdeacon Sumner as Prolocutor. The House will not meet for business until next year.

THE work of the Egypt Exploration Fund is growing in extent and interest in its contributions to Biblical knowledge. The report of the annual meeting of the society shows that a great interest is taken in the matter in this country, owing to the indefatigable exertions of the Rev. Dr. Winslow. Nearly every historical society of note is represented in the list of contributors. No less than 39 bishops of the Church, and 78 clergymen of various denominations are subscribers to the work.

THE Chancery prisoner in "Pickwick" was ruined through having had a thousand pounds left him. Equally unfortunate have been the results of a legacy at Great Barrington-in-Maine, where the Church was recently enriched by a £20,000 parsonage and a £6,000 organ. The congregation have been almost ruined already by organ repairs, they will not raise the parson's salary to enable him to live in style in the palace parsonage, and everybody is uncomfortable and dissatisfied. The lady whose will disturbed the peace of that community is regarded as anything but a benefactor.

THEY have vestries over in England, and occasionally a lively time at a

vestry meeting, as was exemplified by the proceedings at the Clerkenwell vestry in May. It appears that the vestrymen had been spending £92, and the various committees £200, for refreshments in less than a year. During a heated discussion on this gross misappropriation of the ratepayers' money, one vestryman informed the chairman that if a certain other member interrupted him again he should feel it his duty to "punch and tweak" the said member's nose. The latter rose and, flourishing his stick, said that if the former attempted such a proceeding he would meet with a warm reception.

It seems to be settled that a deputation from the Church in Scotland will be present at the General Convention. A fund for the purpose of defraying the necessary expenses will be raised. The size of the deputation will eventually be determined to a great extent by the amount of the guarantee fund; but it is understood that it will consist of the Bishop of Aberdeen and another bishop, and of one or more of the following presbyters: the Rev. Principal Dowden, D. D.; the Rev. Messrs. J. M. Danson, incumbent of St. Andrew's, Aberdeen; A. Leslie, incumbent of Folla Rule; and J. Skinner Wilson, incumbent of St. George's, Edinburgh. Some laymen also will probably accompany the deputation.

WE have naught but pity for the poor wretches who heard their doom in the verdict of the jury last Friday, although in common with all right-thinking men, we think the verdict justly finds them guilty of murder. Society demands for its own safety that these declared enemies of the human race forfeit their lives. But we think that the responsibility for the bloodshed rests not only upon these criminals, but must be shared by that easy good-natured sufferance of the preaching of sedition, which encouraged these men to pass from agitation to murder. Hereafter, it is to be hoped, the law will lay a strong hand upon all dynamiters, whether of German or Irish extraction, whether operating in the streets of Chicago or of London. Let us have an end of it.

THE Churchman asks why it is that the learned men who occupy chairs in our General Theological Seminary have published so little that is worthy of note. It suggests that the professors who complain of a dearth of text books in their departments, should supply them, and hints that they occupy their positions for just such purposes. We have often wondered why, for instance, the learned professor of Pastoral Theology and Pulpit Eloquence has not furnished his pupils with something better than Gresley on Preaching. Is not the reason for this sterility to be found in the fact that the former composition of the Board of Trustees, and the inadequate endowment of the chairs, have made it almost impossible to select the best men for these positions? With the new era of a smaller Board, and increased endowments, the Church may in time, expect "some tokens of learned thought and intellectual life."

It is proposed that the Queen's jubilee year shall be specially commemorated by the Church of England, and the

proposal is one that can hardly fail to be generally approved. The first suggestion was made by the Bishop of Carlisle, who proposed the erection in London of a Church House, or group of halls, to serve as a headquarters for the Church. The Bishop urges what is only too keenly felt year by year—the lack of convenient accommodation in London for gatherings, large and small, of Churchmen. Archdeacon Norris, of Bristol, proposes as an alternative suggestion, to complete the establishment of the seven additional bishoprics recently sanctioned by the legislature. This has called forth a letter from the Rev. R. Milburn Blakiston, who much regrets that the archdeacon should have put forward his proposal, inasmuch as "five out of the seven additional home bishoprics have already been established; many Churchmen trustfully hope that the foundation of the See of Wakefield may be announced at the forthcoming Church congress in that town, as that of Truro was announced at the Plymouth Church congress; and if Archdeacon Norris and other Churchmen in the West persevere in the laudable efforts they have hitherto made, there is little doubt that, should the reign of Queen Victoria be prolonged only a few years more, the complete tale of the seven new dioceses will be made up within her reign, without attaching it in any especial manner to the year of jubilee." He therefore hopes the Bishop of Carlisle's proposal may be carried into effect, believing that "the projected building would be of inestimable value to all Churchmen, lay as well as clerical, in both provinces."

ENGLAND.

AFTER more than three centuries of desecration, the little chapel of St. Helen's, Colchester, has been restored to the Church by Mr. Douglas Round. The building was mentioned in the foundation charter of St. John's Abbey (circ. 1096); but after the Dissolution it went through many vicissitudes. In 1748 it even became a Quaker's meeting-house. It was afterwards a Lancastrian school, a circulating library, and ultimately an upholstery warehouse. It was then bought by Mr. Round, and restored according to the plans of Mr. Butterfield. It has now been made over to the clergy of the rural deanery as a Chapter house.

THE Bishop of Exeter has held the first Confirmation since the reign of Henry VIII. in Lundy Island, when there were four candidates.

A large number of churches are being built in the diocese of York, and others are under restoration. The latest church, the restoration of which has been completed, is the ancient Norman edifice at Dalby, Yorkshire. It was re-opened by the Archbishop of York. Sedbergh parish church restored at a cost of £4,000, has also been re-opened for public worship.

THE Bishop of Salisbury, acting in the name of a committee appointed at the synod, has issued a statement, in which he says it is proposed to establish a small society of clergy, to be known as the Missioners of St. Andrew, who shall be bound by a very simple rule, and be entirely at the Bishop's disposal, for the purpose of taking temporary or occasional duty within the diocese. A

further object—that of conducting or assisting in parochial missions—has also been entertained. The Bishop has secured the services of two gentlemen. The members will be in priests' orders, and will live a common life when at home, but will be bound by no vows. They will make a promise of obedience to the Bishop for a year as regards their clerical work, renewable annually, on St. Andrew's Day, as long as they remain within the society. In addition to those who will be full members of the society, the Bishop proposes to attach a number of associates, who shall hold themselves in readiness to take such duty, either with or without remuneration, whenever their engagements permit.

The *Manchester Guardian* prints the following: "The name of Dr. George Wyndham Kennion, Bishop of Adelaide, South Australia, is now mentioned in local clerical circles in connection with the vicarage of Blackburn and proposed office of Bishop Suffragan of Manchester. Bishop Kennion, who is a Yorkshireman by birth, being the son of Dr. G. Kennion of Harrogate, was formerly curate of Doncaster (under Dr. Pignon) and successively vicar of St. Paul's, Sculcoates, Hull, and of All Saints', Bradford. He is a cousin to the retiring vicar of Blackburn, Archdeacon Birch."

IRELAND.

The financial report of the diocese of Killaloe and Achonry for the past year is of a favorable character, considering the present conditions of the country. The stipend fund shows an increase of 220%, and the total capital available for stipends an increase of 520%. There are now but three annuitant clergymen in the united diocese, a fact which reminds us that the Disestablishment Act is fast passing away into the region of the remote.

The Rev. Prebendary Shaw has been elected to the rectory of Tynan, diocese of Armagh, vacant by the elevation of the Rev. Dr. Reeves to the See of Down. Up to July 26 the new Bishop of Down had confirmed, in his present Confirmation tour, over 4,000 candidates, and it is believed that when his lordship's tour is over, above 5,000 young persons will have received the rite.

CHICAGO.

CITY.—The Rev. L. S. Osborne, rector of Trinity church, has suffered a severe affliction in the death of his father, Mr. Henry Osborne, which occurred at Salem, Mass., on the 14th inst. The burial services were held at St. Peter's church.

The faithful lay reader of St. Andrew's church, Mr. Thomas E. Green, is enjoying a vacation of two weeks upon the St. Lawrence River, the parish showing its appreciation of his services by defraying the expenses of the trip.

NEW YORK.

CITY.—The Assistant Bishop has been spending a part of his vacation at the Adirondacks. On Sunday, August 8th, he preached at the Union chapel, Lake Placid.

The Sisters of the Good Shepherd have for some time had charge of the house, 191 Ninth Avenue, between 21st and 22nd street. The house embraces 21 rooms. It is a kind of training school for girls, who do all the work, and are thus fitted for house-keeping. The girls, sixteen in number, are now at Asbury Park. It is possible that in time the house may become the headquarters of the Sisterhood.

A new church for sailors is to be built at West Houston and West Streets. Services have long been held in the lit-

tle chapel near by, but it is quite inadequate. The attention of Mr. Vanderbilt was called to the greater needs of the seamen in this vicinity, and in his will was a bequest of \$50,000, to be applied to the erection of a new church. The mission owns four lots on Houston street, and with the purchase of a fourth, the church will have a frontage of 70 feet. The building will include a rectory, while the little chapel will be used as a library and reading-room. For the latter purpose a part of the building has been used for a long time, the reading-room being well patronized by the sailors. For some years the minister-in-charge has been the Rev. Mr. Hyland.

SPRINGFIELD.

Summary of diocesan statistics: Clergy, 40; ordinations—deacons, 1, priests, 1, 2; candidates for Holy Orders, 9; parishes and missions, 55; diocesan institutions, 7; churches and chapels, 42; schools, 7; Baptisms—infants, 306; adults, 101, not specified, 27, total, 434; confirmed, 288; communicants, 3,031; Marriages, 73; burials, 98; Sunday schools—teachers and scholars, 2,028; parish schools reporting—scholars, 71; total of offerings, \$28,100.46.

CAROLTON.—On Thursday night, August 19th, Trinity church was wholly destroyed by fire caused by the burning of a grist mill opposite it.

During the last two years the church had been practically rebuilt, and in addition to being one of the handsomest of its size in the diocese, was stronger than when first built. The furniture, vestments, and costly altar hangings were all saved uninjured. Dean Whitmarsh had just made arrangements for the final portion of the work of restoration, which he has been superintending during his rectorate, in the painting of the exterior, and the re-carpeting of the church, but happily the work had not been commenced. The new furnace built last February, it is hoped, has escaped damage. The massive brass lectern was removed without injury, but a very handsome memorial window could not be saved owing to the fierce heat and the firmness with which it had been fastened.

Dean Whitmarsh took steps the following day looking towards an immediate rebuilding, and it is hoped that good will come out of evil in the erection of the new church on a better site, and so leading ultimately to the strengthening of the parish. The building was insured for \$2,000, and the furniture for \$500. Father Sauer, rector of the R. C. parish, was one of the first on the spot, and zealously devoted himself to saving the contents of the sanctuary, and the vestments.

PENNSYLVANIA.

PHILADELPHIA.—At the church of the Holy Trinity some improvements are being made at the chancel end of the church. The old pulpit and lectern have been removed and the railing across the front of the chancel has been extended to the steps. Two neat walnut prayer desks matching the rest of the furniture have been introduced, and also a small lectern, this however is only temporary as it is soon to give place to a handsome metal pulpit and lectern. During the summer the church and chapel have had united services; those in the morning being at the church, and in the afternoon they were held in the chapel some squares distant.

The church of St. Matthias is closed during August and the chancel is undergoing considerable change; choir stalls

are to be put in and a vested choir will be introduced in the early fall.

The congregation of Christ church, Ridley Park, has erected for their rector a comfortable rectory on the lot adjoining the church, and the rector, the Rev. W. F. C. Morsell, is now occupying it.

On Tuesday, October 3, 85 of the Indian girls now under the fostering care of the Lincoln Institution left their quarters at the institution building and went by rail to the station on the P. R. R. nearest their new summer home, known now as "Ponemah." It is a tract of ten acres of woodland in Upper Merion township, Montgomery county, Penna. Upon this, which is beautifully located and admirably adapted for the purposes for which it was purchased last winter, there have been large and commodious buildings erected. But the mere routine of household duties will be required of the girls, so that their stay until the latter part of October will be as much play as work. The board of management did well to take up this work, when there were no more soldiers' orphans to be cared for. A clergyman holds service every Sunday and is on hand to minister to their wants.

IOWA.

GRINNELL.—Through the liberality and earnest labors of Mrs. L. H. Barnes, St. Paul's church building has been neatly painted within and without. The work is all paid for, and the chancel has been carpeted. A young girl lately confirmed helped her aunt to buy a fine chair for the chancel.

The Rev. Wm. Wright has taken up his residence at this place, and in addition to his labors in town has been holding services at Westfield school-house in the country. These mission services are well attended.

A convocation of Central deanery is to be held at Brooklyn, near Grinnell, on August 26, 27, 28, and 29th. It is expected that these services will encourage the Brooklyn Churchmen, who hope soon to call a rector.

SPIRIT LAKE.—The Rev. Samuel Ringgold, assisted by the Rev. D. C. Garrett, conducted services at the chapel adjoining Hotel Orleans, on Sunday, August 8th.

The Rev. Mr. Garrett, of Trinity church, Davenport, held service at the town of Spirit Lake, in the afternoon of the same day, and in a letter to his parishioners, thus describes the service and the field: "Sunday afternoon I went over to the town of Spirit Lake to inaugurate the Church's service, and, if possible, to take steps to organize a permanent mission. There are quite a number of Church-people here, and about 20 communicants. Some of them having expressed a desire to have the services begun, I was glad to give what aid I could. A hall was secured, a chorus choir organized and put to practice, Evening Prayer leaflets and several hymns ordered, and everything made ready for the opening service. The leading spirit in this good work is Mrs. B. B. Von Steenburg, a most enthusiastic and devoted Churchwoman. It is wonderful what this one woman has done. One day she came after me with a buggy, and we visited a number of the people, who were rejoiced at the prospect of hearing again the grand old service. A few years ago, I believe, our Bishop visited Spirit Lake, but since then there have been no services; in fact, very few of the people interested now were present at the former service. This afternoon the hall was crowded. At least 125 were there. The responses were full and loud, and

the singing was better far than is heard in two thirds of the parishes. I have seldom seen a heartier service. It was like a grand revival."

The rector of the church of the Good Shepherd, Des Moines, has been holding Sunday evening services at Chesterfield during the summer. The school-house is filled with an attentive congregation and it is hoped that many of the people will soon engage in the service of Common Prayer.

The rector of St. Paul's, Des Moines, has returned from his vacation trip to Michigan much refreshed and strengthened physically and mentally.

A number of the clergy in the diocese have taken their vacations in installments, going away from home for a few days at a time, perhaps to exchange with some brother for the following Sunday. The Rev. Allen Judd of Oskaloosa expects soon to resume his work after a much needed rest.

The services and Sunday school at Winterset have been kept up by Mr. C. W. Hale, the faithful lay-reader of the mission. The Rev. W. W. Corby, however has visited the place and enabled the faithful to partake of the Holy Communion.

The Rev. F. J. Mynard's new field of labor in California promises him abundant opportunity for exercising all his talents. The field is entirely missionary and is known as the Santa Anna mission. The incumbent is appointed by Bishop Kip, and is expected to have charge of the parish at Tustin City, where he resides, and to exercise personal supervision over all the organizations in the Santa Anna Valley.

Two of the clergy have been in attendance at the annual encampment of the Iowa National Guards. The boys were in camp for a week at Oskaloosa, and Chaplains Stillson of Ottumwa and Watson of Iowa City conducted daily services. The order of service was set forth by the Bishop of Iowa and heartily rendered.

The children of Christ church, West Davenport, are raising money to re-shingle the church, while the children of Trinity have contributed the money to buy an elegant *prie dieu* made of hard wood and beautifully finished.

The old Griswold College building at Davenport, known as Wolfe Hall, is being cleansed, refitted and made meet for a companion to Kemper and St. Katharine's. The students will be made comfortable and their surroundings much improved.

The ladies of St. Paul's parish, Des Moines, are enlarging the borders of Cottage Hospital so that many suffering ones may be cared for in the future. Let the people of Iowa heartily support both college and hospital.

CENTRAL NEW YORK.

FULTON.—On the 6th of August the Church people of this parish celebrated the 50th anniversary of the laying of the corner-stone of the parish church. It was a day of great gladness to all, and one long to be remembered. The morning service consisted of a Celebration, the Rev. Horace B. Goodyear, rector, being Celebrant, assisted by the Rev. F. P. Winne and the Rev. Mr. Beauchamp. A large number of the parishioners received.

Earnest words of encouragement were spoken by the visiting priests at the morning service.

In the afternoon the parishioners gathered at the rector's house and had a very social time. At Evening Prayer the sermon was preached by a former and dearly loved rector, the Rev. T. M.

Bishop, of Honeoye Falls, W. N. Y. He was followed by the priest in charge, who made a few remarks and gave the benediction, thus bringing to a close a day of joy that ended 50 years of the Church's life in this parish.

MASSACHUSETTS.

BOSTON.—The large congregation assembled at Trinity church, Sunday morning, August 15, had a serious cause for alarm, of which, fortunately, all present were ignorant at the time. A few minutes before the beginning of the service the sexton announced that the congregation must leave the auditorium and the service would be held in the chapel. No reason was assigned for the change, but after a few moments of astonished conjecture a rush was made for the smaller building, which would contain only a portion of those present. It was subsequently learned that the large chandelier in the main body of the house, which is made of brass and iron, and weighs several tons, had in some way become loosened and was deemed unsafe. On the discovery of this state of affairs the congregation was requested to vacate, and to avoid a panic it was deemed best to assign no cause. The chandelier was temporarily secured, and will be made perfectly safe before another service is held.

