

The Living Church.

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

VOL. X. No. 7.

CHICAGO, SATURDAY, MAY 14, 1887.

WHOLE No. 445.

CRYING BABIES

are made GOOD NATURED HEALTHY, HEARTY, by the use of

Lactated Food.

Babies do not cry if they are satisfied, and they cannot be satisfied if they are not properly nourished by their food, or if it produces irritation of stomach or bowels.

Very many mothers cannot properly nourish their children, and the milk of many mothers produces bad effects in the child because of constitutional disease or weakness.

For all such cases there is a remedy in **LACTATED FOOD.**

Hundreds of physicians testify to its great value. It will be retained when even lime water and milk is rejected by the stomach, hence it is of great value to all invalids, in either chronic or acute cases.

150 MEALS for \$1.00, for an infant.

EASILY PREPARED. At Drugists—25c., 50c., \$1. A valuable pamphlet sent on application.

WELLS, RICHARDSON & CO., Burlington, Vt.

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

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

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

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

50 Bible Markers free with each copy.

Address

DANIEL AMBROSE, Publisher,

The Farnsworth Loan

Minneapolis, | & REALTY CO., | Minnesota, OFFER strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul. Perfect title, absolute security, prompt payment, good character, our invariable requirements. We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH

A new Hymnal. Endorsed by all who have seen it. Send for sample copy. Music and Words. Words only. Single copy, postpaid .50 | Single copy, postpaid .25 Per hundred, \$40.00 | Per hundred, \$20.00 JNO. B. RUE, Jr., Publisher, 438 S. 4th St., Philada

PIANOS AND ORGANS. ESTEY & CAMP.

333 State, and 49, 51, 53 Jackson Streets. The Great Piano and Organ Emporium for the West. Decker Bros., Estey, and Mathusnek pianos, Estey Organs. Popular prices, easy terms.

A SOLID 10 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma Washington, Ter.

J. & R. LAMB, 59 Carmine St., N. Y.

Church Decorators and Furnishers.

Illustrated Circulars and Special Designs on Request.

Pulpits, Windows of Stained Glass, Brass and Bronze Tablets, Marble Fonts, Altars, Reredos, Prie-Dieu, Embroideries, Banners, Plate, etc., etc.

A PAIR OF BABIES

And a Book for Big Babies.

HIGH ART. We offer to the reader of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the originals, except by close inspection. The pictures are life-size, 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings.

The subjects of these two pictures, a pair of Babies, one "Brown Eyes," one "Blue Eyes," about a year old, happy, smiling, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN, a large folio of 24 pages, crowded with attractive pictures and exquisite stories for the little ones. The covers of this book alone are worth the price I ask for pictures and book; it is printed in 23 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.

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

Mental Gymnastics,

Or,

MEMORY CULTURE

By ADAM MILLER, M.D.

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

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

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

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

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

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

The author's method aids us in getting control of all 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.

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

LOOK AT THIS OFFER. \$2 For Only 50c.

WELL, I DECLARE!!

IN ORDER TO RAPIDLY INCREASE OUR CIRCULATION to 50,000 copies, we make this great offer. Johnson's Poultry Book for Pleasure and Profit, price 25c; Kendall's Book, Horse and his diseases, price 25c; 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 great offer now. Address, OUR RURAL HOMES, Sturgis, Mich.

THE WELLS GLASS CO.,

(Formerly the W. H. Wells & Bro. Co.)
STAINED GLASS WORKS
Office and Manufactory,
202 to 208 Randolph Street, Chicago.

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. Lemingwell, D. D., Rector and Founder.

ST. JOHN BAPTIST SCHOOL FOR GIRLS.

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

ST. GABRIELS' SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Opened 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.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. Henrietta Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$30.00 a year. Address Mme. H. CLERC, 4313 and 4315 Walnut St., Philadelphia, Pa.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. WILFRED H. MUNRO, A. M., President.

LAKE FOREST UNIVERSITY

LAKE FOREST, ILLINOIS, is a well-equipped institution, with classical and scientific courses of a grade equal to that of the leading American colleges. It has a pleasant location, 1 hour's ride from Chicago. Examinations for admission will be held June 28th and 29th, at Chicago and Springfield, Ill.; Indianapolis, Ind.; Marquette, Kalamazoo, Mich.; Milwaukee, Wis.; Dubuque, Iowa; St. Paul, Minn.; St. Louis, Kansas City, Mo.; Omaha, Neb.; Denver, Col. For full particulars of examinations, and catalogue, Address, President W. C. ROBERTS, Lake Forest, Ill.

WIDOW BEDOTT PAPERS FREE!

We will send THE WIDOW BEDOTT PAPERS, in neat pamphlet form, the book over which your grandmothers laughed till they cried, also a sample copy of THE FARMER'S HOME JOURNAL, a large 16-page, 64-column illustrated Agricultural and Home Paper, free, to any one sending a two-cent stamp for postage. Address S. H. MOORE & CO., Publishers, 27 Park Place, New York.

TYPE WRITERS, new or old, bought, sold or exchanged on most liberal terms. Good machines for sale at half first cost. National Type-Writer Exchange, 163 LaSalle St. Chicago.

MEMORIAL WINDOWS

SPECIAL DESIGNS, WITH ESTIMATES, SUBMITTED

THE TIFFANY GLASS COMPANY

333 & 335 FOURTH AVENUE NEW YORK

LOUIS C. TIFFANY, PRESIDENT
JOHN DUFAYS, SECRETARY

FRINGLE MITCHELL, MANAGER
JOHN CHENEY PLATT, TREASURER

GORHAM M'FG Co.

SILVERSMITHS.

NEW YORK, BROADWAY, COR 19th ST.

CHURCH METAL WORK,

COMMUNION PLATE
MEMORIAL BRASSES

Sole Agents for

HEATON, BUTLER & BAYNE,
London, Eng.

ARTISTS IN STAINED GLASS,
MOSAICS AND DECORATION

AMERICAN BISHOPS AND CLERGY

VISITING ENGLAND SHOULD

PLACE THEIR ORDERS FOR

ROBES & CLOTHING WITH

Messrs. Thomas Pratt & Sons,

Managers of the Clergy Clothing and Church Furnishing Stores,

22, 23, & 24 Tavistock Street, Covent Garden, and 14 Southampton St., Strand, London, England.

N. B.—No Agents. | PRICE-LISTS FREE ON APPLICATION.

COX, SONS, BUCKLEY & CO.,

343 5th Ave., New York.

GENERAL CHURCH WORK.

BRASS—WOOD—MARBLE

STAINED GLASS, EMBROIDERY.

Art of Garnishing Churches, - - - \$1.50

Churchman

Building

47

Lafayette

Place,

New York.

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

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.

SWIFT'S SPECIFIC

UNGLE REMUS, GATHERING ROOTS
FOR THE MANUFACTURE OF



FOR THE BLOOD.

SWIFT SPECIFIC CO.
ATLANTA, GA., U.S.A.

For Sale by all Druggists.

Eczema Eradicated.

Gentlemen—It is due you to say that I think I am entirely well of eczema after having taken Swift's Specific. I have been troubled with it very little in my face since last spring. At the beginning of cold weather last fall it made a slight appearance, but went away and has never returned. S. S. S. no doubt broke it up; at least it put my system in good condition and I got well. It also benefited my wife greatly in case of sick headache, and made a perfect cure of a breaking out of my little three year old daughter last summer.

REV. JAMES V. M. MORRIS.
Watkinsville, Ga., Feb. 13, 1886.

A Well-Known Physician.

ELBERTON, Ga. June 16, 1886.
The Swift Specific Co.—Gentlemen. During the year 1876 I was attacked with articular rheumatism—the effect of exposure to dampness and night air. I exhausted all the remedies known to our profession, including iodide of potash in various combinations, wine of colchicum, fluid extract of poke root and various other preparations, including a patent potash preparation. I was also treated for several years by a number of our best physicians, but obtained no permanent relief. For nearly a year I was confined almost continuously to my bed, and could not attend to business of any kind. Being a practicing physician I was somewhat prejudiced against patent medicines, but coming in contact with traveling salesmen almost every day, who with one accord recommended the S. S. S. to me, I finally concluded to try it. I commenced improving while using the first bottle, and when I had finished a half dozen bottles I was so much improved that I was able to walk about and attend to my business once more. I consider your Swift Specific the best tonic and alterative made and I do not hesitate to prescribe it in all cases requiring a reliable blood purifier.

Very truly yours,
H. C. EDMONDS, M.D.

Strong Testimony from the Pulpit.

My little daughter Manda was affected with scrofula since birth. The glands of the neck were enlarged and fearfully ulcerated, and for a long time had an offensive scrofulous discharge therefrom. In March last I commenced giving her Swift's Specific, and by the time she had taken the third bottle she was entirely cured. For four months past she has not had a symptom, and her general health is sound and perfect.

Atlanta, Ga., Dec. 6, 1885.
[Mr. Strickland is a Methodist minister who is well known in this city.]
I. H. STRICKLAND.

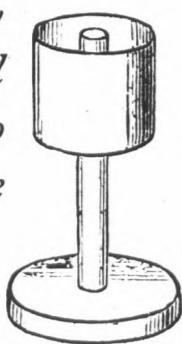
Neuralgic Rheumatism and Erysipelas.

About four years ago I was attacked with what the physicians pronounced neuralgic rheumatism, accompanied with erysipelas. My appetite failed me entirely, and I had an intermitting pulse and very irregular pulsations of the heart. A terrible pain soon came into my chest and shoulders, and I became so helpless that I could attend to no business at all. The pains were movable, and would sometimes pass from one part of my body to another. Finally the erysipelas broke out on my left hand and arm, and produced much swelling. I was for eighteen months afflicted in this way, and of course used a great many kinds of medicines, but nothing gave me relief. Friends finally persuaded me to try Swift's Specific. I noticed a decided improvement while taking the first bottle. I continued its use until I had taken about one dozen bottles, when I found myself sound and well again, with no sign of the disease left except a stiffness in my hand, a result of the erysipelas. While taking the medicine I gained on an average two pounds of flesh per day. I think S.S.S. a valuable medicine, and I frequently recommend it to my friends.

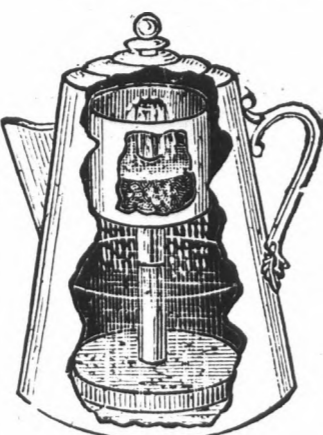
REV. R. M. PICKENS.
Greenville, S. C., June 21, 1886.

Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.



THE LITTLE GIANT COFFEE DISTILLER.



Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the *caffeo-tanic-acid*, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the *Caffene*, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

WIRTS & SCHOLL

222
WABASH AVE. NEAR ADAMS.

FURNITURE BARGAINS!

We are offering our entire New Spring Stock of Fine and Medium Furniture at EXTRAORDINARY LOW PRICES. Call and be convinced.

PATENTS

F. A. LEHMANN, SOLICITOR OF PATENTS, Washington, D. C.
No charge unless patent is secured. Send for Circular.

THE IMPROVED IDEAL HAIR CURLER.



A Perfect Device for Curling and Frizzing the Hair.

The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands.

Highest recommendations from ladies who have used it.

Enameled handles. Handsomely nickel-plated shell and spring.

Satisfaction guaranteed or money refunded.

By mail, postpaid, 50 cents.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

GAMES FOR ALL. "WHAT TO DO"

An elegant 64 page book carefully compiled, illustrated, containing description and correct rules of a large number of games suitable for parlor or lawn, sent post-paid upon receipt of eight cents in stamps. Address C. H. WARREN, Gen. Pass. Agent, St. Paul, Minnesota.

CANCER


Cured without the use of knife. Pamphlet sent free. Address F. L. POND, M. D., Aurora, Kane Co., Ill.

Dead

SHOT FOR BED BUGS! Dutcher's Improved kills instantly, and remains a trap ready to catch intruders. Use it thoroughly and sleep in peace. DUTCHER'S FLY KILLER.

VIOLIN OUTFITS.

We have made arrangements with one of the largest importers of Violins in the United States, who have an immense stock they must turn into cash. They have allowed us to offer these fine instruments at a terrific sacrifice, provided we mention no names in the transaction. We wish to dispose of the entire stock as soon as possible, and offer you



A COMPLETE OUTFIT (such as is usually sold for \$12.00)

FOR \$3.