TENNESSEE.

The convocation of Nashville met at Gallatin, on Tuesday, Aug. 10th, and remained in session till Thursday night, the following clergy attending: The Rev. Drs. Wm. C. Gray, and H. R. Howard, the Rev. Messrs. Thomas F. Martin, Wm. G. G. Thompson, Cabell Martin, and J. W. Graff of the diocese of Northern Texas.

The services and meetings were held in the Baptist place of worship, kindly loaned for the purpose, and were all attended by good congregations. On Tuesday night there was Evensong, at which the Rev. Dr. Gray preached the convocation sermon, from the words: "That they all may be one."

On Wednesday, at 6:30 there was a Celebration, the dean being Celebrant. After Morning Prayer the Rev. W. G. G. Thompson preached on "The Reunion of Christendom, taking the Creeds as the basis from which it shall spring." At night there was Evensong with a sermon by the Rev. Cabell Martin, his subject being "The Spiritual Life."

On Thursday, Morning Prayer having been said previously at 9 A. M., there was a celebration of Holy Communion at 10:45 A. M., the sermon being preached by the Rev. T. F. Martin, the subject being, "The Life of the Christian as taught by the Church." At night the convocation closed with Evensong and sermon by the Rev. H. R. Howard.

There were business meetings held each day, at one of which an essay was read by the Rev. Dr. Howard, on "Christianity and Socialism," which attracted a great deal of attention, it being an able defense of the theory that there should be no conflict between the two. Discussions took place in regard to missionary work and the Otey School.

The next meeting of this convocation will be at the church of the Redeemer, Shelbyville, on November 9th, the dean making the following appointments. Preacher of convocation sermon—the Rev. Wm. Grahara, D. D.; Alternate—the Rev. P. A. Fitts; Essayist—the Rev. Thos. F. Gailor; Alternate—the Rev. F. A. Shoup. Leader of discussion—the Rev. W. G. G. Thompson; Alternate—the Rev. Chas. M. Gray.

This convocation, which is now justly conceded to be one of the most im-

portant factors in this large diocese, reported for last year nearly \$1,000, which was all expended on diocesan missions. Owing to the resignation of the Rev. Hubert Grabau, its late missionary, it is now ready to receive propositions from any seeking work in this section of the country. The officers of the convocation for the ensuing year are: Dean, the Rev. Wm. C. Gray, D. D.; secretary, the Rev. W. G. G. Thompson; treasurer, the Rev. C. M. Gray.

CLEVELAND.—St. Luke's church, a beautiful specimen of Gothic architecture, was erected a few years ago "to the glory of God, and in loving memory" of Nina, a little daughter of Col. and Mrs. J. H. Craigmiles, who was killed by a passing train while riding with her grandfather across the railroad. The church and a magnificent mausoleum of white marble, in which her body was laid to rest, occupy nearly a square of ground, which is tastefully laid out and kept with greatest care. The interior of the building is finished in solid oak and walnut, the windows of richest stained glass, the baptismal font of purest statuary marble, and every article of furniture the most perfect of its kind.

August 5, being the anniversary of "Little Nina's" birthday, a splendid organ, just completed by the Messrs. Pilcher, of Louisville, was opened with an inaugural recital given "in memoriam." Mr. Samuel Bradley, of Atlanta, assisted by musicians from Knoxville and Chattanooga, and the choir of the church, furnished the programme, which was one of unusual excellence. Special invitations were issued and the building was thronged by friends of the family from far and near, making an occasion that will long be remembered by all. The chancel had been profusely decorated with flowers.

The organ occupies the room formerly used as a vestry in the left transept, and presents a handsomely decorated front, which alone projects from the wall. At the close of the exercises, the rector, Dr. Flagler, formerly of Albany, N. Y., made some well-chosen remarks appropriate to the occasion—speaking of the organ as a completion of the purpose long cherished by the loving parents of a darling child.

COLUMBIA.—On Sunday, August 15, an interesting ceremony took place in St. Peter's church; the Rev. Geo. Beckett, rector, it being the occasion of the placing upon its altar of a cross, by the guild of the Holy Child, in memory of the children who have passed from this parish to the rest of paradise. The rector being on his vacation, the Bishop of Arkansas, who is now sojourning here, assisted by the late assistant of this parish, the Rev. W. G. G. Thompson, officiated at the services. At 7 A. M. there was an early celebration of the Holy Communion. At 11 the services opened with a processional hymn by the excellent surpliced choir. Morning Prayer and Litany were then said by the Rev. W. G. G. Thompson, after which he retired to the vestry and with the help of one of the choir men bore the massive cross to the altar and having placed it there, the priest presented it to the Bishop, who then used an appropriate prayer. After this "When I survey the Wondrous Cross," was sung.

The Bishop then preached a most admirable sermon on the words, "They are without fault before the throne of God," in which he lovingly brought before the notice of the congregation the work that the babe fulfills in the Body

of Christ; in a striking manner, he answered the question: "Why should infants suffer?" showing that it is the babe and the babe alone that sets before the Christian world the "suffering innocency of the Christ."

The cross was made by Geissler of New York, and perhaps may be pronounced as one of the most beautiful in this country. At the ends are the symbols of the four evangelists, while, in the centre, is a medallion bearing the sacred monogram. The whole is beautifully chased and carved with passion flowers. This makes the ornaments on the altar very complete, handsome large brass Eucharistic candlesticks having been placed there lately, as also vases. The work of the guild of the Holy Child, organized only last November, has been one of note; made up entirely of little girls, they are full of good works, such as ministering to the sick, and beautifying the temple. In the afternoon the mission school of 60 children met in the parish church.

It is at this place that that school, so well known all over the South,—"The Institute"—is placed its prospects for the ensuing year are brighter than ever.

CENTRAL PENNSYLVANIA.

BLOOMSBURG.—The Rev. L. Zahner has resigned the rectorship of St. Paul's church, to accept a call to All Saints' church, Omaha, Nebraska. The vestry, in a complimentary letter accepting the resignation, thus speaks of the work accomplished:

Under your administration a church debt of long standing, amounting to \$3,500, was paid, and the church consecrated in 1882. This debt was incurred in the erection of the new church, and was a burden upon the parish when you entered upon your ministerial duties here. A new rectory was erected in 1884 at a cost of about \$6,000, and for this purpose nearly \$1,600 was raised mostly through your efforts. In addition to this, a fund of \$1,000 has been accumulated by the several guilds of the parish for the erection of a chapel, under your direction, and action has been taken to secure additional funds sufficient to pay off our entire debt of about \$600, so that your successor will be able to enter upon his duties with a clean balance sheet.

MARYLAND.

BISHOP'S APPOINTMENTS.

- SEPTEMBER.
5. Mount Savage, A. M.; Frostburg, P. M.
6. Cumberland.
7. Westernport.
8. Oakland.
9. Hancock.
10. Petersville.
12. Bel Air and Rock Spring, Harford Co.
13. Churchville, Harford Co.
14. St. Mary's, Emmorton, Harford Co.
15. Deer Creek Parish, Harford Co.
20. Rock Creek, A. M.; St. Alban's, D. C., P. M.

During July the Bishop confirmed 100 persons, at 17 places. During the year, he has visited chapels as well as churches. He now requests the clergy hereafter to spare him labor by so arranging that all Confirmations may, so far as possible, be held only at the parish church. It will not only lighten his labors, but help to restore the true relations between church and chapel—relations which have, in many cases, been lost sight of in the present prevailing method of parochial affairs.

FREDERICK.—A brass lectern, the gift of Judge Maulsby, in memory of his departed wife, has been placed in the chancel of All Saints', the Rev. Osborne Ingle, rector. July 14, a class of 14 was confirmed here by the Bishop of the diocese.

At Evensong of Whitsun Day, in St. James's church, a beautiful carved font of Caen stone was uncovered with an appropriate service of Benediction. The bowl of the font is sufficiently large to allow the rubric in the

baptismal office to be complied with, and bears the inscription: "In the Name of the Father and of the Son and of the Holy Ghost."

Accompanying the font are a pyramidal cover of polished brass, with base of oak and a bucket of oak bound in brass. Both are good specimens of work and well executed. They were made by Geissler, of New York. The font is from the house of Cox Sons, Buckley & Co., London. All are in memory of Captain Gilbert Francis Dawson, R. N.

WOODVILLE.—Here, the Rev. Geo. W. Dame has succeeded in getting nearly completed and ready for consecration, a beautiful chapel.

ANACOSTIA.—For the new Immanuel, or rather, the old, reconstructed and enlarged, plans have been submitted. The Rev. Mr. Peck is rector. The present structure is considered unsafe.

BALTIMORE.—St. Michaels' and All Angels, Baltimore county, has reached the dignity of its 32d anniversary. The corps of clergy is the rector, Dr. A. J. Rich, M. A., and the Rev. Messrs. Wyatt and Trapier. But a handful began the work in 1854, and hard was the struggle against prejudice and hostility. Many remain to recall those days and to rejoice in the vast change which has come over the face of things since. At the late anniversary the Rev. Drs. Tennent and Leakin preached. There are now 200 communicants, and the two churches hardly hold the congregations. The pupils of the Hannah More academy attend St. Michael's, and Dr. Rich is open to every congratulation on the present and future of this parish.

DELAWARE.

WILMINGTON.—St. Andrew's; the "Bishop's church," continues to flourish, footing up \$8,112, and rejoicing in 300 communicants. From the Sunday School alone \$400 have been contributed; from the offerings in church, \$1,290 (including subscriptions); miscellaneous alms, \$690; current expenses, \$4,900. The Rev. C. E. Murray is the assistant minister, and all things move on the old lines.

The city missionary, the Rev. Chas. Breck, in the fall of last year, began duty, and officiates here and there as duty calls, and sees the sick and others from house to house.

Calvary church here, the Rev. Mr. Latrobe, has collected \$1,548 and has 158 communicants, though losing of late some 20 or so by removals, yet has nearly made up the losses. Over an hundred are gathered into the Sunday School and gladly and lovingly instructed.

ALBANY.

A Retreat for the clergy of the Convocation of the Susquehanna was conducted by the Rev. Father Torbert, S.S.J.E., Aug. 11th and 12th at Christ church, Walton, the Rev. Reeve Hobbie, rector. The subject of the meditation was the Epistles to the Seven Churches of Asia Minor. The instructions at noon were upon the use of the offices and upon the dealing with individual souls.

VIRGINIA.

The labors of the evangelist, the Rev. F. Stringfellow, are crowned with good success. At Eagle Rock, is one of the monuments of his zeal. Aided by the Rev. Dr. Stanger, of Ohio, and others, both locally and from a distance, Emmanuel has been built, and a goodly congregation gathered. In Burkeville, he organized another parish, where, aided by the Rev. Mr. Marshal and others in the brief time of a couple of

years, a good and encouraging work has sprung up.

MANCHESTER.—The Rev. Jno. J. Clopton, rector of the Meade Memorial, has here nearly 150 communicants. The rectory fund was awhile since augmented by the sum of \$293.

At the two parishes of the Rev. Edmund W. Hubbard, there would seem to be in the neighborhood of 70 or 80 communicants. A new and much needed roof has been placed on St. Stephen's, and the parish is out of debt.

ACCOTINK.—In Truro parish there are two churches, each in charge of the Rev. S. A. Wallis. Besides officiating at these points, he conducts periodical services at Burke's Station. About 50 communicants are enrolled. The former of the churches under the care of Mr. Wallis (Pohick) is historical and well-known as that of which the father of his country was a member, and [now set beyond doubt by the discovery of the record] a communicant. About \$1,000 has, in all, been, for one object and another, obtained and spent.

LAWRENCEVILLE.—The colored work in this [Brunswick] county, goes bravely on. There are 66 colored communicants, of whom 27 were confirmed last year. The Rev. J. S. Russell does faithful duty in this place, besides having charge of St. James's, where there are nearly 40 communicants, and about as many children in Sunday school. The Rev. J. T. Harrison is a missionary here.

ABINGDON.—In few places, in proportion to opportunity, has there been wrought a more marked change in the condition of the community than here, by means of the active work of pastor and people.

In Campbell county, the Rev. Dr. Jaegar has charge of four points, Good Shepherd, Trinity, Lynch Station, and St. John's, all in Moore's parish, with 75 communicants. At Lynch's Station he has devoted great time and has been successful in the matter of a new church and the funds for it.

PETERSBURG.—The benefactions of the Rev. Dr. James Saul, almost a devotee in his interest in the welfare of the colored in this diocese, amount to some \$5,000 in gifts for houses and lands for the uses of this class of the citizens, in connection with the Bishop Payne Industrial and Divinity School here. The work among the colored continues to increase in magnitude and importance, and the diocese is solving it in the only way of which it is capable, by doing it while it is called day, for "the night cometh in which no man can work."

MISSISSIPPI.

VICKSBURG.—One of the most interesting ceremonies ever enacted in a colored church in Vicksburg, was that which took place at St. Mary's church on Sunday evening, July 25, it being the admission into said church and re-baptism of the Rev. Gilbert Middleton, who, for many years, has been a leading minister in one of the colored Baptist churches of this city. This step upon his part, in changing from the Baptist to the Episcopal Church, is of no sudden impulse, but one which has long been contemplated by him, in fact he has ever been termed by his congregation a "high Churchman." The services were conducted by the Rev. H. Sansom, of Christ church, and the Rt. Rev. Bishop Adams, rector of Holy Trinity church, who administered the baptism, after which the reverend convert addressed the congregation

in an able and lucid manner, setting forth his reasons for taking the steps he had, showing clearly that he had studied thoroughly the creed, ritual and principles of both his old and new faith. The music upon this occasion was extraordinarily good, adding in a great measure to the solemnity of the sacred ceremonies. The church was crowded to its utmost capacity, in fact, many came who could not gain admittance or seats.

CONNECTICUT.

The convention journal of this diocese furnishes the following items from the abstract of the episcopal address: Confirmed, 1,436; ordained to the diaconate, 7; ordained to the priesthood, 8; clergymen received into the diocese, 12; clergymen dismissed from the diocese, 14; clergymen deceased, 4; candidates for Orders, 19; churches consecrated, 4; parishes, missions, chapels, and places visited, 140.

From the summary of parochial reports, we gather the following figures: Families—156 parishes and missions reporting, 15,697; Baptisms—infants, 1728, adults, 375, total, 2,103; communicants—present number, 22,354; Marriages, 575; funerals, 1,434; Sunday school teachers, 1,896; scholars, 16,244; total disbursements, \$554,723.97.

MISSOURI.

A meeting was held on the evening of the 4th inst. at the residence of Mr. Gaius Paddock, St. Louis, with reference to forming a new parish in the western part of the city. Mr. Charles Shaw was elected chairman and Mr. Eugene Abadie, secretary. They will ask Bishop Tuttle to grant permission for a new parish and to define its boundaries. The persons interested in this movement have heretofore been connected with St. Peter's church.

Bishop Tuttle's appointment for September at Grace church, Kirkwood, should be Sunday 26th, instead of 20th, as given in last issue.

NEW JERSEY.

PERTH AMBOY.—Mrs. Margaret Elizabeth Whitehead, mother of the Bishop of Pittsburgh, died on Saturday, Aug. 14th. She was a daughter of the late James Parker, and widow of the late Wm. A. Whitehead of Newark. The funeral services were held at St. Peter's church.

CALIFORNIA.

SAN DIEGO.—Bishop Kip recently visited this place—the most southerly point in his immense diocese, and only 14 miles from the Mexican boundary—and a series of very interesting services took place on Sunday, July 18th. Morning Prayer was said by the Rev. A. G. L. Trew, Dean of Southern California, special lessons being chosen; the second lesson being Acts xix: 1-8, relating the Baptism and Confirmation of the Ephesian disciples. At its close the Rev. H. B. Restarick, rector, baptized four adults, two of each sex. The Bishop then proceeded to administer upon them and eight others, 12 in all, the laying on of hands. The Bishop's address was unusually impressive. The rector then proceeded with the celebration of the Holy Eucharist.

In the afternoon in the presence of the Sunday school, the rector baptized two children, and another adult, a gentleman from a distant part of his large field, who had been unable to be present in the morning.

In the evening the church was again packed to the doors, and the venerable Bishop preached an impressive discourse upon the words: "The Spirit and the Bride say, Come, etc."

The growth of the Church in San Diego during the past year has been very marked. It was a struggling mission two years ago, it is now a prosperous and self-supporting parish, with \$12,000 in hand with which to build a new church and rectory. A suitable site has been procured and paid for, and plans are now being drawn for a church to cost when completely furnished \$10,000. The same architect will provide plans for a rectory to harmonize with the church, as both buildings will stand on the same lot. Mr. Restarick is to be congratulated on his parish, and the parish is to be congratulated on its rector and his wife.

VERMONT.

The journal of the 96th annual convention gives the following summary of rectors' reports of statistics: Families, in 49 parishes, 2,076, individuals, 8,216; Baptisms, adults 135, infants 301, total in 45 parishes, 436; Confirmations, men 99, women 210, total in 40 parishes, 309; communicants, total in 52 parishes, 3,801; marriages, in 28 parishes, 95; burials, in 39 parishes, 187; Sunday school teachers, in 40 parishes, 252, pupils 1,852; total offerings, in 51 parishes, \$9,423.30.

AN OLD CHURCH.

In these days of change and progress it is seldom that we have preserved to us intact such mementoes of the early days of our Church in this country, as is seen in the old church of St. James's, Goose Creek, in the diocese of South Carolina. Situated about sixteen miles from Charleston, the old church stands almost alone in the forest, the nearest dwelling being a quarter of a mile distant. It derives the name of Goose Creek from a stream near by which imparts its name to the surrounding country. St. James's was built about the year 1702, and remains to-day almost the same as it was one hundred and eighty-four years ago. The church was erected for the use of the wealthy planters of those early days; and its ministers were supplied from England.