The outfit consists of one Italian VIOLIN (in box), BOW & TEACHER.

This TEACHER is a jewel in itself, containing many beautiful pieces of Violin Music and teaches one to play with great ease and rapidity. This is a bona fide bargain, and we mean business. Prices given here include crating and shipping and delivery to express office.

Send Draft, Money Order, or Cash in Registered Letter. Sent C.O.D. if Desired. Address

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, CHICAGO.

The Living Church.

SATURDAY, MAY 14, 1887.

NEWS AND NOTES.

THE new Bishop of Melbourne, Dr. Goe, was installed in his cathedral on Thursday in Easter Week.

THE Rev. Wm. W. Jackson, M. A., Fellow of Exeter College and Censor of non-collegiate students, has been elected rector of Exeter College, Oxford, in succession to the late Dr. Lightfoot.

CANON BASIL WILBERFORCE, a son of the late Bishop of Winchester and brother of the present Bishop of Newcastle, is visiting this country. He comes to Chicago, to lecture on temperance this week.

THE oldest Christian church is that in Bethlehem, built by the Empress Helena, mother of Constantine the Great. It was erected in the year 327 A. D., is known as the church of the Nativity, and is used by worshippers of all sects.

CANON KNOX-LITTLE has, it is announced, sufficiently recovered to resume his term of residence at Worcester Cathedral. The Canon's friends hope that ere long he will be well enough to fulfil some of his old-standing preaching engagements.

THE prize of \$250 for the best essay on Beneficiary Education, offered some months since by a "prominent layman" through the columns of the *Church Review*, has just been awarded to the Rev. Frederick W. Harriman, of Windsor, Conn., son of the late secretary of the Society for the Increase of the Ministry.

THE result of the Lenten mite chests in St. Augustine's, New York City, was \$416. Of this amount nearly \$400 was in cents. Word was sent to the Board of Missions that some one would have to come and help carry it to the Mission rooms. It required three men, and they had all they wanted to do, to convey it from the church to 22 Bible House.

SPEAKING at a missionary meeting at Oxford, the Bishop of Carlisle said it might not be altogether a vain and foolish thing if the relics of Bishop Mackenzie, like those of mediæval saints, were translated from their present resting-place to the church at Zanzibar, and to the wild natives of Africa the ceremony might be so striking as to be a powerful means of preaching the Gospel.

THE Bishop of Nova Scotia, the Rt. Rev. Hibbert Binney, D.D., died in New York last week. The venerable prelate was the fourth bishop of his diocese and was consecrated in 1851. He was present at the General Convention last fall, as one of the Canadian delegation, and charmed all by his gracious presence and kindly words. The sympathy of the American Church will be extended to the bereaved diocese.

CABLE dispatches report that on Saturday last the Rev. J. Bell Cox, of Liverpool, was committed to prison, under sentence of the infamous Court of Lord Penzance. Mr. Cox was complained of by one Mr. Hakes, who was not a parishioner, for using certain points of ritual. These points were not only cordially approved by his own parish, but the highest court in the land has pronounced them legal. The Liverpool

papers severely censure the Bishop for countenancing the prosecution, or more properly, persecution.

THE Bishop of Manchester, being appealed to the other day to extend his Jubilee superannuation fund to the relief of poor curates with large families, uttered a terribly stern rebuke of the curates' besetting weakness for matrimony. "Curates," said the Bishop, "had no business to marry when they were young. It was incumbent on every one, lay and cleric, to be prudent, and Churchmen were not called upon 'to establish a fund for encouraging improvidence.'" In justice to his curates, Dr. Moorhouse ought at least to circulate a few admonitions among the damsels of his diocese, who perhaps are often as much to blame as their hapless victims.

THE General Synod of the Church of Ireland met in Dublin on the 18th ult. under the presidency of the Primate, the Archbishop of Armagh. The opening service at the ancient cathedral of St. Patrick was attended by eleven bishops, a large number of clergy and a vast congregation. The sermon was preached by the eloquent Bishop of Derry. The second day's session was marked by a painful incident. Mr. Richard Wilson Gamble, Q. C., County court judge of Armagh and Louth, was speaking on the revision of the Church Hymnal, when he was observed to falter, and then suddenly fall forward. He was carried into one of the passages, and on medical aid being procured life was found to be extinct. The Primate, who was deeply moved, immediately adjourned the session. Reports of the deliberations and acts of the Synod have not yet reached us.

It is not often at the present day that a funeral oration in France has about it any reference to religion; it is almost always a glowing eulogy upon the departed, and little more. The burial of M. Raoul Duval, at the Protestant church of the Oratoire at Paris, was a brilliant exception to the rule, for not only was M. Bersler able to satisfy the friends of the eminent patriot by a due recognition of his high personal qualities, but in his eloquent discourse, in opposition to the unhappy tendency, at present so general in France, to teach that with death all perishes, he upheld the doctrine of the immortality of the soul, and a life beyond the tomb, when the weak body, yielding to the slightest accident, has been resolved into its elements. The preacher used elegant yet powerful language, and produced a striking effect on his hearers, who included men of all classes and all opinions.

ONE of the most interesting missions of modern times is that now in progress among the Assyrians under the supervision of the Archbishop of Canterbury. These Assyrians, numbering about 100,000 souls, live on the shores of the Caspian Sea, partly in Turkish and partly in Persian territory. The Assyrian Church is autonomous, and traces its ministry through an undoubted succession to Apostolic times. It is moreover thoroughly orthodox in doctrine, save for the Nestorian heresy, which it has persistently held to since the Council of Ephesus. Meanwhile it has utterly rejected all missionary

efforts on the part of both Romanists and Protestants. But the Assyrian patriarch has now appealed to the English Church for help. Ignorance and corruption have so weakened its power that the clearer-sighted of its prelates recognize that a thorough reformation must be brought about before the Church can enter competently on its work.

THE committee of the House of Bishops on Vestments made a partial report last fall from which we extract the following encouraging paragraph:

The first bishop of the American succession was accustomed to wear a mitre in certain offices; and the first of our bishops ever consecrated in America (Bishop Claggett) continued this use. It has not been generally followed; but in the opinion of the committee, this historic fact justifies any bishop in resuming it. As to the expediency of such resumption, they express no opinion.

The use of the mitre on note paper, pocket handkerchiefs, spoons, and in fact anywhere but on the head, has created the impression that the bishops desired to pave the way for the proper use by gentle and timid approaches. This report confirms the suspicion, and we hasten to dis-inter it from the Journal of General Convention that we may thus aid and confirm the bishops in their intention.

THE Church Missionary Society hope to send an expedition under Bishop Parker to try and treat with King Mwangi for the release of Mr. Mackay. It is proposed to put a small steamer on Lake Victoria, in aid of this project. Bishop Parker, successor to the martyred Hannington, has reached the maritime part of the C. M. S. Missions. Letters have also been received in Salisbury-Square from Uganda, Mr. Mackay writing: "By God's grace I shall hold on here, in the hope that gradually greater liberty will be allowed. Every day, or rather night, a number of our people come for a little instruction." He asks earnestly for immediate reinforcements. At Rome, the Pope has received information from the French missionaries at the Lakes respecting our martyrs in the persecution by King Mwangi, putting their numbers higher than in the reports sent to the C. M. S.

FATHER IGNATIUS preached a sermon at St. James' church, St. Marybone, on the invitation of the Rev. H. R. Haweis. Commenting on the circumstance, *The Liverpool Mercury* says: There is a circumstance in connection with the father's occupancy of Mr. Haweis's pulpit, which is worth mentioning as illustrating the breadth of view of that well-known Broad Church litterateur, Mr. Haweis. Some few weeks ago Father Ignatius was preaching a sermon in the Town Hall, Ventnor, when he observed with his accustomed vigor, that "Christianity did not need Dean Stanley's philosophy, or Canon Farrar's Eternal Hope, or the curious doctrines of Mr. Haweis, to water it down." Amongst the congregation was Mr. Haweis himself, who offered the Monk of Llanthony the use of his pulpit on Palm Sunday. Father Ignatius replied that he would be happy to accept the invitation if the Bishop of London approved; but he reminded Mr. Haweis "that he should come and preach peace through Jesus Christ." The result was this sermon.

CANADA.

The most appropriate manner of celebrating the Queen's Jubilee is already being very generally discussed by Churchmen throughout the Dominion. It is expected that the bishops will put forth a special form of service for the occasion. Secular observance will from present indications be universal and enthusiastic in all parts of the Dominion.

A wonderfully efficiently worked mission is that of Mattawa, diocese of Ontario, with the Rev. Forster Bliss, priest in-charge. During the year ending Easter 1886, there were held 579 services, 388 celebrations of the Holy Communion, and 43 Baptisms; 650 pastoral visits were also made, and 6,180 miles travelled. Mr. Bliss is assisted by a deacon and a lay reader. Another assistant is shortly expected from England, when new services will be commenced and the work greatly extended. This was an entirely new field when Mr. Bliss came to it about five years ago, and so his work is a net gain to the Church. The Bishop of the diocese is still in England, and is not expected home until June, when it is hoped he will be able to report the final consummation of arrangements for dividing the diocese.

The delightful weather on Easter Sunday brought out great crowds of people to the services in city, town and country. Special services were held in nearly all the city Protestant churches on Easter Sunday, as also on Good Friday.

The reports of Easter vestries so far received show a healthy state of affairs, and a general progress all along the line. Great harmony seems to have characterized the proceedings, and the old burning questions that used to come up regularly on such occasions, and elicit fierce and acrimonious discussions appear to be losing their influence over the people. The Canadian system of local church government is very much less democratic than the American, the priest choosing one of the wardens who with another and himself constitute the whole governing power of the church.

About \$12,000 is already in hand towards the proposed centenary cathedral at Halifax, and a lot has been secured. The committee who have the matter in hand have issued an appeal for funds, in which the hope is expressed that the foundation stone may be laid on August 12th, proximo, when a large gathering of Canadian and American bishops is expected. It is proposed to make the cathedral the centre of diocesan work, and to establish in connection with it a boys and girls' school, a training college for young deacons, and a Home for superannuated clergymen. A vigorous canvass is to be commenced at once in all the parishes. It is expected that \$50,000 can be raised in the diocese of Nova Scotia and Prince Edward Island. As soon as this sum is secured work will be commenced. The fact is pointed out in the appeal that both Newfoundland and Fredericton (New Brunswick) which formerly formed an integral portion of the old diocese, possess handsome cathedrals.

TORONTO.—Easter morning broke in bright, warm, springtide weather. This fact accounted doubtless in some sort for the enormous congregations that

filled the churches to overflowing. Soon after 6 A. M. nearly 200 people had taken their places in St. Matthias' for the first Eucharist, only to be replaced by another congregation not much less in number for the 8 A. M. service. At 9 A. M. there was a Celebration at the Sisters' Hospital, for the sick and suffering. 308 persons communicated at the early Celebrations, and at 11:15 A. M. the communicants brought up the total number for the day to 390, an increase of 45 upon the previous year. The services throughout the day were of more than usual beauty. At Evensong the church was crowded long before the hour of service, and although the school room was utilized to its full extent, many had to go away unable to get in at all. The rector was the preacher at mid-day, and the Rev. R. T. Nichol at Evensong. The offertory amounted to \$338 for that day, a sum which, notwithstanding the fears of the churchwardens, balanced the Easter accounts on the right side.

CHICAGO.

The latest news from the Bishop is as follows: "I am still 'on the mend!' I have no difficulty in the way of locomotion, provided I do not undertake too much. I have very little reserved strength yet, but that will come in time. But one cannot expect to be young again, after a quarter of a century of clerical work and eleven years of episcopizing. I feel so warmly towards my clergy and for their work. My prayer to God is that it may be their blessing also."

ROCKFORD. — Easter Day was the second Easter in the rectorship of the Rev. Douglas C. Peabody of Emmanuel church. It was more than a red letter day in the history of the parish. It was a happy day for both priest and people. Every seat was taken in the old church building long before the hour of service arrived. The music was rendered by a chorus choir of 25 voices—male and female volunteers. Over 150 persons knelt at the altar rail, at the early and later Celebrations; and the congregation showed their appreciation of the quiet steady work of the past year by making an Easter offering of \$4,265, leaving a debt of only \$1,500 to be provided for. This will be met by another Easter, and then, all will turn eyes, feet and hands, towards that new church building so much needed.