The first of these, the Rev. Samuel Thomas, arrived in 1702, and was sent by the Society for the Propagation of the Gospel in Foreign Parts; he died in 1705, a few days after his return from a visit to England. The Rev. Francis Le Jau, D. D., arrived on October 15th, 1706; he was a canon in St. Paul's cathedral, London, and was sent by the same society. He died in 1717, and a marble slab in the aisle of the church marks the spot where he lies. The church is built of bricks brought from England, has a gabled roof and no steeple, the doors and windows are arched, and each surmounted with the head and wings of a smiling cherub, or a flaming heart, made of stucco. The interior remains unchanged since those old days. The quaint, square, high-backed pews are there; the tall pulpit is reached by a spiral stair, while overhead hangs the ponderous sounding-board, looking much like the cover to a huge cup, which might fall and inclose the unfortunate minister in a strange prison. The table, pulpit, and reading desk, stand within the chancel rail, the inclosure being so small as barely to afford room for the minister to move around. The chancel-rail could scarcely accommodate more than eight persons kneeling at a time. The aisles are paved with blue and white flagstones, the flooring of the pews being about two inches higher. The two sides of the chancel wall are adorned with gilt tablets of the Commandments, and the large centre window is sur-

mounted by the British coat-of-arms, made of wood or stucco, and painted in brilliant colors; these colors have retained their freshness through all these years, never having been renewed since they were first put on. This coat-of-arms is said to have preserved the church from destruction or desecration by the British during the Revolution. The walls of the church are adorned with various tablets to the memory of some of the earliest members of the parish; some of these tablets are of stucco, highly ornamented and colored; from each side of one of these appear the faces of two chubby, bright-eyed, and rosy-cheeked cherubs. The church is surrounded by a grave-yard which contains some very old monuments, and around this grave-yard can still be seen the remains of a deep ditch and high embankment, said to have been intended to keep out the wolves and other wild animals. The history of the church is very interesting, and there are several legends of the stirring days of the Revolution connected with it. The church is now but seldom used for divine worship, the country around being but sparsely inhabited, and the parish unable to support a minister. We hope, however, that the good Churchmen in this diocese will always continue to preserve this old monument of the Church's early days in this country, from the destroying hand of time, and the desecration of irreverent vandals.

REVERENT CUSTOMS IN WORSHIP.

BY THE BISHOP OF NEBRASKA.

There are those, doubtless, who are really devout and reverent in their sentiments, and who yet fail to express by outward gesture and deed that which fills the mind. Let us hope that this is the case with many worshippers in the houses of God in our land.

It is a blessed thing, however, to have the outward expression and demeanor correspond with the inward sentiment. Where these two things go together the impression made upon the beholder is surely more beneficial than when they are divorced; and to divorce them is to do violence to natural and God-given instincts, as a rule.

To kneel in prayer seems to be a natural and necessary expression of a prayerful frame of the mind. To lift up the body, with the heart and voice, in praise, seems to be just as natural and necessary. To indicate our reverence for that "name that is above every name," to show how dear and precious, and sacred a name it is to us, no more natural and proper action could be devised than that every "knee should bend."

There is, surely, due to the ministers of Christ, on the part of those who believe what St. Paul so plainly teaches, that they are "ambassadors for Christ," and "stewards of the mysteries of God—" there is surely due to them a very high consideration and respect, especially when engaged about their priestly functions in the sanctuary.

If we pay, as in many of our courts of justice we are required to pay, respect to the officers of the court, by rising when they proceed to their official duties; if we show marked respect to governors, and those in authority, no matter what their personal character may be, when executing their trusts, is it too much to ask that Christian people should show a like respect to a divinely ordered priesthood, when its representatives enter or retire from the place of their ministrations?

Realizing that all our good things are from God, and that they are entrusted to us as His stewards, when we give "alms of our goods," what more natural and right than that we should rise at the solemn presentations of our offerings before God, acknowledging with our lips that "of His own have we given Him," and bearing our part with the priest in the presentation of our alms—which have been procured by the labors of body and mind—yea, expressing our desire that God would accept of our souls and bodies which we lift up and present unto Him, as "a holy and living sacrifice?"

In approaching the "sacrament of so great a thing" as the Body and Blood of Christ, let us be careful, too, lest the gloved hand, the careless, thoughtless manner, the irreverent attitude, indicate, but too truly, to the earthly beholder, as well as to God who readeth the heart, that we do not discern the "Lord's Body."

Let us, rather, seek to manifest in every possible way our reverent regard for that Holy Sacrament wherein we plead before God the one sacrifice "whereby alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven."

In all things pertaining to God's worship and God's house, we cannot give too marked and decided expression to that reverence which every devout soul must cherish. By such expression,—natural and hearty, let us hope that through the outward senses, the undevout and irreverent may be impressed and led to true reverence and devotion.—*The (Omaha) Church Guardian.*

HENRY VIII. AND THE CHURCH OF ENGLAND.

The popular objection to the Church in England and this country, because of the alleged fact that Henry VIII. founded it, has so often attracted attention that we feel as if we were harping on a very old string in saying a word on the subject. But we remember that it is only by line upon line that truth is hammered into unwilling minds. We want to say a few words by way of hammering as hard as we can.

What does founding mean? It does not mean establishing, for that implies a previous founding. Henry did not even establish the Church of England. How, then, did he found that which was established before his birth?

What acts of Henry show that he originated the Church of England? The bishops existed before, the ministers existed, the people existed, the dioceses and the parishes existed, the canons, the government, the very convocations—all existed. The very titles to property remained unchanged.

Now, if all these things existed before, and existed afterwards without being changed, it is folly to speak of his founding the Church. The preparation of a new liturgy, the rejection of certain spurious laws and enactment or re-enactment of others, the cutting off certain excrescences—taking place while he was reigning—things done by the Church itself even more than by Parliament, these did not make him a founder.

Four comparatively recent laws were repealed, and the Pope had no legal authority either in the Church or State of England. This was the only change made in the government of the Church. There was no founding of something new in that. Grant the Pope's authority and we see rebellion; but deny the Pope's authority and we can make out nothing but a return to lawful conditions of existence. Identity is not destroyed under either supposition. In one case we should have the same old Church of England simply in a state of rebellion; in the other we would see her in her sovereign majesty dispensing with the rule of an unjust usurper.

Our whole issue is with Rome. The denominations granting our right in the papal controversy must needs grant us to be the same old Church, only free of the corruption of the ages of darkness and ignorance.—*Church Work.*

THE TRUEST FRIEND OF MEN.

(A rejoinder to Alex. M'Lachlan's poem, "The Knights of Labor," in *Grip*, May 15th.)

In *Grip*, I see you say, dear sir,
"The Church has been too long
The bulwark of oppression, the
Apologist of wrong."
Go read your history again,
And con its lessons o'er;
The Church has always stood between
Oppression and the poor.

Before the crushing arm of might
Unawed she's stood alone;
She's braved the tyrant in his hall,
The monarch on his throne.
When plague and famine stalked the land,
Or fields were dyed with red,
Like Aaron, saying, she has stood
Between the live and dead.

She tamed the savage hordes that poured
Across the Alpine wall,
To batten on the eagle's spoils,
In Rome's imperial fall:
From out that wild and awful wreck
She brought the peace of home;
The Church it was who conquered then
The conquerors of Rome.

She led the barons in their strife
Against the royal greed,
And won the charter of our rights—
At graceful Rummymede;
In James's reign the bishops braved
The king's despotic power,
And, lodged like common criminals,
Lay captive in the tower.

And in these latter days, go, ask
Who cares for England's poor,
In Devon's combs or grassy vales,
Or Yorkshire's barren moor;
Throughout the great Black Country,
Mid smoke, and grime, and glare,
Where din of thousand workshops drowns
The rising voice of prayer?

Who feeds the starving laborer
By London docks, brings smiles
To all that want and wretchedness
Of Holborn and St. Giles?
Amid the courts of Kennington,
The slums of vile Soho,
The Church's consecrated priests
Share half the weight of woe.

Through Minnesota's prairie plains
Or broad Dakota land,
Where Indian races die before
The white man's blighting hand,
The Church alone is brave to stay
The hand of lust and might—
For souls, themselves too weak to plead,
She pleads aloud for right.

On Gaspe's strand, on Hudson Bay,
Or in the dark t'psee
That dots the whilom hunting-grounds
Of Blackfoot, Blood, and Cree,
The Church's priests toil patiently
With hero heart and will,
To save the men their fellow-men
Would cheat, and crush, and kill.

How can you say in face of this,
"The Church has been too long
The bulwark of oppression, the
Apologist of wrong?"
Go teach your Knights of Labor, Sir,
Their lesson right, and then
They'll know the Church, the foe of wrong,
The truest friend of men.

—From *The Dominion Churchman.*

BOOK NOTICES.

FORGOTTEN MEANINGS; OR, AN HOUR WITH A DICTIONARY. By Alfred Waites.

IMPROVEMENT OF THE SENSES. Exercises for young children. By Horace Grant. Boston: Lee & Shepard; New York: Chas. T. Dillingham. Price 50 cts.

The former of these little books is an interesting collection of the etymological derivations of many familiar words, containing little that is new, but much that would remain unknown to most readers, unless brought to them in some such way as this. The Book of Exercises is for little children, or rather, for parents and other teachers, that little children may be trained in such a way that the senses may be developed rationally and in accordance with physiological and psychological laws.

LA PLATA COUNTRIES OF SOUTH AMERICA. By E. J. M. Clemens. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 511. Price \$1.50.

The purpose of this book is stated in the dedication, to be that of "contributing to a better acquaintance with the

nations of La Plata," and, as far as the book may find its way into the hands of the reading public, its purpose will probably be accomplished. There is nothing remarkably attractive about the volume, but an easy, narrative style will give to those interested many facts to do with the government, religion, customs, etc., of the South American peoples, in a pleasing manner.

SOUTHERN CALIFORNIA: ITS VALLEYS, HILLS AND STREAMS; ITS ANIMALS, BIRDS AND FISHES; ITS GARDENS, FARMS AND CLIMATE. By Theodore S. Van Dyke. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. 1886. Pp. 233. Price \$1.50.

"Southern California" is a wonderful subject, and Mr. Van Dyke has written the best book on it that we have seen. That is not saying much, perhaps, because there has been no book published so far as we know, that covers just the same ground as this. But it would be difficult to find one better acquainted with his theme, or more able to discuss it in an entertaining manner, than the present author. Traveller, sportsman, agriculturist, fisherman—all will find herein valuable information, while those who are not included in these nor any other "practically" interested classes, will be glad to be taught in regard to a country about which the majority of people know only that it is a place of "big things." Not the least commendable feature of this new volume is its substantial binding, good paper, and clear type.

PSYCHOLOGY. The Cognitive Powers. By James McCosh, D.D., LL.D., Litt. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

This volume is published as a text book, being one of a series which its distinguished author designs to issue upon the science of psychology. The mention of the author's name is sufficient guarantee of the character and quality of the book. We have here the ripe fruit of thirty-four years of study and teaching upon this special topic. Our space is too brief to allow of such an extended notice as we should like to give our readers, but we will say at once that though the subject is one which is generally voted dull and difficult, there is neither a dull nor a difficult page in the entire book. Dr. McCosh is well-known as the expounder and defender of realism, and as one who has enjoyed any degree of training in psychological studies follows his argument and weighs his propositions, he will recognize the force of the author's statement, "that the honest and careful study of the human mind in an inductive manner undermines the prevailing philosophic errors of this age; saves us from idealism on the one hand and agnosticism on the other; and conducts us to realism, which in a rude state was the first philosophy, and when its excrescences are pruned off, will be the last." His treatment of sense-perception shows a very intimate knowledge of the discoveries of the greatest physiologists; while the chapter on the association of ideas is the clearest analysis of that interesting, but often confused, subject that we ever read. We trust the use of this volume as a text book will not be confined to our schools and colleges, but that it will be welcomed by the thinkers of America and Great Britain, as a valuable contribution in aid of the true philosophy of the human mind.

THEISM AND EVOLUTION: AN EXAMINATION OF MODERN SPECULATIVE THEORIES AS RELATED TO THEISTIC CONCEPTIONS OF THE UNIVERSE. By Joseph S. Van Dyke, D. D., with an introduction by A. A. Hodge, D. D. New York: A. C. Armstrong & Son; Chicago: S. A. Maxwell & Co. Price, \$1.50.

There is a certain class of religious people who are satisfied with finding their ancestors in the Garden of Eden rather than in the Zoological Garden, to

whom the theory of Evolution seems to dash out the brains of Christian faith, and there is also another class of believing thinkers for whom this doctrine (as old as human speculation) has such a fascination that, while they feel that its entertainment may be "naughty," they can not help confessing secretly to themselves, that it is "nice." Dr. Van Dyke, who seems to be thoroughly acquainted with the views of the advocates of Evolution, assures the timid individuals of the class referred to that this theory is not such a formidable affair after all. It is only a "working hypothesis" within its own proper limits. It can not tell how organic matter was evolved out of inorganic, nor give the clue to the origin of life, nor bridge any of the chasms that yawn deep and wide between man's physical and mental, between his mental and moral, and between his moral and religious natures. A working hypothesis that so utterly fails to account for the phenomena under consideration, and even in the domain of physical enquiry, is unable to find in nature's records for millions of years, either the "primordial germs" or the "moneron," or one single fossil bone or organ of the creatures that can prove the derivation of man from the monkey, somehow or other impresses one with the conviction that it is only a hypothesis, and moreover one that will not "work." The author further shows that so long as the doctrine of Evolution is confined to the limits of pure science, it is not antagonistic to the faith of either theists or Christians. It is only when it is regarded as a philosophic speculation, professing to account for the origin, causes and ends of all things, that it begins to threaten the Faith, and so far as its philosophy is concerned, it is but one of the countless speculations that have their little day and cease to be. The writer has undertaken to present an argument against those forms of the Evolution theory which seem to tend towards atheism, and to cover the whole field as connected with the origin of man, of matter, of force, of life, of mentality, of conscience; and while he has not so clearly defined, as we could wish, the limits beyond which science can not rationally pass, nor pass without conflict with Christianity, he has done much to calm unwarrantable fears on the part of Christians, and to place true philosophy and revealed religion upon a strong basis. We would heartily commend this book to the careful study of the large circle of general readers who are interested in the questions of man's origin and destiny and of his relations to God and to revealed religion.

Harper's Magazine for September is a strong number, richly and attractively illustrated. The article on "Working-men in the British Parliament," by Mr. Edward Brown, illustrated by twelve portraits, is a striking revelation of the force wielded in England by the Trades-unions. "The Reform of Railway Abuses," by Dr. R. T. Ely, is also an important paper.

LEADING articles in *The Atlantic* for September are "The Saloon in Politics" by Geo. F. Parsons, "The Law's Partiality to Married Women," by F. G. Cook, "E. P. Whipple," by T. W. Higginson, and "French and English," by P. G. Hamerton.

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

The Living Church.

Chicago, Saturday, Aug. 28, 1886.

SUBSCRIPTION, - - - - ONE DOLLAR PER YEAR.

(If not paid in advance, \$1.50.)

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

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

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

Subscribers in England will please note that 6s-8d is the amount to be forwarded for one year's subscription and pre-payment. Postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

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

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

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

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

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

SOME communists claim that the Church established, by the Apostles, under the direction of the Holy Ghost, a social and political communism, which lasted to the days of Constantine.

There is no doubt that our Lord taught a Gospel utterly opposed to the selfishness too common among us as to the use of property, men discarding the doctrine of stewardship of God. But the right of private property is native, and as such cannot be destroyed by any religion—certainly is not destroyed by Christianity, for its aim is to secure man's natural rights, material and spiritual, more perfectly, and to guide him more perfectly in the use of them. The Church abandoned the communistic idea almost as soon as it took it up—long before Constantine's time.

It is significant that our day of rest stands at the beginning of the week, and not at the end. The Jews in their Sabbath looked back upon the week which that day completed. We on our Christian Sunday look forward to the new week which that day begins. The Jews rested on their Sabbath from work which they had done. Our rest on the first day of the week has reference to fresh work to be begun. In this view of the day we see that it has a very direct bearing upon the duty of worship which the Jewish Sabbath had not. For what is worship but sacrifice? And what is the Holy Eucharist but the sacramental pleading of the sacrifice of the death of Christ in which and through which "we offer ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice?"

Thus while in the rest which the Lord's Day brings from ordinary work, we are recruiting our energies for the duties of the week before us, in the Eucharistic worship of the Lord's day we hallow the whole week in advance and dedicate ourselves afresh to His service.

LITURGICAL SPECIALISTS.

Many diocesan conventions have recommended the appointment of a committee of carefully selected specialists or experts to take in hand the whole subject of liturgical revision, and to communicate with similar committees in England and Scotland. But this proposition is greeted with smiles of derision on the part of the advocates of the Book Annexed. "There is only one way in which these things can be done," they say, "and that is by General Convention. If the Church wants the Convention to appoint a committee of 'experts,' let her send on the 'experts.' If she does not do so, it may be taken as a proof that she does not want 'experts' to be meddling in the matter."

This is said with the shrewdness of the politician, who well knows that a class of men, who are not orators, or great preachers, or parliamentary managers, are not the most likely to be sent in large numbers to a great representative assembly. Then, too, a scholar of reputation throughout the Church, may unfortunately live in a diocese where the narrowness of local party spirit controls all elections. Such a diocese feels no duty toward the Church at large, which is therefore deprived of services which might be invaluable in such an important work as that now in progress. As an article in *The Seminarian* points out, "the expert" is not to be confounded with the mere doctrinaire, but is one who has particular knowledge of a certain subject, and it is simply preposterous to assume that, in a work like the revision of the Prayer Book, it is a matter of indifference whether the services of such persons are employed or not. The "practical politician" and the "practical man" are not convertible terms, although it is apt to be assumed that they are. The politician will be sure to endeavor to bind us down to parliamentary methods and precedents, which he feels that he can manipulate. Here he is on his native heath. The "practical man," on the other hand, with his hard sense, will look at the ends to be accomplished, and will be inclined to think, that if those ends are admitted to be desirable, some way can be devised of reaching them, even at the sacrifice of some red tape.

In a work of such exceptional importance, and so unlike the ordinary matters of legislation with which the General Convention has to do, it does not seem visionary to suppose that some methods may be employed a little out of the beaten track, and some new precedents established. Is it so impossible, or even difficult, to devise a plan by which the services of specialists may be secured, whether they are members of any particular convention or

not? It would certainly not seem to the uninitiated a very radical or dangerous measure for the General Convention to appoint a committee which should be empowered to call to its aid such persons as have become recognized as authorities on liturgical questions, the two elements together forming a commission which might produce really meritorious work. The original committee might, in fact, be appointed by the House of Bishops from its own number. This, with the addition of eminent men, selected for their "peculiar knowledge" of the subject, would command the respect of the Church and would not be likely to make startling innovations, or violate fundamental principles. We are not at all sure that there is no precedent to be found in former action for almost precisely such a method as this. We fail to see in it anything revolutionary or destructive. We are loath to think that it is visionary and unpractical. It would certainly give the Church the benefit of the best skill within her limits. Of course no one would desire that such a commission should be clothed "with power," in the same sense in which the Mexican Commission was so clothed. Every proposed alteration or addition or any matured scheme of revision must be submitted to the action of General Convention, and if ratified there, laid before the Church and subsequently passed upon again. This at least would be necessary under our present constitutional provisions; but it is worthy of consideration, whether it would not be wise to make such a change in the constitution as that suggested by the Bishop of Iowa in his last episcopal address, by which there may be a tentative use of offices or forms suggested by such a committee, for three years before they are adopted as a part of our permanent liturgical system.

A committee of this character, moreover, being directed to confer with, and as far as possible, work in concert with similar committees appointed by the convocations or synods of the mother churches of England and Scotland, would probably deliver us from the really dangerous spread-eagle Americanizing tendency with which the Book Annexed has been associated.

As Bishop Bedell has wisely said, it is most undesirable that we should so change our Book as to make it "specifically the American Liturgy in use nowhere except within the bounds of our limited confederacy. Are we prepared for such a *descensus*?" And further, "It is a question of serious importance whether, as a Church so intimately bound to the Church of England, we are at liberty to alter our common liturgy in any material degree, without violating an implied contract. May it

not fairly be argued that these considerations forbid us to move further in the matter of alterations until at least we shall have taken counsel with our brethren of the Church of England?"

We submit that the plan here described has a weight of argument in its favor which is not to be overturned by mere assertions that it is impracticable and visionary.

WORK BEFORE THE CONVENTION.

The close approach of the General Convention brings many questions to the front. This body has nearly always met heretofore when there was a so-called crisis in the Church, when the cry of a faction was louder than the voice of the Church collectively, when the heat of contention was seemingly greater than the quickening of the Holy Spirit. This year it will meet with the Church not in slumber but without an issue that seriously disturbs any one. The fate of the amended Prayer Book has already been substantially decided, and there is nothing else that is likely to be a bone of contention among brethren. There is much to thank God for in this condition of peace, but it is not a time in which we can take consolation to ourselves that there is nothing to do.

Has not the time come for a much wider outlook than has been taken both in regard to the religious condition of the country, in which we share the responsibility with others, and in regard to the work that we have to do in bringing the Church into line with the duties which it has to discharge to its own people? The testing of the fitness of the different denominations for the work of holding society together is one of the signs of the times. People are escaping everywhere from the old restraints, and life looks differently to them from what it used to. It takes a much roomier organization to hold them than it once did. It is not that people believe less or are less religious, but the demands of life are changed, and we are changed with them. But the methods of doing religious work have changed less than the social life of the people has changed, and, where these methods were factitious to begin with, the revolt is greater than the denominations are prepared for. Hence the present broken condition of religious society. It is this state of society with which the Church is to deal to-day. Our system is wider, freer, more elastic than that of others who have the same end in view as ourselves, and it is the privilege of the General Convention to take note of this fact and, in any possible legislation that may place the Church in closer relations with the people, to set its face in the right

direction. It may not seem easy to do this, but the atmosphere of the two houses in convention assembled—the spirit of their discussions—is better than legislation so far as permissive policy is concerned. This kind of action is of great importance when so much that was once fixed in the life of Protestantism is now unsettled and ready for new relations. It is manifestly for our interests to be as open and cordial as possible to all sorts and conditions of men, and if our present Christianity is to be more efficient than it has been, its efficiency must come from that wholesome strength which the Church has always developed wherever in our American communities it has secured a fair foothold. The Church does not need to lower its tone to be more useful, but to widen its range of sympathy with what is best in our common religious life. It is here that the different denominations approach one another at a point where they can be true to themselves and helpful to one another.

The other work before the Church concerns our own household. It is not specially the province of the Convention to increase the working efficiency of our parishes, and yet it is greatly in its power to widen the field which the parish is supposed to cover. The tendency in this country is to ignore the place of the family in the Church and to dwarf the efficiency of Christian education. The school and the family do not give the parish church the support that is necessary for the proper discharge of its functions, and again the pastoral work is done too much with the young and too little with those who have the natural care of the young in the home and the school. The drift among all Christians has been in the direction of individualism. The end sought has been to build up the man, but men have not learned how to use the man in building up society. This neglected work must be taken up on a larger scale, and with the enthusiasm of the Apostolic days, if our communities are to be kept Christian. The Church can not do everything in the General Convention, but it can give the direction in which we are to move as a part of the Christianity of America, and it is out of the large deliberations of such a body that the wisdom is reached that secures intelligent and concerted action.

If in either of these directions or in both, the approaching Convention shall take knowledge of the signs of the times and shall see things in a large way, the best auguries may be had for the future. It is in the power of the bishops, who are intended to be the originating party in the business of the Convention, to use their large experience and their freedom of consul-

tation to this end, and it is just here that the Church has yet to meet the expectations of the Christian people of the United States.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

V.—THE CHURCH AND THE BIBLE.

Near the ending of the first century, St. John, the last of the holy Apostles on the earth, was living at Ephesus, where he had come after his return from exile to the rocky island of Patmos. While here awaiting the end of life, he addressed himself to the preparation of several manuscripts, among them an account of the words and works of our Blessed Lord, and a relation of the wondrous visions he had witnessed during his exile. He also wrote three short epistles, two of a general character which were given to the Ephesian Church, and one to Gaius, probably a bishop of some adjacent Church. In the year 98 the beloved Apostle passed peacefully to his reward in the Paradise of God. The Gospel, and the Book of the Revelation together with at least the first Epistle, were in the keeping of the Church at Ephesus;—the second and third epistles in the hands of those to whom they were addressed. During the lifetime of our Blessed Lord, He had constantly appealed to the Jewish Scriptures, both for maxim and proof of His divine mission. The Early Church, devout in its Jewish reverence, had constantly therefore accepted the Jewish Scriptures as the inspired Word of God, and as the Faith extended, these ancient writings had been widely spread, as chief evidences by virtue of fulfilled prophecy of the divinity of Christ. During the first fifty years of the Church's life, several of the Apostles and of those connected with them, had written treatises of Christian doctrine, or accounts of the life of our Lord. Coming from such holy hands, these were naturally prized and revered by all who perused them. The Churches who were their custodians held them as the very Word of God. Thus it came to pass that the Church at Ephesus possessed in addition to the Jewish Scriptures, a letter from St. Paul written from Rome in the year 58, together with the work of St. John in 96 and 97. The Church at Corinth had two epistles from St. Paul, written in 57 and 58; the Church at Colosse had one written in 62. St. Matthew had written at Jerusalem in probably 53, an account of the life of our Lord that had obtained a wide circulation: St. Mark had written in 62 a supplemental Gospel, and St. Luke in 59, followed by his record of the Acts of the Apostles in 70. Almost each of the great Churches had an individual book of apostolic authority, from Rome with its letter from St. Paul, to Antioch where St. Peter's letters were highly venerated. From the widespread character of his missionary labors, St. Paul was by far the most prolific author, having written no less than fourteen different letters. After the death of St. John writings of the same character continued to be written in great numbers. They who had seen and been taught of the Holy Apostles, wrote memoirs of their lives, and bishops wrote epistles, by way of encouragement or reproof, to the Churches under their care. But none of these possessed the sanctity of the writings of the Apostles. They were held as authoritative sources of appeal on all questions to which they

related, and were placed side by side with the Jewish Scriptures. Copies of them were carefully made and exchanged among the Churches. The faith of the Church thus was centered upon the fact that the Holy Spirit, fulfilling the promise of the Lord, had inspired the Apostles, and that these writings were the offspring of that inspiration. Probably about A. D. 170, there were several movements, chiefly among the Asian Churches, to collect all of the apostolic writings. These were partially successful, but in every instance later writings, highly esteemed for learning and sanctity, were added. No two such collations were of course alike. Each Church, or at any rate each section, had a collection of apostolic writings, but any local attempt to decide as to the rightful list, failed for lack of information. Finally, near the end of the third century, the great persecution began under Diocletian. By imperial enactment the Christians were ordered to give up all their sacred writings and to cease from any assemblies. The emphasis of persecution was thus given to the question: What are the apostolic Scriptures? Upon the mind of the Catholic Church, the Holy Ghost now wrought His work of illumination and guidance, teaching discrimination between the rightfully inspired and the merely true or good Scriptures. Gradually the apostolic writings were separated from the other manuscripts, and finally the Synod of Laodicea, held in the year 370, made a list of the rightfully called apostolic writings, omitting, however, the Revelation. In 397 the council of Carthage met, and as a council, expressing the mind of the whole Church, it was infallibly guided, and identified the canon of New Testament Scripture. Sealed thus, by the witness of the Holy Catholic Church, the New Testament was for the first time an organic fact, but not until four centuries after the Holy Catholic Church began its life. Its twenty-seven books became now a history of a remote time, to whose narrative the Fathers appealed, as showing the constant continuance of the Church in the Faith once delivered to the saints.

From this brief narrative there are some important practical conclusions.

First—The historical relation of the Church and the Bible is very emphatically shown. The wide-spread Protestant notion is, that the New Testament was written, and that upon its statements and directions the Church was framed. A single glance at this history shows that the Church was older by hundreds of years than the New Testament, and older by a score of years than the earliest of its books. The Catholic Church baptized thousands and taught them the Faith before the first word of the New Testament was written, and before its last book was finished, the Church had covered the civilized world. Her system, her ministry, her sacraments, her entire life, were fully matured and bearing the most perfect fruitage, before there was any New Testament.

Again, we may see now that the purpose of the New Testament was not to define a foundation for a Church about to be constructed, nor to construct a connected account of all the detail of Christian Faith and practice, but the rather to preserve in permanent and convenient form, certain of the more salient points of definition, both positive and negative, by which the Church might in after days take her bearings as regarded her perseverance in the doctrine of the Apos-

ties. There might thus be two distinct lines of proof, the voice of Inspiration, and the voice of Pentecost; the witness of the written Word, and of the Catholic Church. So long as the Church remained Catholic, the records were the same. Down to the last general council no trace of error had crept in; the Church still paralleled the Scripture; the promise was fulfilled; the apostolic fellowship was guided unto all truth.

Finally, it is evident that these two activities of the Holy Ghost so supplement and interpenetrate one another as to be inseparable. The Church and the Bible cannot be separated. For just as fully as the New Testament gives its witness to the faith of the Church, just so fully, even more so, must the Church give witness to the Scripture. Indeed, the Church's witness was the voice that gave authority to the organic Scriptures, and is our only proof to their genuineness. From this follow two conclusions; first, that Catholic tradition, if it be truly Catholic tradition, has identically the same authority as Holy Scripture. It is the creation of the same Spirit, in a different function, and from even an older earthly source. It is the voice of the living Church of God, and to it, as to the written Word of God, is given the grace of infallible truth. Moreover the very paucity and incompleteness of Holy Scripture, point to Catholic tradition as its complement in the perfect whole of revealed truth. First, the Church, fully made, completely equipped, infallible, so long as it maintains Catholic unity; then the Scripture, infallibly written, given to the Church, to be stamped with the seal of the authority of the Church, and used by her, for the evangelization of the world.

And the second conclusion is a reproof to all that vast multitude of book worshippers, who having learned the absurd cry: "The Bible and the Bible only," commit logical suicide by rejecting the authority of the very church that gave them their Bible. To trace the genealogy of the so-called Bible-Christians, is but to recount the weary years of sectarian heresy and schism. It has all grown from that appalling mistake of the Reformation that instead of turning against the errors of Rome, the power and authority of true Catholicity, began to train men to be sharpshooters, fighting Rome with the small shot of individual judgment. Private judgment has no part in the declaration of absolute truth. As well talk of private judgment respecting the revolution of the earth, as concerning Catholic dogma. They are both part of the "nature of things." Look at the Protestant world to-day. Some man develops a philosophical theory of things. It grows on him, until it becomes the coloring matter in his eyes and sets the chords for his ears; he takes the Bible and by a prejudiced searching and interpretation, he makes the Bible suit and sustain his position. He thereupon teaches it, and claims it as Bible truth. He says: The Bible teaches it. His interpretation of the Bible does teach it. You have the *rationale* of every sect under heaven. They are all taught in the Bible, as they interpret the Bible. How shall you answer such a man? Your faith is at variance with his, you want to disprove him, and assert yourself. You say, or the Protestant world says: "Appeal to the Bible." He has done that. You say: "His interpretation;" he answers: "Yours;—and mine is just as good." What are you going to answer? How shall the "Bible only" disciple prevent chaos, and spiritual

anarchy? The world is near enough that now. What can save it? Plainly not the "Bible only;" plainly not that Protestantism that says, "the Bible, our only rule of faith and practice." The same authority that gave the Bible, the same Spirit that inspired it, must be its interpreter. Such was the promise to the Catholic Church. "He shall guide you into all truth." (St. John xvi: 13). Such was the fact during eight centuries of blessed Catholic life. From those eight centuries must come the voice that alone can interpret Holy Scripture, that alone can define faith. Catholic consent is the test of doctrine; Catholic teaching is the key to Holy Scripture; "Catholic dogma is the antidote of doubt."

LETTERS TO THE EDITOR.

THE CHURCH IN PERSIA.

To the Editor of The Living Church.

The friends of the Archbishop's mission to the Assyrian Church are naturally much interested in the efforts recently made by the two Persian students in the General Seminary, Mr. Dooman and Mr. Neesan, to awaken interest in the Assyrian Christians. At the same time some anxiety is felt amongst us, lest the object of our American allies should prove to diverge considerably from that of the Archbishop. Mr. Isaac Dooman has been admitted to Holy Orders in the American Church. In what light will he be regarded by his countrymen on his return? What will be his position politically and ecclesiastically? Will he go out as an American citizen, or as a Persian or Turkish subject? Is his Persian Prayer Book intended to be the basis of an "American Uniat Church" among the Nestorians? Any creation of new ecclesiastical organizations and divisions would be directly in conflict with the scheme of the Archbishop of Canterbury, and with the instructions given to Mr. Browne and Canon Maclean; as well as with the aspirations of English Churchmen since the time of Bishop Andrewes, for the rescue and union of the Churches of the East.

W. R. CHURTON.

THE TRIAL.

To the Editor of The Living Church.

In reading not long since *L'Avenir*, a French journal, published in Philadelphia, by the Rev. Dr. Miel, I came across the following brief narrative, which I take the liberty to translate for THE LIVING CHURCH:

Some ten years ago, a student connected with a missionary school in Germany, asked that he might be permitted to have his final examination some weeks before the ordinary time of the session, in order that he might get the sooner to his work. Being a serious-minded Christian and filled with the love of work, he had secured the esteem and affection of his teachers, and the examiner well knowing the extent of his attainments, was convinced long before the appointed time, that the young candidate was capable of replying to the most difficult questions. The examination was appointed to take place at 9 o'clock in the morning, and at the very moment that the cathedral clock was striking that hour, the young man entered the study of the examiner. At that solemn hour, his heart was tranquil, and his head perfectly calm, for he had prepared himself for the examination by prayer and conscientious work, and he left to God the care of guiding him through the day, and of permitting him, if He judged it good, to soon enter upon a career of mission-

ary activity, at once so noble and so painful. Time glided away, however, and the examiner did not make his appearance. But at last, when the hour of eleven had arrived, he entered, and after casting a scrutinizing look upon the young man, requested him to be seated in a chair opposite to him. Then with the greatest seriousness, he put to him the following questions: "Do you know how to write?" "Yes, sir," simply replied the candidate. "Have the kindness, then, to write your name!" "Very well, and do you know how to read?" The same reply was made and in the same tone of voice. "Well, read this;" and the examiner handed him a spelling book, opened at the first page. Without manifesting the least impatience, the young man read the column of words indicated. "And now, young man, let me ask, in the last place, have you a knowledge of mathematics?" "Yes, sir." "You have answered me yes; will you then please tell me how many two times two make?" "Four, sir." The examiner then arose, and pressing in his own the hand of him whom he had subjected to an examination so singular, not to say more, he said to him in an agitated voice: "My young friend, permit me to congratulate you on having passed victoriously through a trial which I believed it my duty to impose upon you. I am now confident that the missionary work to which you are from this day admitted, will find in you a valiant servant. For the man who knew how to wait two hours without losing his serenity of temper, and whose self-love did not revolt at questions so elementary as those which I put to you, is worthy, by his humility and obedience to the commandments of the Lord, to work in His vineyard. May He keep you in these sentiments, and bless your labors!"