NEW YORK.

CITY.—The rector of St. Timothy's church, the Rev. Spruille Barford, has accepted the invitation to the rectorship of Calvary church, Memphis, Tenn. He announced to his congregation that he would meet them socially for the last time on Monday evening, May 2d. His closing sermon was to be on the Sunday following, and he would start for his new field of labor the next day.

A meeting in the interest of the Church Building Fund Commission was held in the church of the Heavenly Rest on Sunday evening, May 1st. Mr. R. Fulton Cutting, treasurer of the commission, made the first address, the Rev. D. Parker Morgan, acting as chairman in the absence of Bishop Walker. Mr. Cutting made an appeal for contributions, first on the ground of patriotism, and second, on the ground of Church extension. Mr. L. Bradford Prince, who has taken the work in hand, gave some account of the objects of the commission, said that though the work had been discouraging, much good had been done by means of the \$70,000 raised last fall, and that a system of

loans could be made use of to much better advantage than making gifts to needy churches. The commission needed \$250,000 to carry on the work successfully, and special efforts were being made to have that sum in hand by 1888. He was confident that at no distant day the \$1,000,000 at first proposed, would be forthcoming.

Bishop Potter was present at St. George's church, on Sunday, May 1st, and confirmed 161 persons—99 women and girls, 28 men, and 34 boys. In his discourse he spoke of the work of woman in the Church, making special reference to deaconesses, and saying they were well nigh a lost order. Nothing, he said, had occurred in the history of the diocese since he came into official relations with it, which gave him greater pleasure than the movement to restore in the venerable parish of St. George's, this apostolic order. He prayed that God would put it into the hearts of other women to follow the example of the sister now to be made a deaconess. At the close of the sermon, Dr. Rainsford, the rector of the parish, conducted to the Bishop Miss Forneret, the candidate for the order, who was received according to a service which was prepared by the former, and approved by the Bishop. He spoke of her freedom to consecrate herself to works of piety and charity, said that there were no irrevocable vows in the matter, and that in case Providence clearly indicated duties elsewhere, she would be at liberty to depart from that loving vocation which she now assumed.

On Tuesday, May 3, there was a service at the mission church of the Holy Cross, at which a member was admitted to the order of the Brothers of Nazareth, an order for laymen. The attendance was good, 12 or 15 clergymen being present, as also several sisters of St. John Baptist. The service consisting of the ante-Communion, etc., was taken by the Rev. J. O. S. Huntington, and the rector of Trinity church preached a sermon from St. James i: 9. He said the brotherhood was to be an order of lay helpers in the Church, aspiring to nothing above that in the way of becoming priests or deacons. There would be no place for ambition of this sort and the members would be kept to their own sphere as simply laymen. He then spoke of their duties in helping the clergy, ministering especially to their own sex, caring for the poor, etc. He expected much of the order, and if the question was asked whether any good thing could come out of Nazareth he hoped they would be able to answer: "Come and see." The candidate in now making profession of the order was addressed in a few words by Father Huntington, first having responded to the questions asked him. He was presented with a crucifix, a rope or girdle and a copy of the rules of his order. The Communion service was then proceeded with.

The rector of Holy Trinity church, the Rev. Dr. Watkins, has received and accepted an invitation to become rector of the church of Our Saviour, West Philadelphia. In accepting his resignation the vestry of the church and also the board of trustees in whom the property of the church is vested, adopted resolutions of a highly complimentary character. The debt of the church has been reduced \$15,000 since Dr. Watkins began his rectorship, and now amounts to \$105,000. The assistant-minister, the Rev. Kenneth MacKenzie, will probably occupy the pulpit for the present.

WAPPINGER'S FALLS.—In accordance with the provisions of a canon passed

at the last annual convention of the diocese, the first of the five archdeacons to take the place of as many convocations in the five counties of the diocese, was organized at Zion church, on Thursday, May 5th. The morning services began with a processional, the Bishop and several of his clergy taking their seats in the chancel. In the Celebration the Bishop was assisted by the Rev. H. L. Ziegenfuss and the Rev. Jas. S. Clark, together with the Rev. Mr. Waterman, who preached the sermon from St. Matt. xiii: 44. The services being concluded, Dean J. S. Clark called the clerical and lay delegation to order, when the routine business was transacted, reports were read, etc. The treasurer's report was read by Mr. S. M. Buckingham who has held the position for 29 years. The dean, secretary, treasurer and executive committee were unanimously re-elected, when the meeting adjourned and partook of a bountiful lunch which had been provided by the ladies of the parish.

At the afternoon meeting 16 clerical delegates answered to their names. There were also present some 28 lay delegates. The Rev. Messrs. Emery, Tarrant and Walsh were present from the Western Convocation. In the election of officers which followed, the Bishop, in the exercise of his canonical powers in the premises, appointed the Rev. Mr. Ziegenfuss as archdeacon. This announcement was attended with much applause. The election of secretary and treasurer was by ballot, the choice falling upon the Rev. Thomas Cole, rector of St. Margaret's church, Staatsburgh, for the former, and upon S. M. Buckingham, for the latter. The appointment of various committees having been completed, the archdeaconry adjourned, subject to the call of the executive committee.

MINNESOTA.

The consecration of the Rev. E. S. Thomas, as Assistant-Bishop of Kansas took place May 4th, in St. Paul's church, St. Paul. The procession which entered the crowded church, was composed of the Seabury Divinity students vested in gowns, priests and deacons in surplices and white stoles, the Bishop-elect in rochet, and the following bishops: the Rt. Rev. Dr. Vail, acting for the Presiding Bishop by courtesy of the Bishop of the diocese, the Rt. Rev. Drs. Whipple, Tuttle, Brown, Knickerbacker, and Gilbert. Bishop Whipple was the preacher, and in his address to the Bishop-elect spoke as follows:

Brother beloved, For almost a quarter of a century you have been my own son in the Gospel. Few men have ever shared so deeply in a bishop's love. You came to me young in the ministry and I have watched with a father's love your development into the ripeness of Christian manhood. You who were the junior are now one of the senior priests canonically resident in the diocese. Our fellow laborers, Gear, Manney, Breck, Wilcoxson, Paterson, McMasters, Van Ingen, Livermore, and many more have entered into rest. Our brothers Knickerbacker and Welles are bishops in other fields. As missionary, teacher, pastor, and parish priest I have not one memory that I would recall. You have always given me the love of a loyal heart. * * * Few men have been called to leave a parish which has so many memories to bind your hearts as one. The diocese loves you for your work, for the warm heart and generous hand which has been given to every missionary, and for a magnanimity which knew no difference in brothers of the Church of God. You have that which St. Paul prized, "a good report of those without." No pastor has ever left this city who will

be followed with more love. Men love you for the Christian sympathy which was always ready to help others bear their woes. Christians of every name know you—honor you for your Christian scholarship, your Christian charity, and your ripe knowledge of the sacred Scriptures. They have a kindlier feeling for the Church, for your works' sake. We shall miss you everywhere save in our hearts. If we could, we would not hold you back. Every heart in this vast congregation answers to my own. Go, dear brother, and may God go with you. Whether your episcopate is longer or shorter, we will all pray that yours may be the reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Mr. Thomas then advanced from his seat in front of the chancel to a position in front of the sanctuary gates, where he was presented by Bishops Knickerbacker and Gilbert. The canonical certificates essential for the consecration were then read. The candidate was examined in due form as to his fitness to attain the sacred office, and then the six Bishops placing their hands upon the head of the candidate consecrated him in solemn unison to be a bishop in the Church of God, and assistant to the Bishop of Kansas. The benediction pronounced by Bishop Vail concluded the most august function the Church in Minnesota has ever witnessed. The congregation then were invited to come forward to bid the new bishop God-speed. In the evening a handsome and very enjoyable reception was given at the residence of the Hon. Wm. R. Merriam, in honor of the Assistant-Bishop of Kansas, and the visiting bishops and clergy.

The diocese of Kansas and the American Church have reason to be congratulated on the elevation of Bishop Thomas to the Episcopate. He is a good man, a scholar and a man of affairs. He is of kindly disposition, and of good report among them that are without. He uses his influence to promote a devout and reverential form of worship, and seeks to be himself imbued with the spirit of the Holy Mysteries of our religion, beneath whose outward forms is veiled the Presence of the Incarnate God Who has promised to be with His Church to the end of the world.

RED WING.—On Tuesday, April 26th, Bishop Whipple visited this parish, the Rev. C. Plummer, rector, and a class of 32 persons was presented for Confirmation. The morning after, the Southern Convocation began its sittings in the church, the Very Rev. Dean Bill presiding. The Rev. Mr. Peabody introduced the discussion on the question: "What would be the effect of preaching to our people 'the larger hope,' and did so in a clear style. He was followed by the Rev. Messrs. Moyses, Pope, Graves, Plummer, Sherman, Clark, and others. "How can we increase interest in Holy Communion, and secure larger attendances thereat," was a question brought forward by the Rev. Mr. Gardam, in a way which commanded the attention of every one present, and was very happily spoken upon by the Rev. Professor Colwell. In the evening a temperance meeting was held in the church, Bishop Gilbert presided and made a good speech. The Rev. Dean Bill and the Rev. Messrs. Gardam and Wilkinson also spoke. Thursday, Judge Wilder introduced the question of Church legislation on the divorce laws, which led to a debate of much interest and importance. The missionary work of the convocation was the next subject for discussion and was introduced by the Rev. Mr. Wilkinson and Dean

Bill, and was spoken to by Bishops Whipple and Gilbert. The reports of work done was an important feature in the convocation, and it was felt and said, that this year has been one of great activity and much progress. Thanks to the Red Wing parish for their liberal and bountiful entertainments brought a very successful convocation to an end.

LAKE CITY.—On Monday, April 25th, Bishop Whipple visited St. Mark's church and administered the rite of Confirmation; 19 candidates were presented by the rector, the Rev. Wm. Gardam—9 male and 10 female. The church was crowded, many standing through the entire service, and Bishop Whipple's sermon on the Resurrection was very striking, very convincing, and very tender.

During the day, the last of the indebtedness on the new rectory was paid off by the Young People's Guild. St. Mark's church has now one of the prettiest and most convenient rectories in the West, entirely free of debt, the movement having been begun and carried through in less than a year's time. The Young People's Guild, organized less than a year ago, have earned and contributed towards the rectory over \$400.

MINNEAPOLIS.—At St. Paul's church Bishop Whipple confirmed, on the third Sunday after Easter, 40. It has been the blessed privilege of the present rector, the Rev. F. R. Millsbaugh, to present as many for Confirmation and to baptize as many persons, during his rectorship of 14 months as during the previous six years' history of the parish. \$13,000 has been contributed in little over a year.

TENNESSEE.

MEMPHIS.—The Rev. George White, D. D., rector emeritus of Calvary church, after having been bed-ridden for nearly 17 months, died in that city on April 30, 1887, in the 84th year of his age. Dr. White was ordained deacon December 13, 1883, by Bishop Bowen.

PITTSBURGH.

On the evening of Thursday, April 28th, the Bishop attended the second meeting of the White Cross League of Allegheny, and made an address on Christian Manhood, presenting it in its true light, and setting forth the objects of the White Cross Movement. The meeting was well attended, and a number of names added to the roll of the League.

On the 29th the Bishop made another visitation to Trinity church, Washington, and four gentlemen were presented for Confirmation by the Rev. W. W. Walker, rector, and three boys from Trinity Hall, by the Rev. Thos. D. Pitts, D. D., rector.

On the evening of SS. Philip and James Day, the first of a series of quarterly convocations of the Order of Knights of St. Martin, of St. Mark's church, Pittsburg, took place at that church. The guild of the order was established in this diocese in 1883, and is in a flourishing condition. Its object as set forth in its schedule of duty is "to help men and boys to lead manly lives, and by united efforts rid our land of its three great evils, intemperance, infidelity, and impurity." It contains three degrees, that of the blue for boys under ten years of age, the white for those from ten to fifteen, and the red for those above that age. An appropriate cross of the different colors is worn as the badge of each degree, with a ribbon sash of the same shade. At

7:30 P. M., the members assembled at their hall on 17th St., to the number of nearly 150, and under the command of Major Benbow, marched to the church with banners flying and in full regalia. The services were conducted by the Rev. James Cameron, rector of the church, and interesting addresses were made by Mr. John Jarrett and Mr. Wightman, leading laymen, who confined their remarks to the objects and principles of the order.

SOUTHERN OHIO.

DAYTON.—The Rev. Mr. Bird of South Bethlehem, Pa., has been in charge of Christ parish during Lent, and has now relinquished the care of the church to the Rev. Herbert J. Cook, formerly of Englewood, Ill., who has accepted the rectorship. At a meeting of the vestry held April 18th, resolutions of thanks and appreciation of Mr. Bird's services were unanimously adopted.

OHIO.

CLEVELAND.—The Rev. Dr. Bolles celebrated his seventy-seventh birthday on Monday, May 2, accepting an invitation to a dinner given in his honor by the matron at Trinity Church Home.

On Sunday, April 24th, the subject of the American Church Building Fund was brought before the congregations of St. Paul and Trinity churches.

CONNECTICUT.

HARTFORD.—The generous sum of \$30,000 has been given to Trinity College by a friend in Brooklyn, N. Y., to be applied towards a handsome building for the use of the scientific department. The building is to cost \$50,000, of which Mr. Junius S. Morgan, of London, has given \$6,000, conditional on the raising of the remainder \$14,000. The present accommodations are insufficient for the large number of students who wish to take laboratory work. Not only are scientific students required to take this course, but instruction is offered in it as an elective to students in the course in arts; and many of these have signified their desire to enter upon this special work. The building is to be placed at the south end of the campus, facing the west; will be 78x64 ft., and built of stone or brick. It will contain chemical and physical laboratories, lecture rooms, rooms for conducting experiments in light and electricity, and rooms for storing apparatus when not in use. The first floor is intended for the use of the department of physics, under the charge of Dr. William L. Robb, and the second floor for that of chemistry, under Dr. H. Carrington Bolton. It is expected that the building will be one of the finest for such a purpose in the country.

COLORADO.

COLORADO SPRINGS.—Grace church was made the recipient at Easter of a large and handsome receiving basin, from Mrs. Beebe, of New York City, as a memorial of her husband who was a vestryman of this church at the time of his death, about one year ago.

The Sunday after Easter, the Bishop made his annual visitation, and confirmed 13 persons, six of whom had been baptized by the rector at a previous service, two of them by immersion. The congregation having outgrown the seating capacity of the church building, the rector has collected \$2,500, which is the estimated cost of the enlargement to accommodate 100 more worshippers. The work will begin immediately.

ALAMOSA.—The Easter services in St. Thomas' church were the most elaborate in its history. They consisted of early and high Celebrations, and choral Vespers; and, notwithstanding inclement weather, were attended by crowded congregations, eight of whom came 20 miles, and four of whom drove over 40 miles, to attend. Five selections of Gounod's St. Cecilia Mass, and Handel's "I know that my Redeemer Liveth," from the "Messiah," were excellently rendered at the 11 o'clock Celebration by volunteer voices.

On the second Sunday after Easter, Bishop Spalding, with the rector, the Rev. Amos Bannister, held services at 11 A. M. in Monte Vista, an outlying mission of St. Thomas' parish, where five lots have been given for Church purposes, and a building fund of nearly \$700 developed towards the erection of a stone Church edifice. The mission was organized under the name of St. Stephen's, and the newly-appointed officers are determined to push the work of church building to its earliest completion.

At 8 P. M., of the same day, Confirmation was administered in St. Thomas' church to candidates presented by the rector, who, on the day following, took the Bishop to La Yara, another outlying mission point, where well-attended services were held at 11 A. M. on Tuesday.

MARYLAND.

ANNAPOLIS.—At a recent visitation of St. Anne's parish, the Bishop confirmed 67 persons. This venerable parish, dating its organization from 1692, is in full working order, with three priests, the parish church and two chapels, one for colored people. A colored priest, the Rev. J. B. Massiah, has charge of St. Philip's, with some 50 communicants, a surpliced choir, and frequent services. He has also a free day school numbering at present, (the colored public school being closed) 108 scholars. There is also a vested choir and a day school connected with St. Anne's chapel, under the charge of the Rev. Geo. R. Savage. With three Sunday schools, a Women's Clothing Club, a Girls' Friendly Society, a branch of St. Andrew's Brotherhood, a Hospital Club for the relief of the sick, with weekly and holy day Celebrations, some good work is undertaken for all sorts and conditions of people in the parish. The financial plan here, known as the pledge system, combined with purely voluntary offerings, without pew rents, has been in successful operation for the last six years.

ALBANY.

The convocation of Albany met in St. George's church, Schenectady, on Tuesday, April 26th. About 25 clergymen were present. Morning Prayer was said and the Holy Communion celebrated. The Rev. Dr. Nevius, of Oregon, was the preacher.

After a bountiful lunch in the chapel, the business session was held, and an essay read by the Rev. Mr. Schwartz, of Albany. The evening session was devoted to missions. Bishop Boone made a most interesting address on the work of the Church in China, and in a very concise and graphic manner outlined the history, polity, geography, and ethnic and religious characteristics of the Chinese. The patient faith and heroic labors of the elder Boone, our first missionary bishop in China, were admirably sketched. The first seven years' work was so completely one of laying foundations that not one convert

from paganism was made during that period, while now there are 100,000 native Christians, and an efficient native ministry. The Rev. Dr. Langford, general secretary, made an address on Home Missions, which cannot fail to stimulate the interest and alms of the large and attentive congregation.

ALBANY.—St. Peter's church has sustained a severe loss in the death of Mrs. Maria Pumpelly, a noble Christian woman, whose wealth was administered with large liberality among public and parochial private charities during the whole of her long and consecrated life.

The cathedral fund has been increased by \$45,000, and work will be begun on the unfinished walls immediately. This sum, with what is expected to be raised in the near future, is believed to be sufficient to carry the walls up to the clerestory. St. Paul's church is to have an assistant in the Rev. Mr. Pratt, recently ordained.

FLORIDA.

WINTER PARK.—Bishop Weed made a visitation of the mission at this point, on the evening of the second Sunday after Easter, and confirmed one candidate, after Evensong. On occasion of the Bishop's only previous visit, in August of last year, the timber for the proposed building was just being drawn to the site. On Christmas Day, the new church was occupied for the first time, and, since then many much-needed equipments have been given, including an altar (which is not yet in place, however), an organ, a lectern, a sanctuary-rail, a fald-stool, and a credence. Stalls for the officiating clergy, together with prayer-desks, are among the articles still needed. The Bishop will have it in his power, in all probability, to provide for a continuation of the Sunday services, after the departure, for the North, of the present incumbent.

KEY WEST.—St. Peter's church is composed of colored people from the Bahamas, the congregation consisting of some 300, with a Sunday school of over 80 children. Before Lent arrived a Baptist church had been rented, and for six weeks three public services were maintained daily. There was an average of more than 100 a day in attendance. When Easter came its solemn joy was begun in a midnight celebration of the Holy Communion. The church was filled to its fullest capacity in all the services of Easter. Several who were sick were visited and the Blessed Sacrament administered. Not less than 100 communicants are among this people, 78 of whom came forward during Passion Week to be enrolled as such; 100 more are waiting, "ready and desirous to be confirmed" when the Bishop shall be able to reach them. This people are not asking aid from the mission fund, but prefer to give of their means to the support of their church work, believing that God helps those who help themselves. They have been born and reared in the Church of England, and are a well-instructed Churchly people, as unlike the colored people of our Southern States as possible. In the six months of the present administration 40 have been entered into the Church by Holy Baptism, and other work has been done in proportion. What this people want is the simple privilege of the worship of the Church and the sympathy and recognition of their more fortunate brethren in the same body.

APALACHICOLA.—On Easter morning the service at Trinity church was read by one of the members, the Rev. Mr. Apple being absent at Marianna. A collection was taken up for domestic

missions amounting to \$20. In the afternoon the Sunday school celebrated the day with special Easter services. The offerings of the school amounted to \$47.82, to be used in purchasing a Bible, altar desk, reading desk, and lamps for the church, and in addition were a handsome pair of brass vases from the "Bishop Weed" class, and a complete set of altar cloths from some of the ladies of the congregation. During the past year a pair of handsome walnut chairs have been placed in the chancel, a gift from one of the members. At the present time the interior of the church is being thoroughly repainted, the expense being borne by the Ladies' Guild, who have the funds on hand, the fruits of their industry. A visit from the Bishop is expected during the month, not an official visitation, but informally.

CENTRAL PENNSYLVANIA.

CARLISLE.—The Easter services at St. John's were most interesting and impressive throughout. The chancel was beautifully adorned with plants and flowers, a temporary re-table of flowers being a prominent feature. A choral service of Morning Prayer at 8:30 A.M. was followed by a consecration service of the many rich and beautiful gifts presented. These offerings were a polished brass floriated cross for the altar, in memoriam; a brass alms basin richly chased, in memoriam; a handsomely bound set of altar service books, also in memoriam; a rich sterling silver paten, the gift of a parishioner; a beautiful set of fine altar linen with embroidered silk chalice veil and burse, an offering from St. Stephen's, Philadelphia; a white embroidered silk chalice veil and burse from St. Clement's Altar Guild, Phila.; a credence cloth from a member of St. Stephen's, Phila.; an embroidered white silk stole, a gift to their rector from St. John's Altar Society and a set of embroidered white book marks from the same society. There was a celebration of the Eucharist at the 11 o'clock service; a service for the Sunday school in the afternoon, and a choral service with sermon at 7:30 P.M. All these services were marked by large attendance. The music was finely rendered by the choir which has been much enlarged and improved. The sermons of the new rector, the Rev. W. B. Morrow, were most admirable and effective in teaching as in style and delivery. Mr. Morrow in the few weeks of his new charge has infused an ardor and activity in the parish which give large hope and promise of future prosperity. A permanent re-table, the gift of two parishioners, will be placed in the church by Ascension as also a handsome red silk plush dosel and a pair of brass vases, the latter in memoriam.

NANTICOKE AND ALDEN STATION.—Bishop Rulison, after visiting St. Stephen's church, Wilkes Barre, St. Peter's church, Plymouth, and Log Chapel, Laurel Run, visited St. George's Mission, Nanticoke, on Tuesday evening, April 19th, and confirmed a class of nine. On the following evening he confirmed a class of ten at St. Andrew's church, Alden Station, one person being confirmed in private.

The work, both in Nanticoke and Alden Station is very encouraging, considering the great odds it has been forced to encounter. In both places the divisions of Christianity are numerically emphasized. In Nanticoke, our old historic Church came almost last upon the arena, hardly three years ago. Still it grows; but not until a church is

built will it fully address itself to the judgment of the people at large. However, there is now some prospect of building during the coming summer. Alden Station, a place not yet four years of age, contains a population the Protestant portion of which thought a pope was concealed under every surplice. Here, the prejudices of the people are gradually and surely giving way. This is evident from the fact that of the class of ten confirmed every one had been brought up under sectarian influences.

Both St. George's and St. Andrew's are missions of St. Stephen's church, Wilkes Barre, the Rev. Henry L. Jones, rector, which has been most active in mission work throughout the southern part of the Wyoming valley. Its work is manifested by the record of this spring's Confirmations. There were 68 persons presented at St. Stephen's, and her outlying missions.

BELLEFRONTE.—The convocation of Williamsport met at St. John's church, the Rev. Jas. Oswald Davis, rector, on Tuesday, April 26th. At Evening Prayer, on that day, the Rev. Wm. C. Leverett, of Bloomsburg, preached a powerful sermon from 1 Cor. i:23. On Wednesday, at 10:30 A. M., there was a celebration of the Holy Communion, at which the dean, the Rev. George C. Foley, was Celebrant. The sermon was preached by the Rev. Charles Morison, of Sunbury, on the text: "The God of patience," Rom. xv:5. In the afternoon the Rev. David L. Fleming, of Muncie, read a thoughtful essay on "The Pastoral Order of the Holy Ghost;" following which, Dr. Clerc gave an exhaustive exegesis of 1 St. John iii:9. A discussion on some matters of business ended the afternoon session.

In the evening a missionary meeting was held; stirring addresses were made by the Rev. C. J. Wood, of Lock Haven, the Rev. Dr. Hopkins, and the Dean. After the service, the clergy and a few invited laymen adjourned to the rectory, and for a couple of hours discussed a supper and kindred subjects.