The pastor who related to us this fact, had occasion, some months since, to meet with this missionary at Basle; he was able to convince himself that he had kept the promises of his youth, and that the prayer of the German minister in his behalf, had been heard.

W. E. V.

SPECIAL COMBINATION OFFER

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

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

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

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

PERSONAL MENTION.

NOTE.—Under this head we desire to announce all changes of address of the clergy, removals, appointments, etc. No mention is made of rectorships declined. To insure accuracy notices are accepted only from responsible sources. Nothing in this department is taken from other papers or from rumor. The clergy will confer a favor by giving prompt information.

The Rev. Joseph Sherlock, deacon, has been assigned by the Bishop to duty in Mt. Calvary church, Baltimore, Md.

The Rev. T. G. Jackson has become rector of All Saint's, Baltimore.

The Rev. Geo. W. Harrod, B. D., rector of St. Luke's, Baltimore, Md., is in Europe, and the Rev. A. V. Colston, of the diocese of Iowa, is officiating during his absence.

The Rev. I. L. Townsend, D. D., is acting as chaplain at the House of Mercy, Washington, D. C., since the departure of the Rev. C. J. Curtis, formerly chaplain of this institution.

The Rev. Geo. K. Warner, of St. James's parish, Baltimore County, Md., has been appointed by the

Bishop, a member of the Ecclesiastical Court in the stead of the Rev. Dr. W. A. Hyland, who resigned in order to become a member of the Standing Committee in place of the late Dr. Lewin, the Canons disallowing a presbyter to be at once occupant of each position.

The Rt. Rev. Wm. Paret, Bishop of Maryland, is rusticating off the shores of Massachusetts.

The Rev. F. M. Gibson has resigned charge of the church of the Holy Innocents, Baltimore, and accepted an election to the rectorship of Grace church, Elkridge, Maryland.

Address the Rev. P. B. Peabody after September 1st, at Austin, Minn.

The Bishop of Long Island has been spending some little time at the Catskills.

The Rev. John Graham, having accepted a call to the rectorship of St. John's parish, Marietta, Pa., desires all mail addressed accordingly, after September 1st.

The Rev. Dr. Leffingwell and the Rev. E. H. Rudd sailed from Old Mission on the Argo, and arrived in Kenosha last Monday. They have been as far north as Detour.

TO CORRESPONDENTS.

MRS. E. H. TEKONSHA, MICH.—There is no form of such private devotion set forth in the Prayer Book. That book is for public worship rather than for use as a manual of private prayer. A good form for grace at meals may be found in Psalm cxlv: 15, 16, with the Gloria Patri.

M. D. G., NEW YORK.—The rubric directs that the cup shall be delivered into the hands of the communicants. This does not forbid the minister to retain his hold of the vessel, which is often necessary to prevent accidents. If you take the chalice by the foot and guide it, you will find no difficulty in receiving. People are often very careless, and accidents are liable to occur with the careful. Hence the clergy who are careful, generally adopt the precaution of retaining hold upon the chalice while they deliver it into the hand.

J. T.—Your fallacy lies in premising that Baptism is essentially a sacerdotal act. From the earliest days of the Church, Baptism with the proper matter and form has been allowed by the Church, even when it was administered by laymen or schismatics. On the contrary, the Holy Eucharist can only be celebrated by a priest or bishop, because it is a sacrifice. Baptism by a schismatic is valid, though irregular, and the Church has allowed it, and also lay Baptism even when performed by a woman, because it is the sacrament of primary necessity in order to claim a share in the promises of the Christian Covenant. In regard to the Eucharist, when the sacrificial action has been completed by a priest, it can be administered, i. e. distributed, by a deacon, and in the early ages the faithful were allowed to reserve it and take it home to administer to themselves and their families during persecution.

THE ABBE GRATRY, writer, theologian and philosopher, Professor of Moral Theology at the Sorbonne, Member of the French Academy and Priest of the Oratory, was born at Lille, 1805, and died at Montreux, 1872. He was a liberal priest; "one of that family," says M. de Marade in *The Revue des deux Mondes*, Dec. 1, 1862, "whose reason, illuminated and strengthened by faith, combats that reason which has gone astray in the entanglements of its excessive noncontrol." For long years he worked at the "Summa" of Thomas Aquinas with a view to bring it abreast of modern science. In 1870 he published the two celebrated letters in which with rare erudition, he assailed the claim of papal infallibility, proving from history that any claim further than that to a primacy rests upon false documents, and he attacked with great vigor the Ultramontane School which he regarded as the enemy of the Church. While he was congratulated upon this work by Bishops Dupanloup, of Orleans, Strossmayer, of Bosnia, David, of St. Briens, and several other eminent prelates, he was violently denounced by the partisans of infallibility. The Bishop of Strasbourg, in an order dated at Rome, Feb. 19, 1870, condemned these letters and forbade them to be read in his diocese. When the council proclaimed the infallibility dogma, Pere Gratry bowed his head and strove only to be forgotten. Shortly before his death he wrote to the Archbishop of Paris a public retraction of what he had written against the infallibility, retired to Montreux, and died there 1872. His works are various, and all excel in clearness, style and thought. His *Philosophie du Credo* was published in 1861. The works which procured him his fauteur in the academy, were "La Paix," "Les Sources," 1861-2 (Counsels as to the Culture of the Mind), and *Commentaires sur St. Matthieu*, 1863. "The familiar idea of the author is that the reform of the world can only be realized by the individual regeneration of man, which can only be accomplished under the influence of the Christian idea, whence flows every notion of truth and justice."

OBITUARY.

WHITEHEAD.—Entered into Life Eternal on Saturday, August 14th, 1886, aged 77, Margaret Elizabeth, widow of William A. Whitehead, late of Newark, N. J., and mother of the Bishop of Pittsburgh. Interment at St. Peter's churchyard, Perth Amboy, N. J.

BOUVET.—Fell asleep, on Monday, August 16th, 1886, at the residence of her son-in-law, the rector of St. Mark's, Anamosa, Adeline Jeanne Bouvet, late French teacher at St. Mary's School, Knoxville, Ill., in the 69th year of her age and in the Communion of the Holy Catholic Church.

MASSEY.—Entered Paradise, from his earthly home, August 7th, 1886, in the communion of the Catholic Church, in the confidence of a certain faith; in the comfort of a reasonable religious and holy hope; in favor with God, and in perfect charity with the world, the Rev. J. A. Massey, D. D., rector of St. John's church, Rochester, N. Y., aged 68 years.

A WARNING.

STAMFORD, CONN., August 20th, 1886. I am desired by the Lord Bishop of Jamaica to warn the American clergy against a colored man, a native of that island, whose real name is George H. Pearson, but who gives other names, as, e. g., "Rev. J. E. Wright, M. A.," and "Rev. Hugh Nethcott." He has stolen the Letters of Orders of a clergyman of the latter name and probably uses

them. If these letters should come into the hands of any of the clergy, I would request that they be detained, and forwarded to me.

W. TATLOCK, Commissary of the Bishop of Jamaica.

OFFICIAL.

The address of the secretary of the local committee of Chicago on arrangements for the General Convention is the Rev. J. Rushton, Woodlawn, Ill.

APPEALS.

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

GENERAL APPEAL.

I ask aid for my missions in Louisiana. Information given by letter, I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to JAMES M. BROWN, Treasurer.

For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D. D., General Secretary.

12TH SUNDAY AFTER TRINITY, SEPT. 12TH.

The Church mission to deaf-mutes, incorporated in New York, October, 1872, to promote the temporal and spiritual welfare of adult deaf-mutes, asks to be remembered by offerings from churches and individuals on the 12th Sunday after Trinity, Sept. 12th or, if more convenient on some other Sunday. The work is increasing and needs help. WM. JEWETT, Treasurer, 107 Grand St., N. Y.; THOMAS GALLAUDET, General Manager, 9 W. 18th St., N. Y. August, 1886.

The Mission to Deaf-Mutes in the Central Western and North-Western Dioceses again asks for offerings of the churches within that district on the 12th Sunday after Trinity (Sept. 12th) or some other Sunday, to meet the expenses of pursuing the work over so large an area. The work is growing and fruitful. Offerings may be sent to A. W. MANN, Missionary-at-large, 82 Woodland Court, Cleveland, Ohio.

MISCELLANEOUS.

A LADY, of experience desires an engagement in a Church school or family. Is thoroughly competent to teach English, Latin, French, German and Music (Instrumental). References given and required. Address, stating salary, VIRGINIAN, Tappanhook, Va.

A YOUNG lady of some experience desires a position as teacher of Natural Science and Mathematics, (Church school preferred). As a graduate of two institutions and possessing a certificate from the University of Virginia, she can furnish the highest class of references. Address MISS C., 914 Mason Ave., Louisville, Ky.

WANTED.—By a Wesleyan student, a situation in a school to teach English. Address H. S. W., Hartford, Conn.

WANTED.—A competent teacher for English branches and German. Address, H. G. S., Lima, Indiana.

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

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

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

THE SEABURY DIVINITY SCHOOL.

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

The Greatest Through Car Line of the World.

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

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—AUGUST, 1886.

29. 10th Sunday after Trinity. Green.

THE YOUNG CHRISTIAN KNIGHT.

Suggested by meeting Lewis A. Kemper as a boy nearly forty years ago, and now inscribed to his memory by the author.
REV. WM. E. SNOWDEN.

A fair and innocent girl
(I once thought) in her fresh young gentleness
Was earth's most lovely sight;
And her hair's wavy curl,
As the soft breezes kissed each flowing tress,
Seemed to catch heaven's own purity and light.

In th' unskilled days gone by
There sure was naught, it seemed, more fair to see
In all this earthly sphere!
Thought captured by the eye
Misjudged the soul of this dear mystery,
Nor read truth's lesson with an eye severe.

But now—a virtuous boy,
(Me seems), well nurtured in all Christian truth,
Filled with courage and life,
Strength to do right, and joy
In every battle for God, his blooming youth
Moving unharmed amid life's passionate strife,

Is yet a lovelier thing,
Grandeur and nobler. 'Twas to such as this
The holy John appealed,
He of the eagle's wing,
Who on His Master's bosom leaned in bliss
And highest of his Master's words revealed.

"To you I write, young men,
Because ye are strong and ye have overcome
The wicked one," saith he.
His spirit's faultless ken
Discerns and shows virtue's pre-eminent sum
In strength that gains o'er all things mastery,

But chiefly over self,
O'er lust and laziness, o'er pride and hate,
Holding with steady hand
The rein upon that elf—
The natural man—with mien grave and sedate,
Still keeping that wild beast under command.

Shame is it to your name,
O youth, that woman is more fair than thou
For that she mostly is
Purer, more free from blame
In the things that too often drag thee low,
Betrayed to vice and weakness with a kiss.

Then youth, O boy, be strong!
Watch by thy armor, young Knight, fasting, praying,
Recall the strength that's thine
Away from wine and song,
From scenes of dalliance where thou'rt idly straying,
And brace thee in the knightly lists to shine."

Be chaste as any girl
In inward thought—in all thy acts be clean:
Be temperate in all,
Let not thy passions whirl,
Drown reason and obscure thy vision keen;
Reverence thyself, whatever hap befall.

O knightly, princely boy,
Knightly with knightly virtues, manly vigor,
Be thoughtful, strive to know
Thyself. Thy hours employ
In study or exercise; let kindly rigor
Still be thy guide the nobler path to show.

So, devoir fairly done,
Faith kept and chastity and temperance,
Well used thy knightly arms
And many a hard field won,
Thou shalt receive thy Sovereign's gracious glance,
His "Well done," mid the dying world's alarms.

Cornwall, N. Y.

THERE are 20,000 Czechs, natives of Bohemia, in New York City. A few of them attend the church of Rome.

HERE is a truly Irish extract from an Irish paper: "So long as Ireland was silent under her wrongs, England was deaf to her cries."

AN old parish clerk was courteously thanking a Church dignitary for kindly taking, on emergency, a village service: "a worse preacher would have done for us, sir," he said, "if we had only known where to find him!"

A BAPTIST minister in a Baptist weekly comes out strongly for trine immersion, and was delighted to see Bishop Doane of Albany pour water on the head three times at a certain "christening."

WHEN Henri Taine published his "History of English Literature," the Bishop of Orleans pronounced the book irreligious and immoral, because the author denied free will, preached fatalism, slighted the Fathers of the Church, and distinctly commended the Anglican Book of Common Prayer.

"WHAT is all this talk about home rule in Ireland?" asked Mrs. Homespun. "It is an endeavor," replied Deacon P., "on the part of the Irish to get control of affairs in Ireland." "Mercy!" exclaimed the simple old lady, "what do they want to do that for? They've already got control of affairs in America. Isn't that enough to satisfy them?"

LEONARDO DA VINCI, the great Italian painter, has left a book of autographic sketches and manuscripts. This valuable volume has been preserved under the name of the "Codice Atlantico," at the Biblioteca Ambrosiana at Milan. It has not been published, but the Italian Government has now decided to issue it through the Accademia dei Lincei at Rome. The sum of 100,000 lire is allotted to defray the expenses. It will be a work of the highest interest.

MR. W. A. MACDONALD, who contested West Islington with Mr. Richard Chamberlain, and has since been returned unopposed for the Ossory division of Queen's County, is quite blind, having lost his sight from cold when he was at the age of 13, and was commencing the study of Greek. Notwithstanding this serious deprivation he continued his studies, and gained, after a severe competitive examination, a sizarship in Trinity College, and subsequently a scholarship and first classical honors.

"YEARS ago," says a writer in *The Nineteenth Century*, "had one walked into almost any poor but respectable man's room in the kingdom, one would probably have found two books at least—the Bible and the Pilgrim's Progress. Now it is to be feared that very few working men and women read the Pilgrim's Progress, and the Bible is far from being what it was—the book of the home. For this, the propagation of Sunday newspapers is largely to blame."

IN a book called "Authorship and Publication" some curious titles, selected by Puritan writers, are given, such as—"Eggs of Charity, laid by the chickens of the covenant, and boiled in the water of Divine love. Take ye and eat." "Some fine Biskets baked in the oven of Charity, carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of Salvation." "A reaping hook, well tempered for the ears of the coming crop." "Hooks and eyes for believers' breeches." "High-heeled shoes for dwarfs in holiness."

It is not yet settled which of the late Leopold von Ranke's pupils shall write the life of the historian. At present the literary remains and correspondence of the deceased are being looked up. The correspondence will in all probability prove of remarkable interest, so extensive were Ranke's relationships with literary and scientific men of various countries. Letters from Macaulay, Carlyle, and Thiers, to Ranke are included in the large collection, which will have to be classified and sifted. Ranke's letters to Goethe have been found at Weimar. In the historian's papers only one letter of Goethe's is said to have been discovered. It was written to Zelter; and in it Goethe asks where the young Professor Ranke is, and seeks further information about him. Goethe and Ranke often exchanged ideas after this, though the former seldom corresponded. The richest treasure-trove for the future biographer will be found to be Ranke's correspondence with General Manteuffel. For thirty years the historian of Berlin and the Governor of Alsace-Lorraine were intimately associated. Since, too, Ranke used to correspond with two Prussian Kings, something of interest will certainly be found in that direction as well.

THE city of Paris has become lately the possessor of a remarkable collection of documents, which will have great interest in years to come for historical investigators. This was the series of death warrants, extending from 7th April, 1808, to 8th December, 1832, belonging to Sanson, the notorious headsmen of the Revolution. The collection was bound up in 19 volumes, and Sanson has prefixed to each volume a summary of the contents. It appears that during 25 years he executed 7,143 capital sentences, being an average of 217 executions in each year—rather a busy life. During the 25 years he only twice ascended the scaffold without a fatal result—once in 1815, when General Count Lavalette was to have been executed for complicity in the return of Napoleon, but escaped the night before his intended execution through the heroism of his wife. The second time was in 1817, when Philippe-Jean Antoine, a noted coiner, was respited at the last moment by Louis XVIII.

AN interesting literary relic has lately come to light in New South Wales. It is a copy of "The Whole Duty of Man" which formerly belonged to John Adams, the celebrated mutineer of the Bounty. By him it was given to his son, and in the course of time passed to his grandson, from whom Mr. Wilkinson, of Sydney, the visiting magistrate of Norfolk Island, had it. In the last century the book was issued with the Bible to seamen in the Royal Navy, amongst others to the men of the Bounty, and a copy was amongst the mutineers' effects when they settled on Pitcairn Island, and was long the only means of religious instruction which they had. So much used was it that the covers are quite worn, and the binding has given way. Adams repaired it with a rude string manufactured from the bark of the burdoa tree, which grows on Pitcairn. The part of the book which shows most use is the collection of prayers at the end, which evidently formed the ritual of the community in its early days. Mr. Jonathan Adams, the grandson of the original owner, gave up the book that it might be preserved as a memorial of the mutiny of the Bounty and the subsequent incidents in the strange career of the mutineers:

THE QUEEN'S CORONATION.

Just now, when we are celebrating the commencement of the Jubilee Year of Her Majesty's happy reign, it may not be out of place to remind our readers of what took place just forty-eight years ago, when, on June 28, 1838, the Queen was crowned in Westminster Abbey.