A striking change has been worked in St. John's church during the past few months. The interior of the church has been tastefully and artistically decorated. The chancel and east wall of the nave are the work of E. J. N. Stent & Co., of New York. The old Communion table, with faded red altar cloth, has been replaced by a handsomely carved butternut altar from the shops of Messrs. J. & R. Lamb, the gift of Mr. Thomas R. Reynolds, in memory of his wife and five children; back of the altar, suspended from a heavy brass rod, is a beautiful plush dosel, the gift of Mrs. James Pierpoint, daughter of the donor of the altar. Other gifts at Easter were a duchesse point lace super-frontal, an embroidered fair linen cloth, a full set of antependia and a carved alms basin, the latter in memory of Emily U. Nott.

SOUTH DAKOTA.

Bishop Hare made his visitation to Aberdeen, Sunday, the 24th April. Service was held in the hall which was crowded with earnest worshippers; 7 persons were confirmed. The parish is about to erect a church in this growing town. The corner-stone will be laid on the 19th inst. with religious and masonic ceremonies.

Sunday evening service was held in Groton, 20 miles east, where also there was a large attendance; one person was confirmed. Next morning Bowdle, a new town and the present terminus of the railroad, was visited from house to house. At Vermont City, 12 miles be-

yond, lots were secured for a church. In the evening service was held in the Presbyterian church in Roscoe; the responses were hearty, a fair proportion of the congregation having been brought up in the Church. Tuesday, the 26th, in Ipswich, service was held in the M. E. church which was crowded. The Bishop after service asked those friendly to the Church to remain for consultation. About 50 persons stayed. It is hoped that regular service will soon be established in this place. Thursday, Redfield was reached, and service held in the M. E. church, one person confirmed and a mission organized. At this place the outlook is most encouraging. The town is a growing one, and there are many earnest Church people residing here. The Bishop promised to send a clergyman as soon as possible. West from Redfield about 35 miles, is Faulkton, where are settled quite a number of Church families, hitherto without the service of the Church. It is hoped that soon these scattered souls will be reached who at present are literally sheep without a shepherd.

CENTRAL NEW YORK.

SKANEATELES.—During the last three years St. James' church has received a number of appropriate gifts. The altar, raised on three steps, has been furnished with a complete set of dosels and hangings in the five colors, richly embroidered, also with brass altar cross, book-rest and vases, resting on a high mahogany retable panelled with hammered brass. A beautiful baptistery has just been completed containing a large font constructed of different marbles, the white bowl resting on five shafts of red and green serpentine, and inlaid with Venetian mosaics of gold glass. The ceiling of the baptistery is covered with gold and the whole is lighted by a richly jeweled window. The church has also received a solid silver Communion service with cut-glass cruets and a complete set of altar-linen for the altar, also a fine brass lectern and alms basin for the chancel. This Easter was marked by the gifts of a new velvet carpet for the vestry, choir and sanctuary, a large credence-table, a pair of candelabra bearing seven lights each, a set of altar and credence linen, and several minor gifts. A brass pulpit is to be placed in position before Ascension Day. One of the first gifts was a Roosevelt organ of great power and sweetness.

These offerings are greatly the result of an advance in the Churchly character of both teaching and worship, the three years having witnessed the establishment of a weekly celebration of the Holy Eucharist, the observance of the Passion service on Good Friday, a choral service, the use of the colored stoles, a large and flourishing guild of boys and young men and other organizations for Church work. The appointments of the church are nearly complete though the altar still needs the two Eucharistic lights which will eventually be placed in position.

LOUISIANA.

NAPOLÉONVILLE.—The church here, of which Bishop Young was the first rector, has awakened to new life. The present rector took charge the 1st of Feb., 1887. Since his incumbency he has organized the ladies into a guild, which is subdivided to do the work of the various needs of the parish: there is an altar committee, a church committee, and a rectory committee; each doing the work that severally belongs to them, and at the same time trying to raise money for improvements. Nor

are the Churchmen behind the women. The vestry have met all their obligations for the current year promptly and are trying to pay off debts that have accumulated during the past three years when they have been without a rector. The church furniture has been greatly improved by a thorough cleaning and a fresh coat of oil; the church yard has been improved and put in perfect order. In fact there is a feeling evinced by all members of the congregation to take up and carry on any work that may be for the glory of God and the good of the Church. The attendance at the services and the number of communicants are steadily increasing, and the rector has every reason to feel encouraged and to be hopeful of the future.

SPRINGFIELD.

ALTON.—Easter Day in St. Paul's parish of which the Rev. F. M. S. Taylor is rector, will be ever remembered with gladness by all interested in its welfare. In the early morning as well as at the second Celebration, the chancel rails were thronged with devout communicants, meeting their risen Lord as it were indeed in a garden of choicest flowers, for never has the church been so beautifully decorated. At the second service Bishop Seymour preached one of his grand and powerful sermons, and confirmed. The spacious church could not nearly accommodate all who sought entrance. The music rendered by the surpliced choir, supplemented by special soloists, well befitted the grandeur of the feast. In the afternoon there was a special service for the Knights Templar who attended as a commandery in full uniform, with the rector as prelate. An eloquent and striking address was delivered by Bishop Seymour. In the evening the Bishop again preached and confirmed, making in all 31 persons confirmed, all but five being adults. This large class, following the exceedingly large one of each year, testifying to the spiritual growth of the parish, the fact of this being the first Easter with the surpliced choir; the new parish chapel with its connecting guild room; and the new and beautiful rectory, were factors uniting to make the song of thanksgiving which went up from both rector and parishioners on this day, a deeply real and true one.

MASSACHUSETTS.

A series of missionary meetings will be held in the churches in Berkshire county during the week preceding and following the Sunday after Ascension as follows:

St. Stephen's church, Pittsfield. Friday, May 20, at 7:30 P.M.
St. Luke's church, Lanesborough. Saturday, May 21, at 4 P.M.
St. John's church, Williamstown. Sunday after Ascension, at 10:30 A.M.
St. John's church, North Adams. Sunday after Ascension, at 4 P.M.
St. Mark's church, Adams. Sunday, after Ascension, at 7:30 P.M.
St. George's church, Lee. Monday, May 23, at 7:30 P.M.
St. Paul's church, Stockbridge. Tuesday, May 24, at 7:30 P.M.
Trinity church, Van Deusenville. Wednesday, May 25, at 7:30 P.M.
Christ church, Sheffield. Wednesday, May 25, at 7:30 P.M.
St. James' church, Great Barrington. Thursday, May 26, at 7:30 P.M.

The Rev. H. F. Allen, rector of the church of the Messiah, Boston; the Rev. E. W. Smith, rector of Ascension church, Fall River; and the Rev. W. L. Robbins, rector of the church of Our Redeemer, Lexington, will make addresses at these meetings upon "The Motives and Obligation to Missionary Effort;" "The Need and the Opportunity for the Extension of the Church in Massachusetts;" and, "Our Responsibility and Duty with reference to it."

For report of Diocesan Conventions, see pages 109 and 110.

IN MEMORIAM.

RT. REV. WILLIAM MERCER GREEN,
FELL ASLEEP, FEB. 13, 1887.

"Right dear in the sight of the Lord is the death
of His Saints."

BY E. S. M.

The angel death but closed his eyes,
He opened them in glad surprise,
Within the walls of paradise,

And on his lips a message laid,
With smile of heavenly light which said,
"Tis I, 'tis I, be not afraid!"

The folded hands which now do lie
So still and white, beyond the sky
Shall bear the palm of victory.

BOOK NOTICES.

ALICE'S ADVENTURES UNDER GROUND. Being Facsimile of the Original MS. Book Afterwards Developed into "Alice's Adventures in Wonderland." By Lewis Carroll. With Thirty-seven Illustrations by the Author. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

This is the original of the "Alice in Wonderland" and "Alice Through the Looking Glass," that have been for years the delight of young and old alike. As a literary curiosity it may be of interest, to mark the growth of a fanciful conception. The profits are to be given to hospitals and homes for sick children.

ELEMENTS OF ENGLISH. An Introduction to English Grammar for the use of schools. By George Hodgden Ricker. Chicago and Boston: The Interstate Publishing Co. Price, 30 cents.

Another English grammar "for the use of schools!" This little manual is an unpretentious one, being intended for use in the lower grades only. It seems well adapted to that purpose, avoiding difficulties, and presenting essentials very clearly. A good feature is the practical presentation of the mechanical part of letter-writing, models being given in script, thus furnishing object lessons, and encouraging habits of neatness and order.

IN THE WRONG PARADISE, and Other Stories. By Andrew Lang. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price 60 cents.

These papers, now collected into book form, have appeared from time to time in English periodicals, and are quite as entertaining and original as Mr. Lang's "Letters to Dead Authors." Time and space are no hindrance to the author; the reader is carried back to the "Romance of the First Radical" who lived before Romulus founded the imperial city, and onward in "the Gladstonian Myth" to 3886 to post-Christian mythology. The paper which gives the title to the book is neither the longest nor cleverest of the collection, though very suggestive. Mr. Lang dedicates the volume to Mr. Haggard, author of "King Solomon's Mines," and "She," whom he greatly admires.

SCENES AND CHARACTERS; or Eighteen Months at Beechcroft. By Charlotte M. Yonge. Fifth edition. Illustrated by W. J. Hennessy. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

This is the twenty-fourth volume of the series of novels and tales by Miss Yonge, that Macmillan & Co., are now publishing. It is one of the author's earliest stories, and is better known in America under the title "Beechcroft." The home life depicted with the varied characteristics of a large family, shows the peculiar traits which have made Miss Yonge's works so deservedly popular. It is safe to say that no author in this country or England has exerted greater influence for good than has Miss Yonge. Long may she live to help and amuse by her wholesome writings.

THROUGH THE GATES OF GOLD. A Fragment of Thought. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Price 50 cts.

After attempting to bow God, providence and religion out of the universe, the author tries to answer affirmatively

the question: "Is life worth living?" "The fragment of thought" certainly gives one no appetite for life under such conditions. The gates of gold open from nowhere in particular to nothing, and turn on no truth. The little book is a sad witness to the state of those without God in the world. If the book is written by a woman, as we suspect, the least we can recommend is for her to read some more of her Spencer, before publishing more of her thought.

THE BOOK OF REVELATION. By Israel I. Warren, D. D. New York: Funk & Wagnalls.

This is in no way a scholarly work. It is intended, it says on its title-page, for the unprofessional. The style is that of the average sectarian Sunday school manual. The method of interpretation is that which was adopted in 1845 by Prof. Moses Stuart in his Commentary on the Apocalypse and which he called the method of common sense. As a result of this method, the Book of Revelation becomes, in the hand of Dr. Warren, a series of prophecies, nearly all of which were fulfilled when Constantine reigned. The number of the beast is interpreted and the beast is Nero. The Pope is not anti-christ and Satan has already done his worst. The little bits of moral application here and there through the book are rather weak, but may do some good to somebody.

CREATION OR EVOLUTION? A Philosophical Inquiry. By George Ticknor Curtis. New York: D. Appleton & Co. 1887. Pp. 564. Price, \$2.

Mr. Curtis does not claim to be a "scientist," but he has a mind of unusual analytic power, disciplined and trained in accurate thought, and perfectly competent to follow arguments and to weigh evidence. He comes to the consideration of his subject unbiased, either as scientist or theologian, like a judge to try a case, and he takes a purely intellectual view of it. We are interested to know what this layman thinks of evolution. The importance of the subject, and the antecedent probability of a creating, personal God, are first stated with admirable clearness. Mr. Darwin is credited with belief in creation of the initial form of life, while Mr. Spencer does not admit any creative act. With him, evolution is the only power and process known or possibly to be known, in the origin of species, the production of mind, of civilization, of moral character, even of religion. The main issue must be between matter and mind. Is the mind of man a spiritual essence created by a superior power, a personal God? or is it a growth from matter, a spontaneous evolution, in which the stream rises higher than its source, in which like produces the unlike, and the cause has not any apparent adequacy to the effect? If the latter hypothesis be true, there is not the slightest ground for the expectation of a life of the soul after the death of the body. Upon the former hypothesis, the continued life of the spirit is not only conceivable, but the proof of it rises to the highest probability. The reader may form some idea of the scope and value of the work, when we say that the above range of thought and fact is traversed in a mere fraction of the first chapter. It would be impossible to follow the author through the entire course without largely reprinting the book. One great benefit to be derived from the reading of it is the cultivation of accuracy of statement of facts and inference from facts. In the former, perhaps, our scientists are fairly expert, but in the latter Mr. Spencer shows that they are lamentably deficient. Perhaps some experience and training in legal pro-

cesses of thought would be good for the clergy as well as for scientists. A good index and a glossary of technical terms make this work of Mr Curtis complete and convenient.