From the official "Form and Order of Her Majesty's Coronation" we learn that the Queen was to enter by the west door of the church, and that, passing up "through the body into and through the choir, and so up the stairs to the theatre," and then "kneeling at the faldstool set before her chair," and, after sitting down in the chair, "not in her throne," was "there to repose herself."

Being thus placed, an anthem having been sung during the procession, there took place what is styled "the Recognition," which is thus described: "The Archbishop of Canterbury turneth to the east part of the theatre, and after, together with the Lord Chancellor, Lord High Chamberlain, etc., goes to the other three sides of the theatre in this order, south, west and north, and at every of the four sides, with a loud voice, speaks to the people; and the Queen in the meantime, standing up by her chair, turns and shows herself to the people at every of the four sides of the theatre as the archbishop is at every of them, and while he speaks thus to the people: 'Sirs, I present unto you Queen Victoria, the undoubted Queen of this Realm; wherefore all you who are come this day to do your homage, are you willing to do the same?' the people, we are told, signify this willingness and joy by loud and repeated acclamations, all with one voice crying out: "God save Queen Victoria!" Then the trumpets sound.

The Queen next, "going down to the altar and kneeling upon the steps of it," made what is called her first oblation, which was "a pall or altar cloth of gold," and "an ingot or wedge of gold of a pound weight." These having been presented by the Archbishop in her name, the Queen returned to her chair, and knelt at her faldstool while the Litany was read by the two bishops.

At the end of the Litany the first part of the Communion service was taken, with a special Epistle and Gospel, followed by a sermon, which was heard by the Queen sitting in her chair with the Bishops of Durham and Bath and Wells standing on either side of her.

The sermon being ended, the Archbishop put three questions to Her Majesty, the third being this:—"Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland and the territories thereunto belonging? And will you preserve unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?" To which the Queen replied: "All this I promise to do;" and then rising out of her chair and going to the altar, she made her solemn oath "to observe the promises," laying her right hand upon the Holy Gospel in the great Bible, which was tendered to her by the Archbishop as she knelt upon

the steps, and saying, "The thing which I have here before promised I will perform and keep. So help me God." Her Majesty thereupon kissed the Book and signed the oath.

The anointing, or Consecration of the Queen, which followed must have been peculiarly impressive. While the Queen knelt at the chair on the south side of the altar, the choir sang the hymn, "Come, Holy Ghost, our souls inspire," and then after a prayer for her sanctification and strengthening, she rose, and putting off her crimson robes sat down in King Edward's chair, there was anointed "on the crown of the head and on the palms of both the hands," after which she knelt down and the Archbishop pronounced a special blessing over her.

The spurs and sword were next presented, the Archbishop saying as he delivered the latter into her hand, "With this sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order."

On presenting her with the imperial mantle and with the orb, the Archbishop bade her, "When you see this orb set under the cross remember that the whole world is subject to the power and empire of Christ our Redeemer," and on handing her the sceptre and the rod with the dove, said, "Be so merciful that you be not too remiss; so execute justice that you forget not mercy."

The actual coronation next took place, the Queen still sitting in King Edward's chair. The Archbishop having, with the crown in his hand, invoked a blessing on the Queen, placed it "reverently" upon her head, at the sight of which the people cried, "God save the Queen," the trumpets sounded, and, by signal, the tower guns were shot off. An exhortation from the Archbishop to "be strong and of good courage," etc., and the singing of an anthem, "The Queen shall rejoice in Thy strength, O Lord," concluded the coronation proper.

The next ceremony was the presentation of the Bible—"the most valuable thing which this world affords"—then the benediction, first of the Queen and afterwards of the people, and the singing of the *Te Deum*; at the conclusion of which the Queen was "lifted up into her throne by the archbishops and bishops, and other peers," and while they and the rest of the nobles stood round the steps of the throne, the Archbishop exhorted her to "stand firm and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you in the name and by the authority of Almighty God, and by the hands of us the bishops and servants of Almighty God, though unworthy," finishing with these words—"And the Lord God Almighty, Whose ministers we are, and the stewards of His mysteries, establish your throne in righteousness, that it may stand fast for evermore like as the sun before Him, and as the faithful witness in heaven. Amen."

Medals of gold and silver were then thrown among the people; the bishops and peers, beginning with the Archbishop, knelt and did homage; another anthem was sung, and with cries of "God save Queen Victoria!" "May the Queen live for ever!" the solemnity came to an end. The rest of the Communion office was then proceeded with; the Queen descended from her throne,

and taking off her crown in order to offer first the bread and wine for consecration, and next her second oblation, a purse of gold. The Communion was administered to the Queen first and alone, and then to the rest of the congregation. At the conclusion of the ceremony, her Majesty, having put off her imperial mantle, "and being arrayed in her royal robe of purple velvet," was conducted once more to the west door of the Abbey, wearing her crown, and bearing the sceptre with the cross in her right hand and the orb in her left. And so the long and imposing ceremonial came to an end.—*Oxford University Herald*.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

FOURTH CONVERSATION.

Subject—The Redemption.

I—CONTINUED.

Q. So then you say we are born in iniquity, and you do not therein perceive injustice to the individual! We are members of a race. Yes, but we are free; each man is a man and ought only to answer for himself. This is the teaching of reason, and even of the Gospel.

R. True. Man is man through the freedom of his will, and I will add, by reason also of the proof and exercise of that freedom.

Now the proof and essay of liberty is found in the struggle which we carry on against the evil which is present within us.

Well, we are born in this struggle. Is that unjust? Original sin causes us to be born in a warfare which in any case, under one form or another, was inevitable.

God allows us to be born face to face with sin, to be born in selfishness, entwined with that serpent which every man ought to strangle, if not in his cradle like Hercules, yet at least at some one time in his life.

This proof, this trial, is necessary; it begins in the cradle, is that an evil? It begins, let us never forget, under the eye and hand of Our Father. May it not be that He knows it to be good for our nascent powers, that they should not develop one single day in peace and security from the foe, as it is good for the sailor boy to be born in the roaring of the tempest, and for his infancy to be trained amid its alarms?

Q. Yes, but what of those eternal pains destined for a being born in sin who has died in infancy, has never struggled, never committed any voluntary sin? Such a doctrine is a blasphemy against God, I will never admit it.

R. I say with you, such a doctrine is not my faith nor the faith of the Church. My faith does not teach me that eternal pains are destined for any one who has committed no voluntary fault. "The goodness of God," says theology, "suffers no one to undergo eternal pains, if he has committed no wilful sin. To affirm the contrary would be to go against the express doctrine of the Church." (Perrone, vol. I., p 256, edit. Mique.)

Q. You astonish me much.

R. Doubtless, since, like many others, you are in the habit of attributing to the Church a doctrine it does not teach.

Q. If these things are so, I no longer see any injustice in the doctrine of original sin. But, tell me, how does the-

ology understand and describe the combat of free will against selfishness and evil? What are the conditions of the struggle and the chances of success?

R. Let us see. All life is nothing else than the time given by God to man in which to win the victory. Man chooses every day, and throughout his entire life, between the two extremes of Augustine: love of self even to the contempt of God and the brethren, and love of God and the brethren even to the contempt of self. Look at man at his birth. He is enveloped in self-love, as an oak is enclosed in the husk of the acorn. But man is a free germ; he may die while still a germ, within the husk of self-love if he will, and if he will, he may spring forth into life. Behold the seed cast on the earth! God pours the sunshine of His love, the showers of His grace upon it, that He may stir it to open and grow.

But the souls of men in their freedom hesitate between selfishness and love. Some refuse the life of God, or reject it after it has been received; others receive it, and, as the Gospel says, "walk as children of light."

Q. Will you explain this without figures?

R. Willingly. The whole of life is one perpetual solicitation of love against self-love. Every sensation, every sight, every passion, desire or fear, joy or pain,—the whole of life in short—is one continued sequence and multiplication of these solicitations by which the Almighty would win us to His love. In all the creatures, under all those forms which a holy writer has called "natural sacraments," under other forms and influences of which we are not now speaking, God comes and knocks at the heart of man, many times a day, seeking to awaken that consciousness of life which will reply "God," or "self." Too often the soul replies only with the sterile and monotonous refrain, "self," "self."

Such is the history of the soul. It lives thus until either, through continued resistance, it has hardened itself, and become radically and incurably insensible to the saving action of God, which condition can only be possible at the last instant of life; or until that happy time when by long continued obedience freely yielded under the divine grace, it is able to say, Yea, Lord, behold me, "be it unto me according to Thy Word."

The Almighty only asks for moments like these, when self is conquered, and the heart is pure, to pour in the fulness of the Holy Spirit, and especially through the blessed means of grace. Then the Word, conceived within us by the Holy Spirit, in this pure point of our life, renders us more and more truly the children of God.

R. We must then understand that there is in redemption the human side as well as the Divine. Man must be willing to respond to the invitation of God for that invitation to avail.

So in the great act of the Incarnation, the beginning of the redemptive work, a human will had to be found in Mary which would humbly accept the message from heaven, in order that the God-man, Jesus Christ, might be born of His Virgin mother to save the world.

Q. To be frank, it is exceedingly hard to believe this strange mystery of a real human conception by the operation of God alone.

R. Why? Have you forgotten already what you saw, as I may say with your own eyes, in meditating on the creation of the world? Then you saw with ab-

solute certainty, God Himself place man upon the earth without other father or mother than the will of the Creator. In a word the first man had neither earthly father nor mother.

What then is more simple than to admit that through the sole operation of God the Holy Ghost, the second Adam was born of the Virgin Mary?

In our thoughts, difficulties, and objections we are ever too apt to forget one point, that God our Father is Almighty.

RESTATEMENT--A THREATENING PERIL.

BY THE REV. P. B. MORGAN, M. D.

"It may be feared," said Bishop Sparrow, "that when the festivals and solemnities for the birth of Christ and His other famous passages of life and death, and resurrection and ascension, and mission of the Holy Ghost, and the lessons, gospels, and collects and sermons upon them, be turned out of the Church together with the creeds also, it will not be in the power of weekly sermons on some heads of religion to keep up the knowledge of Christ in men's hearts."

How like an inspired prophecy does this utterance appear, when brought to the test of modern denominationalism! The solemnities of our feasts and fasts have been turned out of these churches, together with the creeds, (I fear we must say) while sermons on some heads of religion have been retained, but to what effect!

How like humanity always, when, loosing from the moorings of the Church, an unbalanced individualism seizes the helm! St. Paul has plainly said: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils." Perhaps it would be difficult to find a more out-spoken and confessed "departure from the faith," among so-called Evangelical churches than is found in this high demand for a restatement of Christian doctrine.

The necessity of such a restatement was the subject of a lengthy paper by the Rev. Daniel Curry, D. D., LL. D., at the late "Congress of Churches" in Cleveland.

And be it remembered, the learned author is one of the ripest theologians of a great denomination, the "M. E. Church." The paper has since been published through the length of our country.

Those who were not present and have not seen the paper may be interested to know what articles and on what ground this modern divine makes the demand for a restatement of doctrine. Carefully reading his paper, I think it will appear that there is no necessity for a new statement concerning the doctrine of atonement, nor of the doctrines of repentance and justification.

As an Arminian he would have the Calvinism of the Presbyterian Church eliminated, and then the time-honored declarations of the Protestant Episcopal Church concerning the resurrection of the dead and the life of the world to come, he insists upon it, should be restated; evidently desiring to reduce everything to the standard of the most modern Methodism.

I say standard, and yet strange to say, he does not hesitate to make the painful confession that, "the numerically largest Protestant denomination in this country has no closely defined formulary of doctrine;" though a fact easily enough inferred by all who are conversant with the subject.

Analyzed, his aim seems to be withal

to destr
the resu
held and
Apostle
The g
this de
Perhaps
from hi
sneer at
apostol
says: "t
them r
their fo
concept
leaving
spiritua
stated
afford t
definiti
the life
say be
of a sa
alism,
of spir
it by w
The
howev
disting
writer
views.
the wi
and in
a thing
consid
paths'
formu
this po
call to
of the
of thi
casion
of a r
ignore
of En
ley; [a
Dives
come
fessed
comin
Wesle
erally
men
from
but t
datio
contr
the r
am n
heavy
acco
thief
me i
para
we r
at: t
sou
the
into
R
tren
quo
one
Met
this
wri
"
bec
ed
edi
Me
not
wa
and
ext
as
by
wi
po
do
re
th
th

to destroy all faith in the doctrine of the resurrection, as that doctrine was held and taught by the Church of the Apostles.

The ground whereupon he would rest this demand is not very fully stated. Perhaps the most that can be gathered from his paper touching this point is a sneer at the "materialistic" idea of the apostolic statement. For example he says: "The historical creeds are all of them materialistic, often grossly so in their forms of language and manifest conceptions respecting the future life," leaving us to the fair inference that a spiritualistic idea or possibly a revised statement of Swedenborgianism will afford the more rational ground for any definition that might now be made of the life of the world to come. This I say because, leaving the Christian idea of a sanctified and regenerated materialism, we have antithetically a form of spiritism only to fall back upon, call it by whatever name you will.

The grievous part of this statement however consists in the fact that this distinguished Methodist preacher and writer is not merely stating his own views, but is [most evidently] voicing the wide-spread conviction of his great and influential denomination; though a thing not so much to be surprised at, considering that having left the "old paths" they "have no closely defined formulary of doctrines." In proof of this point I need only ask the reader to call to mind, the substance of any one of the addresses made by the preachers of this denomination upon funeral occasions, when the practical importance of a resurrection is, as a rule, entirely ignored. The doctrine of the Church of England as expounded by Mr. Wesley; [as for example in his sermon on Dives and Lazarus], seems to have become utterly obsolete with these professed disciples of his—disciples becoming wiser than their master. Mr. Wesley says: "It is indeed very generally supposed, that the souls of good men as soon as they are discharged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God. On the contrary, our Lord says to Mary after the resurrection: 'Touch me not, for I am not yet ascended to my Father in heaven.' But he had been in paradise according to his promise to the penitent thief: 'This day shalt thou be with me in paradise.' Hence it is plain that paradise is not heaven. It is indeed (if we may be allowed the expression) the ante-chamber of heaven, where the souls of the righteous remain till, after the general judgment, they are received into glory." Sermons, vol. II., p. 417.

But as further proof that this is the trend of this "great denomination," I quote the following from *Zion's Herald*, one of the oldest and most popular of Methodist journals in this country. In this paper of January 20th last, p. 18, a writer says:

"I am more emphatic on this point because of the tendencies of our boasted progressive age. Quite recently an editor who sits at the very apex of our Methodist periodical literature, has announced that the expectation of an outward advent, and a scenic resurrection and day of judgment, are among the exuvie of which essential Christianity, as delivered by the Master and received by the Apostles, is freeing itself." The writer very pertinently asks: "What power will such a sublimated Gospel, doubly vaporized and distilled in the retort of metaphysics, have in saving the unchurched masses? Little more than transcendental Unitarianism."

But have these theologians and preachers of "the great M. E. Church" realized the inevitable tendency and peril of this modern departure from the primitive symbols?

(1) Admit this teaching, and pray, how much short does it come of the departure which St. Paul so sharply rebuked? 2 Tim. ii: 18. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

(2) So soon as we allow ourselves to speak derisively of material things in connection with Christianity, so soon we touch a principle which makes utterly unnecessary the use of water in Baptism, or bread and wine in the feast of Thanksgiving.

(3) Admitting the position of this writer, we have no longer any reason to believe that, because God has laid hold upon the material creation, therefore the Incarnation becomes the great central fact of all Christian doctrine. This central and all-comprehensive and ever glorious truth ceases to be any longer thought of as an eternal reality, but only as an accident of time.

(4) So soon as we place the material creation in such utter abeyance, we not only rule out the divine narrative, but more than that, we certainly place ourselves more in sympathy with the philosophy of Plato than with the teaching of Jesus.

(5) I am led again to ask: Cannot the students of ecclesiastical history perceive the greatness of the danger involved in departing from the symbols of the "primitive Church?" Observe the learned doctor graciously says: "The new creed will not be the same in all things with any of the older and historical systems of faith." And we are just ready to exclaim: Will it be Christian in any true sense? when he immediately adds for our edification: "It will accept the Apostles' Creed with historic emendations and independent interpretations." But could an Arius ask more! If our denomination becomes large enough (?) and learned enough to ignore the eschatology of the primitive Church, why not another be at liberty to ignore both the psychology and the theology of the Church? or after the manner of the Unitarians in their late convention in Cincinnati, boldly affirm that the name Christian is restrictive of liberty!

But, should not Churchmen learn by these manifold cries of a distracted Christendom, the real value of the "old paths," and "the faith once delivered to the saints."

THE BOOK ANNEXED.

I have seen no reason to change the views on this subject announced in my last annual address. I disapprove of all substantial changes in our Prayer Book. Relaxations, as they are called, are already within the purview of each bishop, under the canon; and can be provided for as occasion shall arise without altering a line of our Common Prayer Book, either in its substance or its rubrics. Apart from all minor considerations, my objection to alterations is fundamental.

The Common Prayer Book is not our individual property. We share it in common with the Church of England and her descendants. Nor should we presume to amend the work of the reformers without consultation with all those Churches who share in this common inheritance. Let it be considered that, if any material changes be introduced into our Liturgy, it will no longer

be the "Book of Common Prayer and Administration of the Sacraments," which English-speaking Protestant Episcopalians throughout the world have rejoiced in since the days of Edward VI., for three hundred years. The changed Book will be specifically the American Liturgy, and will be in use nowhere except within the narrow bounds of our limited confederacy. Are we prepared for such a *descensus*?