THE SELF-REVELATION OF GOD. By Samuel Harris, D.D., LL.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Pp. 570. Price, \$3.50.

The author of "The Philosophical Basis of Theism" has made, in the volume before us, a noble contribution to the evidences of religion, natural and revealed. It is a timely work, abreast of the age, and in sympathy with its most advanced thought in science and philosophy. The author recognizes the fact that while the old truths change not, and while the evidences of a former age are still valid as against the objections which they were designed to meet, the field of controversy has changed, new ranges of investigation have been opened, new difficulties and objections have been presented. Butler's Analogy and Paley's Evidences no longer cover the ground of skeptical inquiry. Some of the postulates upon which they were based are now the very points in question.

In Part I we are shown the origin of the knowledge of God in religious experience or consciousness. This is the true method both of science and philosophy. There can be no thought without an object of thought revealed in consciousness. This is true of the supernatural as well as the natural, so called. This knowledge of God presupposes the self-revelation of God to man. This is not only the basis of the Christian religion but also of all religions. This revelation is continued in nature, in history, in providence, and man has spiritual susceptibilities through which he is sensitive to divine influence when it touches him. The three factors are divine revelation, religious experience and rational thought.

The three remaining parts investigate the question whether God has made other revelation of Himself by which we may verify this religious experience and enlarge and correct the idea of God so attained. We find in these essays a worthy exposition, clearly thought and admirably stated, of God revealed in the universe as absolute Being, Power, and Personality, forming the spirit and shaping the history of the human race. The climax is the revelation of God in Christ as the Redeemer from sin, and the continuity of revelation in nature and in the supernatural from the beginning of motion until the great epoch when God appeared reconciling the world to Himself in Christ.

Under the head of "Unity of Law in the Spiritual and Physical Systems" Dr. Harris shows the subordination of the physical to the spiritual, and that the law of the latter is on a higher plane than that of the former. He thus reverses the theory of Mr. Drummond, which is covert materialism, and places the theory of the survival of the fittest under bonds to keep the peace. "Contradiction arises," he says, "only when law in the lower plane is taken for the universal and supreme law, and it is attempted to evolve the moral law from it." The law of love supervenes in the spiritual system to contravene the prevailing law of might in the physical system.

A complete summary of the arguments and illustrations of this great work is not practicable here. We heartily commend it to those who desire to acquaint themselves with the best thought of the age on the great question which has engaged the best thought of every age.

The Art Review sustains the high standard taken by its first number. The etchings, engravings and photogravures are fine examples of artistic work. A photogravure in a late number from a picture by Inness, admirably preserves the quality for which the artist's pictures are noted. "A Woodland Scene," is full of light and atmosphere. The writers are of note in the art world, and the aim of the publishers is to make it the leading Art magazine in the country. It already presents unusual claims for favor in illustrations, letter press and general typographical excellence. [New York, 59 Carmine Street. \$6.00 a year, 75 cents a number]

The New Princeton Review for May contains a notably varied and vigorous series of articles from writers of the first rank. H. Taine's brilliant study of "Napoleon Bonaparte" is the most scathing and searching analysis of the character and career of the great soldier ever written, and ex-President Noah Porter has a very clear and able discussion of "Physiological Ethics." Ellis H. Roberts on the "Moral Aspects of the Tariff," "Astronomical Photography," by Prof. C. A. Young, and "The New Literature of Norway and Denmark," by Prof. H. H. Boyesen, are other leading articles.

"The White House and its Memories," by Mrs. Lamb, in the May Magazine of American History, introduces the reader into each Presidential home and household since we had a country of our own, with illustrations of the houses occupied by President Washington in New York and Philadelphia, the old White House before it was burned by the British, and portraits of nearly all the ladies who have presided over the executive mansion, from Martha Washington to Mrs. Cleveland. [Price, \$5 00 a year in advance. Published at 743 Broadway, New York City.]

Science is doing a good work in advancing geographical interests in this country. A department of Geographical Notes has been recently added to this valuable paper, and placed under the editorship of Dr. Franz Boaz, formerly of the University of Berlin, Germany. The geographical work is supplemented by a series of fine lithographic maps, to be issued at monthly intervals. [The Science Co., 48 Lafayette Place, New York. \$5 per annum]

The Magazine of Art for May has a historic as well as artistic value. The paper upon Randolph Caldecott with six illustrations, "Van Dyke" by J. Arther Blaikie, with five engravings, "Leone Leoni and Pompeo Leoni," by Claude Phillips with three illustrations, "Some Treasures of the National Gallery," are all of value. The frontispiece is an etching by Jazinski, "Under the Charm," from the picture by Jules Worms. [Cassell & Co., Limited, New York. \$3.50 a year.]

IN Outing for May, Charles E Pratt contributes a valuable addition to the bicycling literature of the day in discussing the legislative rights of American wheelmen to the highways of the country. The article is most opportune.

THE May Century has a fine frontispiece portrait of Washington Irving. The illustrated articles on "Finding Pharaoh," and the Egyptian monuments, with a continuation of the life of Lincoln, are especially interesting.

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, May 14, 1887.

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.

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

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two or three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

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

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

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

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid. Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

DOES the Governor need the prayers of the faithful only at eventide? The prayer for those in civil authority is not changed in the morning service.

H. M. P.

Dear friend, if you ask for information your innocence is charming; if you propose it as a conundrum, we give it up.

THE Presbyterian *Interior* seems to be exceedingly mad against our "inflated and ridiculous little sect," and continues to hurl against the "Episcopals" the most contemptuous epithets. When a man gets angry and calls names it is a sign that his cause is weak. More than that, an angry man is not to be depended on for the truth. We appeal from Philip drunk to Philip sober, against the statements that Churchmen deny the validity of Presbyterian Baptism, that members of that highly respectable denomination are by our writers assigned to the "uncovenanted mercies" of God, that their churches are regarded as "pagan conventicles." Such misrepresentations, whether they proceed from ignorance, anger, or malice, are discreditable to Christian journalism.

THE Prince of Wales, we are informed, has "a singularly lucky hand at games of chance." The day before the earthquake, in a short space of time, he won at roulette about \$3,000. He is not the only "heir to a throne" in Europe who disgraces his birth-right at the gambler's table. With such, of course, it is only a passing pastime, but it is enough to show that beneath the regal purple there are the claws of the animal. It is enough to encourage the admirers of royalty in dangerous and degrading sports which undermine the happiness of homes, the integrity of business, the stability of thrones.

ACCORDING to the newspaper report, the New York assembly has passed a bill to permit betting on the race tracks. We are not familiar with the arguments, if there be any, which favor such legal enactment, but we do know that the thing which it is sought to encourage thus by law is altogether pernicious. It is betting which has degraded the wholesome excitement of the races and made them disreputable. They cannot be whitewashed by legislation, nor be made respectable by the appropriation of five per cent of the admission fees for prizes on live-stock, so long as they are left in the hands of gamblers. Gambling is an insidious and unmitigated evil, and the meanest and lowest form of it is betting. It is destructive of personal, social, and political integrity. It is the bad beginning of the bad end of many a career which but for this vice might have been crowned with honor and usefulness.

THE extent to which the vice of gambling prevails (fostered by prevalent habits of betting) is amazing. It is equally the curse of high and of low, of the drawing-room and the drinking saloon, of the board of trade and the den of thieves. It fastens its fangs with equal ferocity upon the cultivated intellect and upon the besotted and brutal slave of passion. One would think that men who are respected and who are supposed to respect themselves would disdain to be amused by that which delights the off-scouring of the earth, that it would be impossible for them to take pleasure in the pursuits of the outcasts of society. But the infatuation of gambling seems to degrade all to the same level. It is the devil's ideal of equality.

A CLERICAL correspondent calls attention to irregularities in the "Solemnization of Matrimony" (a very queer Prayer Book term, by the way), which have lately occurred in a not very western diocese, one not counted in the "troublesome belt." In this so-called "belt," we venture to say, nothing of the kind has ever been heard of. He says that a prominent rector, not long ago, at a grand wedding in the parish church, addressed the bride and groom as "my children," and did not in the whole service speak the Christian names; and, by request, included in the question to the man, "Wilt thou obey her and serve her?" No one was called to give the woman to the man, "though parents and friends sat in the front pew." In plighting their troth with the ring, the woman, as well as the man, repeated: "With this ring I thee wed," etc. Our correspondent, being solicited to perform a mar-

riage ceremony in a similar way, declined; whereupon a Baptist minister was called in to mutilate our service according to the caprice of the bride. The pastor who refused to alter a solemn office to gratify a whim is denounced as a bigoted "High Churchman," while the one who had depraved the conscience of the people by yielding to a feminine fancy, is extolled as a model of Evangelical liberality.

THE CLERICAL LIFE.

"The Means of Deepening the Spiritual Life among the Clergy," is the title of a paper read before a convocation in Florida, by the Rev. Edward L. Drown, and published in *Church and Home*. The dangers and temptations incident to the clerical life, are noted, viz: His irresponsible command of his time; the ever multiplying evidences of the power of money in parish life; a Christian life passed without pastoral care, or a spiritual guide; and the danger of touching sacred things professionally.

Of the first of these dangers perhaps few are conscious, but there is no doubt that it is very real and ever present. The advantage of working by rule, of doing everything in fixed routine and with unswerving regularity, every business man appreciates and enjoys, no business man could get along without. Any secular business would be demoralized without it. The pastor needs it as much as any man, but it is not easy for him to regulate his work in this way; and when he has no determination to do he falls into most desultory and injurious habits, injurious to himself and to all the sacred interests entrusted to him. Dr. Pusey, it is said, held with great persistence to his order of work, which was to study through the morning hours. The paper before us cites the case of the excellent Bishop Andrewes, of Winchester, so well known from his "Devotions," that from the hour he rose, his private devotions finished, to the time he dined, which was not till twelve at noon, he continued at his studies, and would not be interrupted on any account (public prayer excepted); "insomuch that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say he doubted they were no true scholars that came to speak with him before noon."

In noting the means for deepening the spiritual life among the clergy, the writer emphasizes (1), the importance of a spiritual adviser, not necessarily for formal confession, but for counsel in his administrative duties. It is much to be regretted that the bishop is not able more frequently to act as such, and; we may add, that the clergy are

not more forward to seek episcopal counsel when it may be had. It is a great pity that there is so often a great gulf between the bishops and their clergy.

(2) The value of the annual retreat. "I could add to my own," says the writer, "the testimony of scores of priests of the Church, who count it among the chief blessing of their ministerial life, that they have been permitted to enjoy the benediction of such quiet days."

(3) The help which comes from associated effort. This may be had without the vows of poverty, celibacy, and obedience. The isolation of the parish priest, and the narrowing influence of his work within the limits of a parish, ought to be and may be overcome, under favorable circumstances (and these exist in all large centres of Church work), by clerical association.

The writer thus summarizes his valuable and practical suggestions:

In the abiding consciousness of the peculiar temptations that beset ministerial life, in the loving sympathy of a faithful spiritual director, in the conscientious attendance upon annual retreats, in the bonds of a brotherhood, all of whose members are seeking the same object—in these, as well as "in all things which a Christian ought to know and believe to his soul's health," the priest may so live his daily life, that his ministry shall be to the glory of God, and to the benefit of his fellow-men.

THE QUESTION AT ISSUE.

We think it just to ourselves to refer briefly to a letter in this issue by the respected editor of the "Manuals of Christian Doctrine," and we hope to clear up some misconceptions on his part as to certain "inferences" which he attributes to THE LIVING CHURCH.

1. The inconsistency referred to is not chiefly in relation to "the sacrificial character of the Holy Eucharist." The manuals teach that this "one Act of worship ordained by Christ" is for the continual remembrance before God of the sacrifice of Christ's death, and before man of the benefits of that death; that it is "one of the greatest means ordained by Christ whereby the Gospel should be constantly 'shown' or preached to men;" that "in this sacrament, when duly administered, Christ's love unto death is brought home most directly to the soul of the Christian." Whereas, the Bishop of Albany teaches that (with some exceptions not easily determined) none should engage in any part of this one Act of worship ordained by Christ, none should be put in remembrance of Christ's death and have the Gospel shown or preached to them in the Holy Eucharist, who are not prepared to communicate. This appears to be inconsistent.

2. We have not advocated the attendance of scoffing heathen or idle spectators, at the Holy Communion. For the most part those present are, to use Mr. Gwynne's words, "those who have a proximate right to partake."