Another objection of similar character should have due weight. Our Orders were perpetuated by the Church of England on the implied condition of our maintenance of the Liturgy as used in the English Church. I need hardly remind this convention that so strong was this feeling that the slight alterations made in our Liturgy to conform it to the Scotch Rite, became a subject of discussion and added to the difficulty in the way of the subsequent transmission of English Orders. And I am in a position to affirm that this feeling has not entirely passed away, for my conferences in the summer of 1884 with the authorities of the Church of England, under appointment by the House of Bishops, in respect to a common liturgy for our Foreign Missions in China and Japan, revealed the existence of a grave unwillingness to vary in the slightest degree from the old standard.

It is a question of serious importance, whether as a Church, so intimately bound to the Church of England, we are at liberty to alter our Common Liturgy in any material degree without violating an implied compact.

May it not fairly be argued that these considerations forbid us to move further in the matter of alterations until at least we shall have taken counsel with our brethren of the Church of England?—*Convention Address of the Rt. Rev. G. T. Bedell, D. D., Bishop of Ohio.*

THE CHURCH OF SCOTLAND.

BY THE REV. EDW. J. GOUGH, M. A.

For more than a hundred years after the beginning of the Reformation the ancient Church struggled to hold her place as the Church of the country, until there came over the whole kingdom the dreadful shock of that political strife which ended in the downfall of the House of Stuart. Now, in such a period it was clearly the duty of the Church, while indeed guiding the minds of men in the course of justice and right, to preserve herself, as far as possible, in peace, amid the strife of parties in the State. But the bishops, having taken the oath of allegiance to the House of Stuart, felt that the question came to be one concerning the obligation of that oath, which in their consciences they held to be binding. And so it came to pass that in 1689, that dark year in Scottish Church history—the year which saw William and Mary ascend the throne which the last Stuart sovereign was forced to abdicate, the year which brought, with the death of Claverhouse at Killiecrankie, the utter collapse of the Stuart cause—the Church which had associated itself so closely with that cause, was by Act of Parliament disestablished and disendowed; the bishops were deprived of their sees; the clergy turned out of their livings. Later on, it was even made a penal offence for Churchmen to assemble for divine service in a greater number than four, even in a private house. And in the place of the ancient Church—the divine society—Presbyterianism, a new form of religion imported from a seceding body on the continent, was set up as the established religion, and called "The Church of Scotland." To it all the ancient churches, so far as they

were spared from the violence of an infatuated mob, were handed over, together with such endowments and rights of title, etc., as were not diverted to purely secular purposes. What was actually done will be better understood if we suppose the same to take place at the present day in England. It was exactly as if the Church of England were to be disestablished and disendowed, and the Wesleyan, or the Baptist, or the Independent, or any other body you please, were to be set up in her place by Act of Parliament, and labelled: "The Church of England." But let any fair minded and honest man ask himself whether, apart from its actual wrong, any such process could really make the newly and arbitrarily established body to be indeed the Church of the land—the divine society of ancient right?

But that ancient Church in Scotland did not die. Cast aside—robbed—despoiled—proscribed—she lived on. There was still a remnant, "as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done," and that her life is still in her and increasing, this beautiful church and many another built to replace those taken from her, this, and many other large and increasing congregations of loyal and devoted Church people, will clearly testify.

All through these sad two hundred years it has been indeed a struggle for life, for bare existence; twice in her history she has been obliged to seek the renewal of the episcopal Order from England, yet herself giving America her first bishop a hundred years ago, and thus laying the foundation of the now flourishing Church of the United States. Yet still in poverty, in fewness of members, she is one with the ancient branch of Christ's Holy Catholic Church which was founded in this land at least fifteen hundred years ago—more than a thousand years before the religious system, which has displaced her, was heard of! Distinct too from the English National Church, though in full communion with her (the only Church in Scotland that is in communion with the Church in England), yet with a separate national history,—a liturgy of her own well-nigh unrivalled in all Christendom—until the day of her spoliation possessing churches as grand and probably more ancient, together with her own separate line of apostolic orders; governed by her own episcopate under the metropolitans of St. Andrews, guided by her own synods and councils, and recognized by the whole Anglican Communion, both then and now, as a distinct national branch of Christ's Holy Church.

THE INFLUENCE OF THE PRAYER BOOK.

It seems to me strange that no one should ever have thought of writing a treatise on the political importance of the English Prayer Book. Perhaps it has been done, but if not, I should say, judging from the curious reflections which occurred to me in the course of last Sunday's services on board the Catalonia, that it would be a good subject for somebody. On the Cunard steamers, and, I presume, on those of all the other first-class English lines, it is the rule that the captain, either in person or by some acceptable deputy, shall read the service of the Church of England every Sunday morning, and the crew and passengers are required or invited to be present. In our case a general notice of the service was given to all cabin, steerage and intermediate passengers, and the saloon was comfortably filled at the appointed hour with auditors of all three classes, each one of whom found a pretty Prayer Book ready for him, stamped with the Cunard seal, and containing the service and the hymns. During the reading, the saloon skylight, which opened through the portion of the deck reserved for the steerage passengers, was darkened from time to time by the apparition of a head, wearing anything but a sympathizing expression, and as I thought of the crowd of men and women on the deck above us, outnumbering the cabin passengers more than ten to one, who would have regarded any participation in the simple service as a serious sin, I began to reflect upon the thousands of instances in which, as the Sunday sun threw its beams over the revolving earth, it would shine upon the same spectacle—a hand-

ful of Englishmen saying their prayers calmly together in the middle of an unfriendly multitude, whose hostility or whose courage stopped just short of actual menace. To say nothing of Great Britain itself, the history of the conquest and government of India shows nothing, one might say, more plainly than the power of the mutual support which, aside from the force of organization, Englishmen get in some way from their forms of religious service. The character of their belief has nothing to do with the matter; the secret appears to lie mainly in the accident which led the compilers of the Book of Common Prayer to engage the auditors as well as the minister in the service, so that the Anglo-Saxon on Sunday, instead of gazing mutely at the gold lace on a priest's back, or crawling about a temple floor and knocking his head on the pavement, stands up like a man before his Creator, acknowledging his own sins, and asking, for others as well as himself, mercy and forgiveness; and, like Antæus, refreshed by contact with the earth; he rises from his knees each week with a renewed confidence in the sympathy and support of his fellow-believers, and renewed thoughts of home and duty and eternal happiness, which sustain him, as nothing else can, through the trials which may beset him until the Sunday comes round again. A great deal has been said about the desperate courage which is inspired in Mussulman soldiers by their conviction that if they die fighting for their faith they will enter at once into their rather æsthetic Paradise, and there is no doubt that when death is very near, such considerations have great importance; but the future to which an Englishman who does his duty looks forward is as much more inspiring than that of the Moslem, in the encouragement which it offers to noble deeds, as the habit of candid self-examination and repentance which his religion inculcates is superior, in training him in justice and self-control, to the blind Asiatic fanaticism.—*The American Architect and Building News.*

OPINIONS OF THE PRESS.

Paper of the Open Church Association.

THE LIBERATION SOCIETY.—This society has issued a circular, calling for resolute efforts to secure the return of candidates, at the approaching election, who will further the society's objects. In the midst of the clang of war issuing from political strife, and the contention for the union or disunion of the empire the Liberationists are silently working out their one design. This is the destruction of the Church as a national institution. One result of the general election of a few months ago was to increase the parliamentary strength of the Liberationists from 100 to 171, with an additional 47 favorable to disestablishment in Wales and Scotland. Such an accession of strength proves unmistakably an extraordinary march onward in public opinion. It reveals, too, the fact that not only are the Church's enemies rapidly increasing, but that the Church herself is doing little to meet them, and is even unconscious that a blow is impending over her. The Church we believe to be in real danger, and, if a catastrophe happens "the chief fault will rest," as Archdeacon Denison says, "with the bishops, the clergy and people of England, men and women slumbering and sleeping." If we view the times aright, a catastrophe is not far distant. This may be delayed, but only on one condition, viz., by the speedy removal of all abuses within the Church herself. Of these a glaring one is the proprietorship or appropriation of seats in parish churches. This monopoly certainly cannot be pleasing to Him who is worshipped, and must sooner or later meet with its punishment. Every pewed church is a nail in the coffin of the Establishment. The English mind revolts from injustice, and it is an injustice that on Church ground one man should claim as a right to take pre-eminence over another. The parish church belongs to the parish and not to the pew-holders. The workingman asks to be treated with respect and fair play in the building which is a public one, and in which his Church and his Bible teach him that all are equal. If this respect and fair play are denied him we must not be surprised if he throws his vote

into the ballot box in such a way as to betray his indignant and injured feelings.

The Florida Times-Union.

BISHOP WEED.—The ceremonial by which the Rev. Edwin Gardner Weed was consecrated bishop of the diocese of Florida was one of the most august and solemn ever witnessed in the State, and the event itself, which lifts a distinguished clergyman to the most exalted position in his Church, is quite as important as the inauguration of a governor to preside over the political destinies of the commonwealth. Until death shall bring his career to an end, which we trust is many years hence, Bishop Weed will stand at the head of the Florida branch of one of the greatest religious organizations that the world has known; and the influence of such a man, working through example as well as through precept, cannot fail to be profoundly beneficial to a State which is in an era of formative transition such as Florida is passing through at the present time.

The interest in such an event is not confined to the communion of Churchmen which will profit directly by the Bishop's administrations. Every good citizen, and especially every professor of the Christian faith, looks with pleasure upon a circumstance that adds to and strengthens the moral and religious forces that are working for the regeneration of mankind, the elevation of society, and the purification of life. By reason of his exalted official station Bishop Weed must henceforth be looked upon as one of the leaders in our midst in the good work that makes for righteousness, and we are sure that we speak the sentiments of a great majority of the citizens of Florida, irrespective of sectarian beliefs, when we extend to him a cordial welcome to our State and wish him a long life of personal happiness and official success.

The Indian Churchman.

POLYGAMY.—A contemporary has lately been making great fun of a question on the subject of polygamy which was raised the other day in the Southern Convocation, and is quite unable to imagine "how in the light of the Gospel the Anglican prelates can have one moment's hesitation about it." Herein our contemporary shows a singular ignorance which we can hardly imagine to be genuine. In the first place no question whatever was raised as to the practice of polygamy in the Christian Church. Neither our Blessed Lord or His first Apostles actually forbid it or pass any definite judgment regarding it, although it is quite clear that it is absolutely alien to the spirit of the Christian religion, and therefore has been rejected by the Church. But the question—and a very important and difficult one it is—which is constantly pressing itself upon missionaries in polygamous countries is how to do away with the evil, without doing grievous injustice to individuals, injustice too, which would be calculated to prejudice heathens against our holy religion. And our Blessed Lord seems to have left the question open in order that His Church might deal with it from time to time as circumstances might require. It will appear then to most persons that after all the Anglican prelates are not quite so foolish as our contemporary would like to believe.

A "PRAYER BEFORE SERMON."

BY GEORGE HERBERT, PRIEST.

O Lord! we beseech Thee to bless Thy Word wherever spoken this day throughout the universal Church. O make it a word of power and peace, to convert those who are not yet Thine, and to confirm those that are. Particularly bless it in this our native land, which Thou hast made a land of light. Pardon our sins, and perfect what Thou hast begun. Do Thou especially bless this portion here assembled, with Thy unworthy servant speaking unto them. Lord Jesu! teach Thou me, that I may teach them. Sanctify and enable all my powers, that in their full strength they may deliver Thy message fervently, faithfully, and fruitfully. O make Thy Word a swift word, passing from the ear to the heart, life and conversation. And as the rain returns not empty, so neither may Thy Word, but accomplish that for which it is given. O Lord, hearken, and do so for Thy blessed Son's sake. Amen.

HINTS FOR HOUSEWIVES.

THE juice of a red onion is a perfect antidote for the sting of bees, wasps, hornets, etc. The sting of the honey-bee, which is always left in the wound, should first be removed.

GRAPE CATCHUP.—Five cupsful of pulp, one cup brown sugar, one cup vinegar, two teaspoons black pepper, one clove, one of cinnamon and two of salt. Boil half away.

TO KEEP PICKLES FROM MOLDING.—Take green horseradish leaves or grape leaves and lay over them. This also gives them a nice flavor; been tried for years.

GERMAN METHOD OF KEEPING CUCUMBERS FOR WINTER USE.—Pare and slice the cucumbers, sprinkle well with salt, and let them remain for 24 hours; strain off the liquor, pack in jars, a thick layer of cucumbers and salt alternately; tie down closely; when wanted take out the quantity required. Now wash them well in fresh water and dress as usual, with vinegar, pepper, and oil.

EXCELLENT TOMATO CHOW-CHOW.—Nine pounds of tomatoes, 12 onions, chop together fine and cover with salt, two pounds of brown sugar, two quarts of vinegar, one-quarter pound of cinnamon, one ounce of cloves, a tablespoonful of allspice, two teaspoonfuls of black pepper, a few red peppers. Stew all together, after draining the tomatoes well, until tender. Bottle while hot.

THE following is given as a cheap mode of rendering fabrics uninflam- mable: Four parts of borax and three parts sulphate of magnesia are shaken up together just before being required. The mixture is then dissolved in from 20 to 30 parts of warm water. Into the resulting solution the articles to be protected from fire are immersed, and when they are thoroughly soaked they are wrung out and dried—preferably in the open air.

BAKED HAM OMELET.—Six eggs, one scant cupful of milk, one even teaspoonful of cornstarch, one cupful of cold boiled ham, chopped very fine. Whip the whites and yolks separately until the former are stiff and the latter creamy. Beat them lightly together, but without mixing thoroughly. Add the milk, in which the cornstarch has been dissolved, and last of all, stir the minced ham in quickly. Pour into a buttered pudding dish, and bake immediately in a hot, steady oven, for fifteen minutes. Should it brown too rapidly, cover until the omelet is fairly set. Do not let it stand after it leaves the oven, or it will fall and become heavy. This omelet will require longer for cooking than one made without meat. Instead of the ham, finely chopped chicken or veal may be used, but these must be highly seasoned with pepper, salt, and sweet herbs.

CABLE EDGING.—Cast on 16 stitches. 1st row: K 3, o, n; take off the next 6 stitches, return the first three to the left-hand needle and then the second three, thus making the two three change places; now knit these 6; o, n; o 2, n, k 1. (17 st.) 2d row: K 3, p 1, k 2; p 6; o and n twice, k 1. (17 st.) 3d row: K 3, o, n; k 6; o, n, k 4. (17 st.) 4th row: O, k 6; p 6; o and n twice, k 1. (18 st.) 5th row: K 3, o, n; k 6; o, n, o 2 and n twice, k 1. (20 st.) 6th row: K 3, p 1 and k 2 twice; p 6; o and n twice, k 1. (20 st.) 7th row: K 3, o, n; k 6; o, n, k 7 (20 st.) 8th row: Cast off 4, leaving 15 st. on left-hand needle and one on the right hand; k 4, p 6, o and n twice, k 1. (16 st.) Repeat from first row.

REMEDY FOR WOUNDS.—A correspondent of the *Country Gentleman* gives the following remedy for painful wounds: Take a pan or shovel, with burning coals, and sprinkle on them common brown sugar, and hold the wounded part in the smoke. In a few minutes, the pain will be allayed, and recovery proceed rapidly. In my own case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation was severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very

painful, as was to have been expected. Held in sugar-smoke for 20 minutes, the pain ceased, and it promises speedy recovery.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

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

Price, \$1.00 per Bottle; Six Bottles for \$5.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER.
The Popular Remedies of the Day.

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

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

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

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

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

All Druggists.—Or sent on receipt of

PRICE, \$2.00.

HOLMAN PAD CO.,

120 WILLIAM STREET, N. Y.



EUREKA SILK CO., Chicago, Ill.

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



The only perfect substitute for Mother's milk. Invaluable in Cholera Infantum and Teething. A pre-digested food for Dyspeptics, Consumptives, Convalescents. Perfect nutrient in all Wasting Diseases. Requires no cooking. Our Book, The Care and Feeding of Infants, mailed free. DOLIBER, GOODALE & CO., Boston, Mass.

Have You CONSUMPTION

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

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

"How is it," said a Scotch minister to his servant, "that you never go a message for me anywhere in the parish but you take too much spirits? People don't offer me whiskey when I'm making visits in the parish." "Weel, sir," answered John, "I canna preceesely explain it, unless on the supposition that I'm a wee mair popular wi' some o' the folks."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, For Wasting Diseases of Children.

Where the digestive powers are feeble and the ordinary food does not seem to nourish the child, this acts both as food and medicine, giving strength and flesh at once, and is almost as palatable as milk. Take no other.

A soft, velvet texture is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Serofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

N. K. Brown's Ess. Jamaica Ginger is the Monarch of medicines. Remember the full name.

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

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

ENCYCLOPEDIAS VERY CHEAP.

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

"Zell's Encyclopedias"

And are prepared to sell them at a very

Great Reduction.

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

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

\$18.00.

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

DANIEL AMBROSE,

45 Randolph Street.

ALBANY BOATS--PEOPLE'S LINE.

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

MARY POWELL.

When you visit New York take a trip UP THE BEAUTIFUL HUDSON.

The fast steamer MARY POWELL leaves foot of Vestry St., at 3:15 p.m., daily (except Sunday), stopping at Cranston's, West Point, Newburg, Poughkeepsie, &c. Return by West Shore or Hudson River Railroad.

Safe Investments.

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

ALFRED W. OLLIS & CO.,
Loan Brokers. North Springfield Mo

RIDGE'S FOOD

is the most reliable substitute known for mother's milk. Its superiority rests on the test of 30 years' use in Great Britain and the U. S. A sustaining, strengthening diet for Invalids, nutritious, easily digested, and acceptable to the most delicate stomach. Four sizes, 35c up. Pamphlet, "Healthful Hints," sent free. WOOLRICH & CO., Palmer, Mass.

JAMES PYLE'S



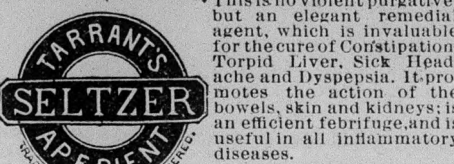
PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol and name of JAMES PYLE, NEW YORK.

NATURE'S A PALATABLE REMEDY. TARRANT'S CURE FOR CONSTIPATION, Seltzer Aperient. EFFERVESCENT Seltzer Aperient.



This is no violent purgative, but an elegant remedial agent, which is invaluable for the cure of Constipation, Torpid Liver, Sick Headache and Dyspepsia. It promotes the action of the bowels, skin and kidneys; is an efficient febrifuge, and is useful in all inflammatory diseases.

It is the most economical, elegant and effective remedy ever offered to the public and is prescribed by physicians and recommended by druggists throughout the land. Manufactured only by TARRANT & CO., New York.

Sick-Headache, AND DYSPEPSIA.

GORHAM M'FG. CO., SILVERSMITHS,

Broadway, Cor. 19th Street, New York.

Ecclesiastical Metal Work.

Communion Plate, Church Metal Work, Memorial Brasses, &c.

STAINED GLASS.

Designs & Estimates on Application.

SUGGESTIVE OUTLINE BIBLE STUDIES

AND Bible Readings.

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

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

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

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

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

Price, \$1.00. Sent by mail Post-paid.

50 Bible Markers free with each copy. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

KEMPER HALL,

Kenosha, Wis.

The sixteenth year of this Boarding School for Girls will open on September 21st, 1886. Address, SISTER-IN-CHARGE.

CLIFTON SPRINGS SEMINARY,

Clifton Springs, N. Y.

A boarding school for young ladies, healthfully located in a pleasant village of Western New York, enters upon its eighteenth year Sept. 8th. Good facilities at moderate charges. For circulars address Miss C. E. HAHN, Principal.

BALTIMORE FEMALE COLLEGE.

Chartered and Endowed by the State. Affords Boarding and Day Pupils the best advantages in the Languages, Science, Art and Music. The 38th annual session opens Sept. 20th. Rev. CAMPBELL FAIR, D.D., Pres. Trustees, N. C. BROOKS, A.M., LL.D., Pres. College.

DRESDEN, GERMANY. A class of young ladies (limited to seven) is being formed for a winter's study in Dresden. Terms, including passage and all expenses for the nine months, \$40. Pupils received up to Sept. 25th. References must accompany applications. Address M. H. B., Office of THE LIVING CHURCH.

ST. MARGARET'S SCHOOL,

5 Chestnut St., Boston, Mass.

Will re-open Sept. 29th, 1886. Apply to the Mother Superior, as above.

CROTON MILITARY INSTITUTE.

Croton-on-Hudson, N. Y.

A CHURCH SCHOOL FOR BOYS. Thorough instruction. Careful training. Best influences. Moderate charges. Annual Register sent on request. FRANK S. ROBERTS, Principal.

MISSIS GRANT'S SEMINARY,

247 and 249 Dearborn Ave., Chicago.

For Boarding and Day Pupils. Eighteenth year opens Wednesday, Sept. 15th, 1886. For circulars apply as above.

KEBLE SCHOOL for Girls.

Hingham, Mass. Recommended by the Bishop and clergy of the Diocese. Reopens Sept. 25th, 1886. MRS. J. W. DUKES, Principal.

BISHOPTHORPE, Bethlehem, Pa.

A Church Boarding School for Girls. Begins its nineteenth year Sept. 15, 1886. Prepares for Wellesley, Vassar and Smith Colleges. The Rt. Rev. M. A. De W. Howe, D.D., President of the Board of Trustees. For catalogues, please address Miss F. I. WALSH, Prin., Bishopthorpe, Bethlehem Pa.

GANNETT INSTITUTE, For Young Ladies,

Boston, Mass. Family and Day School. Full corps of teachers and Lecturers. The 33d year being Sept. 29, 1886. For circular apply to Rev. GEO. GANNETT, A.M., 69 Chester Square, Boston, Mass.

KIRKLAND HALL, A Church School for Boys,

New York, Clinton. Maintaining the highest standards of instruction, discipline, and personal care. Attractive location. Ample conveniences. Send for annual. Address REV. OLIVER OWEN, M.A., Head Master.

WALNUT LANE SCHOOL AND WELLESLEY

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

ST. JOHN'S SCHOOL for Boys, Sing Sing, N. Y.

The Rev. J. Breckenridge Gibson, D.D., rector. The next school year will begin Sept. 14, 1886. A large gymnasium, fully equipped, has been added to the building. Also, new recitation rooms, and other improvements for the health and comfort of the boys.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding

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

THE NORTHWESTERN CONSERVATORY OF MUSIC.

MINNEAPOLIS, MINN.

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

The NATIONAL SCHOOL OF Elocution and Oratory.

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

FREEHOLD INSTITUTE, FREEHOLD, N. J.

Forty-third year. Prepares boys and young men for any college or for business. Backward boys privately taught. Place healthful. Grounds ample. Base-ball, foot-ball, military drill, gymnasium. REV. A. G. CHAMBERS, A.M., Prin.

MORGAN PARK MILITARY ACADEMY.

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

UNION COLLEGE OF LAW

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

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

THE KIRKLAND SCHOOL,

275 and 277 Huron St., Chicago.

Under the direction of Miss Kirkland and Mrs. Adams. Will re-open Sept. 16th. Kindergarten attached. A few boarding pupils received. Address Miss Kirkland or Mrs. Adams.

MRS. C. M. WILKINSON'S HOME

School for Girls, Syracuse, N. Y. \$1,000 per year. No extras. Only ten pupils. Refers to Louisa M. Alcott, Geo. Wm. Curtis, Hon. J. D. White, Miss Kirkland (Chicago), Hon. Franklin MacVeagh, Hon. Manning F. Force.

ST. AGATHA'S SCHOOL.

Springfield, Illinois.

For a limited number of Girls. Will begin its sixth year Sept. 9th, 1886. For circulars, apply to MISS D. MURDOCK, Principal.

FLORIDA.

DeLand Academy and College, DeLand, Fla.

A first class Academy for both sexes. Five courses: College Preparatory, Higher English, Normal, Business, Industrial Drawing. First-class Art and Music departments. Fine new dormitory buildings, enabling us to furnish board and tuition at reasonable rates. The purpose of this Institution is to give, in the delightful climate of Florida, as thorough and liberal an education as can be secured in the best New England schools. DeLand College will also receive students of both sexes prepared to enter the Freshman class. Send for catalogue to J. F. FORBES, President, DeLand, Florida; or, H. A. DELAND, Fairport, N. Y.

The General Theological Seminary.

CHELSEA SQUARE, NEW YORK.

The Academical Year begins on Wednesday in the September Ember Week. The students live in the buildings. Tuition and Rooms free. Board in the Refectory \$4.50 a week.

SPECIAL STUDENTS admitted, and a POST GRADUATE Course for graduates of other Theological Seminaries.

The requirements for admission, and further particulars can be had from the REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d Street, New York.

VASSAR COLLEGE,

Poughkeepsie, N. Y.

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

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.

THE LARGEST and BEST EQUIPPED in the WORLD—100 Instructors, 2000 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$20; board and room with Steam Heat and Electric Light, \$45 to \$75 per term. Fall Term begins September 9, 1886. For Illustrated Calendar, with full information, address, E. TOURÉE, Dir., Franklin Sq., BOSTON, Mass.

Better than the Best

is the GRAND RAPIDS COMMERCIAL COLLEGE and Practical Training School. Send for Journal. Address C. G. SWENBERG, Principal.

JACKSONVILLE FEMALE ACADEMY, ILLINOIS CONSERVATORY OF MUSIC,

SCHOOL OF FINE ART. E. F. BULLARD, Prin., Jacksonville, Ill.

ST. MARGARET'S SCHOOL, 433 WEST ADAMS STREET,

For Young Ladies and Children, re-opens Sept. 16, '86.

MT. CARROLL SEMINARY, (Carroll Co., Ill.)

Incorporated, with its Musical Conservatory, in 1852. Never had an agent. Never begs funds or patronage. Its Pecuniary Aid System is original and helps many worthy girls in preparation for usefulness. Tuition and use of books free to students meeting certain requirements, as explained in the "Oread." Send for a copy.

CHICAGO FEMALE COLLEGE

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

Edicate For Business at Oldest and Best Commercial College. Circular free.

Address C. Bayless, Dubuque, Ia.

SHORTHAND Writing thoroughly taught, by mail or personally. Situations procured for those when competent. Send for circular. W. G. CHAFFEE, Oswego, N. Y.

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

ALL WOOL. Every Color. Honest Made. SIZE 4 YEARS TO 14. **HARVEY'S** CELEBRATED Five Dollar Suits. Send P. O. Order AND TRY ONE. 84 and 86 State St., CHICAGO.

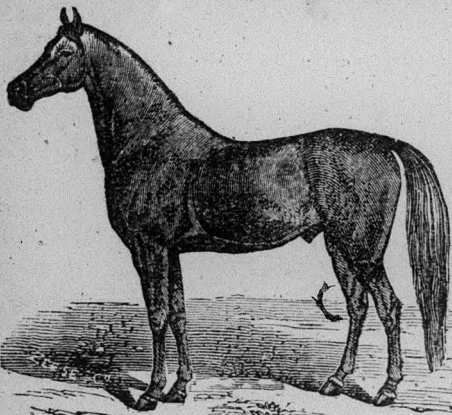


Horsford's Acid Phosphate
In Night Sweats and Prostration.
Dr. R. Studhalter, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."



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

A TREATISE ON THE HORSE



AND HIS DISEASES,

By DR. J. B. KENDALL.

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

FOR THE BENEFIT OF

NON-PROFESSIONAL HORSE-OWNERS

The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.
One of the many receipts in this book is worth the price asked for it.

PRICE, 25 CENTS, POST-PAID.

DANIEL AMBROSE, 45 Randolph-st., CHICAGO, ILL.

Henry Selch's Sons
Builders of

Church Organs
Louisville
Facilities Unsurpassed

McCULLY & MILES,

ARTISTIC

Stained Glass,

1, 3, 5, 7 & 9 Madison St.
Corner Michigan Avenue, Chicago.

W. H. WELLS & BROTHER, COMPANY.

Stained Glass Works,

48 & 50 Franklin St., Chicago.

Stained Glass.

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

Lactated Food

The Most Successful Prepared Food FOR NEW-BORN INFANTS.

It may be used with confidence when the mother is unable, wholly or in part, to nurse the child, as a safe substitute for mother's milk. No other food answers so perfectly in such cases. It causes no disturbance of digestion, and will be relished by the child.

In CHOLERA INFANTUM,

This predigested and easily assimilated Food will surely prevent fatal results.

FOR INVALIDS, it is a Perfect Nutrient in either Chronic or Acute Cases.

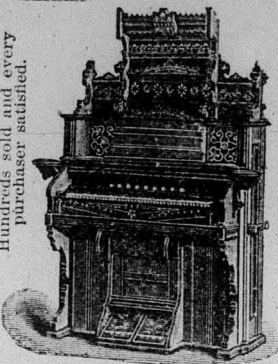
Hundreds of physicians testify to its great value. It will be retained when even pure water and milk is rejected by the stomach. In dyspepsia, and in all wasting diseases it has proved the most nutritious and palatable, and at the same time the most economical of Foods. There can be made for an infant,

150 MEALS for \$1.00.

Sold by Druggists—25c., 50c., \$1.00.

A valuable pamphlet on "The Nutrition of Infants and Invalids," free on application. WELLS, RICHARDSON & CO., Burlington, Vt.

Thousands sold and every purchaser satisfied.



AN UNPARALLELED SUCCESS!

The Celebrated **BOUDOIR ORGAN** with Stool & Book, only \$65.00.

Warranted equal to Organs sold for double that price. Large size, best materials four sets Reeds, 25 octaves each, fine Black Walnut Case, warranted five years. Everything just as represented or money refunded. Write for special offer by which we deliver Boudoir Organ free to purchasers in any part of the country. New Chapel Style just out.

W. J. DYER & BRO.,
148 and 150 Third Street, St. Paul, Minn.

Mitchell, Vance & Co.,

836 & 838 Broadway, N. Y.

Designers and Manufacturers of Ecclesiastical

Gas Fixtures and Metal Work.

Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

OUR RURAL HOMES

UNPARALLELED OFFER!

\$2.00 FOR ONLY 50 CENTS.

IN ORDER TO INCREASE OUR CIRCULATION to 50,000 at once, we make this great offer. Johnson's Poultry Book for Pleasure and Profit, price 25c. Kendall's Book, Horses and his diseases, price 25c. 1,00 worth of Choice Garden Seeds, including ten packages of the best varieties, and our Rural Homes one year 50c. We desire to have our paper reach the homes of all interested farmers and make this inducement for our coming volume. Address, OUR RURAL HOMES, Sturgis, Mich.

INVEST Through the Sound and Reliable **WESTERN FARM MORTGAGE CO.**

F. M. PERKINS, LAWRENCE, KAN., L. H. PERKINS, President, Secretary.
CAPITAL AND SURPLUS, \$250,000.
Carefully selected 1st Mortgage Farm Loans payable in N. Y. Unrivaled facilities. Absolute satisfaction. 10 years' experience. No losses. Refer to 3d Nat'l Bank, N. Y. City; Nat'l Bank, Lawrence, Kan.; and Hundreds of Investors. Send for pamphlet, forms and full information. Branch Offices in N. Y. City, Albany & Phila. N. Y. Office, 137 Broadway, C. C. Hise & Son, Agts.

INVESTMENTS.

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

FRUIT and Vine Growers COLONY

is now organizing to locate in the RIO GRANDE VALLEY (Famous for its fine Fruits and excellent Grapes), in EL PASO COUNTY WEST TEXAS. All wanting HOMES in a delightful country at very moderate cost are invited.
For prospectus, Maps, and full particulars apply to W. E. WILLMORE,
86 Washington Street, Chicago, Ill.

WATERBURY FREE!

Stem winder. Warranted Reliable. Given to any one who will get 8 subscribers for the best 50-cents-a-year paper in the world. Sample copies and new premium list FREE. Address AGRICULTURIST, Racine, Wis.

THE RISING SUN STOVE POLISH

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

A Superb Offer.

A First-Class Sewing-Machine,

In connection with

A First-Class Weekly Paper.

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

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

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

Chicago Weekly Journal

Send postal card for SAMPLE COPY

which will cost you nothing.

Address

JOHN R. WILSON, Publisher,
Chicago Evening Journal,
159 & 161 Dearborn St.,
Chicago, Ill.

HOOK & HASTINGS BOSTON, MASS.

Builders of the Grand Organs in Tremont Temple and the Cathedral, Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati, and of over 1300

CHURCH ORGANS FOR

every part of the country. We invite attention to our new styles of PARLOR ORGANS, at from \$500 to \$1000 and upwards. **MUSIC COMMITTEES, ORGANISTS,** and others are invited to apply to us for all information connected with our art. **DESCRIPTIVE CIRCULARS** and specifications furnished on application. Second-hand Organs for sale at low prices.

BAILEY'S Compound Light-Plated CORRUGATED GLASS REFLECTORS!

(For Gas or Oil.) A wonderful invention for lighting Churches, Opera Houses, Halls and Store-rooms. Handsome designs. Satisfaction guaranteed. Illustrated catalogue and price list mailed free. **BAILEY REFLECTOR CO.,** 113 Wood St., Pittsburgh, Pa.

JAPANESE FAIRS

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

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

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

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

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

The PARAGON HAIR PIN

IT IS POSITIVELY NON-SLIPPING. Send 5 CENTS in STAMPS for prepaid PACKAGE To TEAL & CO. (Limited) PHILADELPHIA.

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

ROYAL



BAKING POWDER

Absolutely Pure.

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

Cox, Sons, Buckley & Co

LATE COX & SONS.

343 Fifth Avenue, New York.

Sarum Biretta or Canterbury Cap
Special Stock, Silk and Russell Cord
Stained Glass,

Brass Altar Crosses,

Vases, Candlesticks, Desks, etc.

Set of 4 Italian Cloth Stoles, \$8.50.
Silk Damasks and

Green Silk Stoles for Trinity Season, Plain and Embroidered, from \$6.50, upwards.

Memorial Windows and Brasses.

Art of Garnishing Churches, \$1.50. Designs.

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

CHAS. BOOTH Glass Stainer
MEMORIAL, WINDOWS, DOMESTIC, STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.
CHAS. F. HOGEMAN, METAL WORKER.
COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS, BASONS, Church Lights, &c.
OTTO GAERTNER, Decorator
PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.

ESTIMATES & DESIGNS ON APPLICATION.

LE PAGE'S LIQUID GLUE
Is used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL London, '83. Pronounced strongest glue known. Send card of dealer who does not keep it, with five 2c stamps for SAMPLE CAN. **Russia Cement Co., Gloucester, Mass. FREE** 1600 LBS. TO 84 INCH

ESTIMATES & DESIGNS ON APPLICATION.

LE PAGE'S LIQUID GLUE

Is used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL London, '83. Pronounced strongest glue known. Send card of dealer who does not keep it, with five 2c stamps for SAMPLE CAN. **Russia Cement Co., Gloucester, Mass. FREE** 1600 LBS. TO 84 INCH

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World.
Gold Medal Paris Exposition, 1875.

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