3. We have not argued that non-communicants "partake of the altar" in any such sense as do those who communicate. We have not encouraged non-communicating attendance as a substitute for Communion. The writer seems to be arguing against some theory in his own mind and attributing it to us.

4. To teach people that they receive grace in remaining to worship at the Holy Communion, when for any good reason they cannot communicate (and that is what we have taught), is to teach them that there is grace bestowed in penitence and absolution, and prayer in praise. This may be "undefined" grace, but it is not "dangerous rationalizing."

5. The dangerous rationalizing appears in such statements as the following: "It is hard to see the difference between non-communicating attendance and non-communicating withdrawal." No difference between spending an hour in God's house, before the altar, in the holy exercises of our religion, and spending it on the street or idly at home! We do not need a rubric to compel the greater portion of our congregations to practice "non-communicating withdrawal."

6. It is encouraging to note that we are agreed upon the great need of restoring the Holy Eucharist to its right place "as the one Act of divinely ordained worship, the Lord's service, on the Lord's Day, in the Lord's house." But can we make it so by the policy of exclusion so strenuously advocated? Shall we bid the congregation to depart from the Lord's service, on the Lord's Day, in the Lord's house? Shall we say that there is no difference between their attendance and their withdrawal, unless they are ready to receive? Shall we not rather encourage and prepare them to receive by preaching to them Christ crucified, as we can in no other way so effectually preach? Which method is best calculated to restore the Holy Eucharist to its right place? It is out of the question that all communicants should receive at the late hour of public worship and preaching. It is also out of the question that late Celebrations should be abolished. There is doubtless need to teach the people concerning their duty to communicate; but we think there is more need to teach them *how* to communicate.

7. The quotation from Tertullian makes as much against public prayer as it does against non-communicating attendance.

PRAYER BOOK REVISION.

XIII.—THE LITANY.

The Litany as a distinct Office is an example of a form of devotion, which not being originally a part of the organic worship of the Church, sprang out of the instincts of humanity, and by its admirable fitness gained a permanent place among liturgical forms. If the Offices of Morning and Evening Prayer are essentially Eucharistic, the voice of praise and thanksgiving, the Litany is the utterance of supplication. Every form of address to God must be based upon the Sacrifice, and thus in the order for the Holy Communion we find the starting point of them all. The Daily Offices prolong the note of praise which is struck in the Preface or Triumphal Hymn. "It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto Thee, etc."

Likewise the Litany expands and develops the supplications and intercessions which accompany the Oblations in the prayer for the Church Militant, on the one hand, and the prayer for "all Thy whole Church," which follows the Invocation, on the other. The great reduction of the intercessions in the Communion Office itself, by the unsparing hands of the English Reformers, has doubtless had its part in making the Litany a more important element in our system than would otherwise have been the case; and in the numerous experiments in adjusting the services of the Church to the needs of different localities and congregations, which have been tried of late years, many of the clergy have discovered that there is no form in the Prayer Book, more dear to the hearts of Churchmen.

Only a single change has so far been effected by the present revision movement. It is the insertion after the suffrage for bishops, priests, and deacons, of the following words: "That it may please Thee to send forth laborers into Thy harvest."

The intention is admirable, especially in view of the present dearth of clergy. And yet it may be doubted whether the insertion is altogether a happy one. The Litany as it has come down to us is probably the most excellent piece of work of the English Reformation so far as the Prayer Book is concerned. It is attributed to Archbishop Cranmer, who could when he chose, write very terse and vigorous English. The characteristic of the style employed in the Litany is its directness. It uses only the plainest and briefest expressions and everywhere says just what it means. There is no imagery, no use of metaphors, no parabolic or symbolic expression in it from end to end. Cast evidently by a single hand, it might be feared that any attempt to improve it,

would mar its perfection of style. We venture to think that the change which has been introduced is a case in point. However beautiful in itself, and true though it be that the words are those of our blessed Lord, and are applied by Him in a similar way, it nevertheless remains true that we have here an entire suffrage in a style completely out of harmony with the rest of the Litany. Something like the following would have been more in the direction of the style required: "That it may please Thee to enlarge Thy Church on earth and increase the number of Thy faithful ministers." Not that we propose this as a substitute; we simply give it as an illustration of what we mean, when we say that it is characteristic of the Litany to go straight to the point.

It has been a matter of surprise that it has not occurred to our revisers to amend one of the most obvious liturgical blunders in the American Prayer Book. We refer to the use of the General Thanksgiving in an office of supplication and penitence! Nothing could show more clearly the utter lack of liturgical instincts in our fathers of 1789 than this insertion. And nothing could so clearly show how long use and habit blunts the perceptions, than the fact that there has been no attempt to amend this glaring incongruity.

In the new resolutions now before the Church, to be acted upon in 1889, are amended directions relating to the use of the Litany. The first of these provides for its use on occasions not now specified, namely the Ember days and Rogation days. This is unquestionably desirable and is a step toward the better observance of those important fasts.

The second, which allows the use of the Litany on any day in Lent "at the discretion of the minister," is unnecessary, since such use is already discretionary.

The "Note, that the Litany may be omitted altogether on *Christmas Day, Easter Day, and Whitsun Day,*" ought certainly to read "shall not be used on *Christmas Day,* etc." The ignorance which is incapable of seeing the impropriety of a Litany on the principal festivals of the Church's year, ought to receive no toleration in the rubrics of the Prayer Book.

"I LIKED THAT SERMON TO-DAY."

BY THE REV. D. D. CHAPIN.

One hears such a remark as this, sometimes; perhaps more often may be heard—although the clergyman does not hear it—"I did not like that sermon;" even young children may be heard to say such things, imitating their elders if not their "betters."

Such sayings are worth thinking about, both by preachers and people. Why is one sermon "liked," and another "not

liked," or why does one person "like" a sermon and another "dislike" the same? Why are such terms used at all? Let us think about it a little.

What is a sermon, or what should it be? and by what standard should it be measured and judged?

If we say we like or dislike anything, we measure it by something within us, our taste or choice or preference, as we may a dish at dinner, or a picture or poem or song; in the latter regard the value of our "like" or "dislike" depends on our ability and culture as critics; but when we come to think about it we shall see that a sermon ought to be measured and judged by another standard altogether, for a sermon is not a matter of sentiment or feeling, to be judged of by taste or preference or choice, but is, or ought to be, a message, as the preacher is, or ought to be, a messenger, and that which he brings is not, or ought not to be, his own word, but the word of Him that sent him.

Now the message brought is either true or untrue. A great responsibility here rests upon the messenger. It is his business, under penalty, to deliver a true message, and it is the business of hearers, under penalty, to receive it as such, if it be true. There is no "choice" or "preference," otherwise, about it.

We see then that "like" and "dislike" have nothing to do with it, at least so far as the subject of a sermon is concerned. The manner in which the message is delivered may (or may not) be a fit subject of criticism, we may or may not, perhaps, "like" that; but we are not talking about delivery, but about sermons.

The question is, Is the message a true message? does the sermon reflect (albeit faintly and weakly it may, perhaps must, be) a portion of God's word or message to man? If it does (and it is fair to presume it does) we certainly shall not presume to say we "like" or "dislike" it. There is much, very much, of God's truth that ordinary human nature does not "like" any way, if that is the test; it goes against the grain, it vexes us, it stops us, it shows us to be what we are, which we do not always like to see; our wills and God's will do not run the same way; so we do not "like" the message. Consequently right here, is a sore temptation to the preacher often to smooth down and fix up and sugar coat the "message" to suit the "likes" and "dislikes" of his hearers, especially if he is dependent upon them, as most preachers are (alas!), for his daily bread. This must be confessed; but the conscientious messenger will not ask what will please those to whom he is sent, what they "like" or "dislike," but what will please his Lord and Master who has sent him.

Kind readers, who with good intention sometimes tell your pastor that you "liked his sermon to-day," perhaps implying that you did not like it last Sunday, have you ever thought of this? You are not asked to like his sermons, but to profit by them; they are intended to help you, to teach you, to do you good. Like wholesome, but withal, it may be, sometimes, bitter and disagreeable medicine for those who have just confessed that they are "miserable sinners" and "there is no health in us;" sermons are not to please and tickle the palate, but to help to a better, a purer and stronger life. If a sermon does not do this, it is no part of the message from God. By this test, and not by the likes and dislikes of men, it shall be judged.

ATTENDANCE AT HOLY COMMUNION.

BY THE REV. CHARLES F. SWEET.

II.

The fact that no pause or break in the Communion Office as it now stands is provided for the withdrawal of non-communicants, and that all are apparently expected to await the final blessing, is sufficiently established by the proposal for a new rubric in order to morally compel such withdrawal. It is not contended that there is ambiguity about the letter of the law. But the plea for this innovating rubric is that it is agreeable to the spirit of the law of the Church of England. Again this is to be said:

(a). There is no dispute as to the pre-Reformation use. St. Theodore of Tarsus, Archbishop of Canterbury, A. D. 668, rules (Poenitent 48.8), "When the people come to celebrate Mass they may not depart before Mass is finished, and the deacon cries: *Ite missa est.*"

(b). The "Order of the Communion" in 1548, provided for the presence of all the people; and besides, it drew a distinction between the people and "those who are minded to receive the Holy Communion."

(c). The First Book of Edward VI., A. D., 1549, requires some "always to communicate with the priest;" yet others were recognized as being present, for the next rubric orders "every man and woman to be bound to hear and be present at the divine service." And again the direction that those intending to "be partakers of the Holy Communion shall tarry still in the quire, or some convenient place. All others shall depart out of the quire, except the minister and clerks." This shows the division of the two classes in the church. The intention and actual practice under this same book of 1549, is shown by what Cranmer in his "Answer to the Devonshire Rebels," said: "Although I would exhort every good Christian man often to receive the Holy Communion, yet I do not recite all these things (which he had mentioned as to the structure of the Mass) to the intent that I would in this corrupt world that the old canons should be restored again, which command every man present to receive the Communion with the priest; which canons, if they were now used, I fear that many would receive it unworthily. But I speak to condemn your article, which would have nobody to be communicated with the priest."

Ridley's Visitation Articles, 1550: "Whether your parishioners every Sunday and holy day doth come to their own parish church to hear divine service with silence in prayer, and once in the year at least receive the Holy Communion."

Ridley's Injunctions, 1550. He directed the Lord's Table to be in such place that the ministers with the communicants may have their place separated from the rest of the people.

Hooper's Visitation Articles, 1551-2, gave like order.

(d). Book of 1552. This book requires a minimum of three communicants, and has an exhortation rebuking those who neglected to come to Holy Communion. But the same criticism applies here as to the language of St. Chrysostom, for the rebuke is to the "negligent," and it also shows that they had a legal right to remain in church, and could be induced to withdraw by moral persuasion only. Further, in this book communicants are to confess "before this congregation gathered here together,"

(e). Guest, one of the divines appointed to prepare the book of 1559, replies in the affirmative to the question of Cecil: "Whether the (Book of) Communion should be divided into two parts. And whether a part should be read to all, and another to the communicants only, the rest being departed?" The proposal fell through, because "the spirit of the Church of England" was opposed to such rule. (Strype. Ann. I. 82).

(f). The book of 1559, retained the exhortation to habitual non-communicants, and kept up the distinction between the "people," and intending communicants. The proofs of this in addition are decisive.

In Convocation in 1562-3, (1), a proposal was made to order non-communicants to leave the church "before the confession of communicants." This was never acceded to. (2), Bishop Jewell in his controversy with Harding who had charged him with teaching in 1560, "that all the people ought to receive or be driven out of church," replied in 1565 thus: "O, M. Harding, how long will you thus wilfully pervert the ways of the Lord? You know this is neither the doctrine nor the practice of our Church."

(g). Grindal, Archbishop of York, 1572, gave this injunction: "The minister shall say the Morning Prayer, Litany, and Communion together, without any interruption, to the intent that the people may continue together in prayer, and not depart out of church during all the time of the whole divine service."

(h). The book of 1604, is identical with that of 1559 so far as the Communion Office is concerned.

(j). The existing book of 1642 is precise in keeping up the distinction between "people" and "communicants." And further, the introductory rubric directs notice to be given by intending communicants, who were certainly then as now, a small minority of the parishioners. But the choice of the Communion Office as the only one in which a sermon is provided or public notices enjoined to be given out, shows that it was assumed that a large congregation would be gathered even though but few might intend to communicate; whereas there is no provision made for the departure of any person before the close of the office with the final blessing.

There are three possible courses to follow:

1. To compel every one to remain and to communicate.
2. To expel all except the minority who wish to communicate.
3. To permit, as now, non-communicating attendance.

The result of the first course, even if it were practicable, would be profane Communion. The result of the second would perpetuate a practice under which the vast majority make no Communion at all. The result of the third would be that persons thus becoming accustomed to devotional attendance might, as experience shows, be led to become actual communicants. Finally, the enactment of a dismissal rubric would confirm the very prevalent idea that the Holy Communion is but a secondary service; an infringement on the rights of the faithful, whether laity or clergy; and a serious grievance to a large number of devout and regular and frequent communicants.

We are fully alive to the evils of in-devout attendance, and we entirely recognize that even devout non-communicating attendance is an act of worship inferior to careful sacramental

Communion and would, if substituted for the latter, be spiritually hurtful; but we submit that such attendance is, to say the least, not inferior to that absence from the most sacred part of public worship which such a new rubric seems designed to enforce.

To add to this one word of my own. Those of us who teach people that they have the right to attend the Eucharist without communicating if they choose to do so, are as a rule those who give their communicants many chances for receiving the Communion, and if they receive every Sunday early, or during the week, and choose to remain at late Celebrations, and find profit in it, who shall dare to drive them out? If we tell them to bring their children to attend this service is it not that they may be early brought to actual Communion? The simple right which we now have of staying in church even if we do not choose to communicate, is what would be denied if a rubric of exclusion were inserted into the service. Can any one name a known evil which has come in the Church on this account?

One acknowledged evil in the latter Middle Ages was the fewness of Communion. The English revisions clearly started to change all this, and so the idea of actual Communion is so interwoven in our office that to take it out dissolves the office; but to deny or abridge the right of Christians to attend this service without communicating if they choose to do so sometimes, would not increase the number of Communion. This could be made clear enough by figures, and even without them I do not hesitate to say that the annual percentage of Communion at churches where non-communicating attendance is the rule, is vastly greater than that of churches where none ever stay, early or late, except those who actually communicate.

PERSONAL MENTION.

The Bishop of Chicago was to sail from Bermuda May 5th. His address until further notice will be Point Pleasant, Ocean Co., New Jersey.

The Rev. James P. Ware has resigned the rectorship of Trinity church, Woburn, Mass., and has accepted a call to Emmanuel church, Manville, R. I. The address of the Rev. Jos. W. Hill, and the Rev. Harry Baumann, is changed to 61 Church St., New York City.

The Rev. C. F. Sweet, has accepted the rectorship of St. Peter's parish, Salisbury, Md. Address accordingly.

The Rev. W. W. Raymond has resigned the rectorship of Holy Innocents' church, Indianapolis, Ind., and accepted a call to the church of the Holy Communion, Lake Geneva, Wis., to begin service in the latter place May 15, 1887. Please address accordingly.

The address of the Rev. A. B. Russell is 1226 Hickory St., St. Louis, Mo.

The Rev. H. L. C. Braddon has resigned the rectorship of St. Mary's, Delphi, Indiana. His address for the present will be care of the Rev. S. C. M. Orper, Crompton, Rhode Island.

After the 15th of May, the address of the Rev. Canon Street will be changed from Winter Park, Fla., to 434 Dearborn Ave., Chicago, Ills. He will assume the charge of St. Clement's church for several weeks, during the absence of Canon Knowles in Europe.

The address of the Rev. H. J. Broadwell is changed from New Haven, Conn., to Fonda, N. Y.

TO CORRESPONDENTS.

1885.—Every issue of this paper has given for some years past, under the head of Calendar, the colors for the Sundays and Saints' Days, for the whole month in which the issue is dated.

REV. D. C. L.—The Rev. Cuthbert Willis, rector, Petiscoad, N. B.

ENQUIRER.—Jas. Pott & Co., 14 & 16 Astor Place, New York City.

YOUNG CHURCHMAN.—Your first duty is evidently to your family. Consult your bishop.

A. W.—We have such an accumulation of good material that we are obliged to decline, with thanks.

OFFICIAL.

The 12th Anniversary of the Free and Open Church Association will be held at the church of the Ascension, Philadelphia, on Sunday evening, May 15th, at 7:45 o'clock. The annual sermon will be preached by the Rev. Henry H. Oberly, of Christ church, Elizabeth, N. J. The annual meeting will be held immediately after the sermon, in the parish building.

OBITUARY.

ORRICK.—At Point Pleasant on the morning of May 5th, 1887, Newton L. Orrick. Funeral services at St. Mary's church, West Philadelphia, May 7th, Interment at Woodlands Cemetery.

EDWARDS.—Entered into rest at Lambertville, N. J., on Easter Monday, Mrs. Lucy E. Edwards, of Brooklyn, N. Y., in the 79th year of her age. Funeral at St. John's church, Camden, N. J.

BOSTWICK.—Entered into rest March 31st, at South Amboy, N. J., in the 75th year of her age, Harriet Ruth, relict of the Rev. S. B. Bostwick, S. T. D., and daughter of the late Col. I. B. Wood, of N. Y.

Born in Providence, R. I., January, 1813, removed to New York, where in her youthful years she was a devoted member of the church of the Ascension, under Dr. Eastburn (afterwards Bishop), earnest also in St. Luke's, subsequently, and in the Mission schools, until her marriage, in 1842, after which removing to Vermont she labored faithfully with her devoted husband at Jericho and Brandon, removing to Sandy Hill, New York, about 1846, where her life-work was passed. A faithful servant to God, an ardent soul, earnest in all godliness, diligent in all good works, "given to hospitality," painstaking and watchful (yet happy always) in her household cares. As such will she be remembered by her many friends and loving parishioners in Sandy Hill, Fort Edward, Argyle and elsewhere in the vicinity, wherever, far and near, her husband's missionary journeys took them, happy in their work as happy in each other—"fellow laborers" until separated by death from her saintly husband in 1881, now rejoined, "to part no more," together reposing near the lovely stone church built through his toils and appeals, just opposite which they lived so happily and so long.

"Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them."

APPEALS.

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.

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

By the Bishop's consent, the Rev. W. P. Browne asks aid to complete the church in West Point, Miss. Offerings may be sent to Bishop Thompson, or to the missionary-in-charge, West Point, Miss. April 15, 1887.

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 R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

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.

MISCELLANEOUS.

WANTED.—An organist and choir-master for a vested choir of men and boys. Good salary. None but a thorough Churchman, with best testimonials, need apply. Address the Rev. GEO. W. DUMBELL, St. Paul's rectory, Chattanooga, Tenn.

WANTED.—Summer boarders, in a Church family, by the beautiful Lakes of La Porte. Address Mrs. S. J. FARGHER, Box 338, La Porte, Ind.

WANTED.—An unmarried clergyman as assistant in a parish in California. Address, "F. L.," LIVING CHURCH office.

THE ORGANIST and choir-master of St. Ambrose church, Barbados W. Indies, desires a similar appointment in the States from June next. Musical service, good organ and fairly remunerative salary indispensable. Over twenty years' experience. Unexceptionable references. Address direct.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Missions to Indians and Colored People. Sunday, May 8th, is designated for offerings for Missions to Indians and Colored People. It is earnestly requested that collections for the above objects may be taken in all congregations on the day named herein or as near thereto as may be convenient. WM. S. LANGFORD, General Secretary.

Remit to R. FULTON CUTTING, Treasurer, 22 Bible House, New York.

An Unconscious Eptome.

A recent contributor to the *Chicago Herald* has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manizaba, Portland, and Puget Sound.

The Household.

CALENDAR--MAY, 1887.

- 15. 5th Sunday after Easter, } White.
- 16. Rogation Day. } White.
- 17. " " } White.
- 18. " " } White.
- 19. ASCENSION DAY. } White.
- 22. Sunday after Ascension. } White.
- 29. WHITSUN DAY. } Red.
- 30. WHITSUN MONDAY. } Red.
- 31. WHITSUN TUESDAY. } Red.

MAY 16, 17, 18.—ROGATION DAYS.—These are fast days preparatory to the feast of the Ascension. The word "Rogation" signifies "asking." This season of "asking," accompanied with fasting, appropriately precedes the Ascension and follows the Sunday in which the Gospel, in the words of our Lord, invites us to "ask," and repeats the word four times in the first two verses.

MAY 19—THE ASCENSION.—This is called also "Holy Thursday." It is consecrated by the glorious event of the Ascension of our Lord, which is declared in Holy Scripture and confessed in all the Creeds of Christendom. The Ascension is of transcendent importance to the Church, as witnessing to the truth and power of the Gospel, and as conditional for the bestowal of spiritual gifts. It should be observed as one of the great Feasts.

A THANKSGIVING.

BY L. P. S.

I am so blest—I am so blest
By Thee, my Friend, my King;
My eyes grow dim with thankful tears
That gather as I sing.

No day, but shines Thy sun, within
A sky of cloudless blue;
No path, but flowers spring up to greet
Me with their shy—"For you!"

No eve, but brings its soothing peace,
Though shadows lengthen fast;
No night, but whisper stars to me,
"There shall be rest at last!"

Therefore, dear Friend, once crowned
with thorns,
Now crowned with power, my King!
Thou knowest my thanks are true, al-
though
Tears gather as I sing.

Easter-tide, 1887.

THE Assyrians about the year 650, B. C., wore long robes, fringed and ornamented round the neck and arms; some wore a plain tunic with short sleeves which reached to the knees, and was tied round the waist with a girdle. Like the Egyptians, Greeks and Romans, the Assyrians introduced flowers into their religious feasts.

A KIND of witty contest has sometimes been carried on between sign proprietors. For instance, we are told that Mr. Isaac Came, a rich shoemaker of Manchester, who left his property to public charities, opened his first shop opposite to the building where he had been a servant, and put a sign which read: "I. Came—from over the way." Somewhat like this was the sign of a tavern-keeper named Danger, near Cambridge, who, having been driven out of his house, built another opposite and inscribed it: "Danger—from over the way." The successor retorted by putting up a new inscription: "There is no danger here now."

ALTHOUGH in many cases great interests are involved, the Easter elections for wardens and vestrymen are usually very quiet affairs. Indeed, for a large number of people to turn out to vote for these officers is a sure sign of trouble in the parish. For where things are running smoothly no one takes the trouble to go. For instance, in a large and well ordered parish, not far from this city, no one appeared at the Easter parish meeting but the assistant-minister, one pew-holder and the sexton,

The assistant-minister took the chair, and appointed the pew-holder secretary. Then at the suggestion of the secretary the clergyman wrote the names of the old wardens and vestrymen on the margin of a morning newspaper, which he gave to the sexton. The sexton solemnly put the slip in his hat. Then the secretary took the slip out of the hat, read the names aloud, and the chairman declared them unanimously elected for the ensuing year. The great majority of Easter elections are nearly as informal as this one.

THERE is a suburban church, situated not far from a very attractive and fashionably patronized slum, which makes a practice, each Easter Sunday, after the Sunday school services, of distributing the greater part of the flowers that have served in the decoration of the church among the poor children of the school. This distribution is almost as popular with the street children as is the Christmas distribution of gifts and confectionery. Last Easter, after the mass of the children had been given a few flowers, the Sunday school superintendent saw two hoodlumish small boys whom he did not recognize standing near by very wistfully, cap in hand. "Well, boys," said he, cheerily, "what do you want?" "S'm flowers, mister." "Belong to the school? I don't seem to remember you." "Oh, yes, sir," said the bigger of the two; "don't you remember? I'm the feller that run away from the Sunday school last New Year's?" "Indeed! And what is the connection of your friend here with the school?" "Oh, he's the cully that coaxed me to run away!" The superintendent felt that such zeal should not go unrewarded, and gave the boys a handful of bright flowers.

THE *Figaro* gives some interesting statistics on schools in Europe. In Russia there are 32,000 schools, having each an average of 36 scholars. There is one school for 2,300 inhabitants, at a cost of less than a halfpenny a head of the population. In Austria, with 37 million of inhabitants, there are 29,000 schools and 3 million scholars. The average number at each school is 104, and the cost per inhabitant 9½d. In Italy for 28 million inhabitants there are 47,000 schools, one school for every 600 people, at a cost of 8½d. a head. The average number of pupils at the schools is 40. In Spain there are 3 million scholars, 29,000 schools, giving an average of 56 in each school, and one school for every 600 inhabitants, as in Italy. The school bill comes to 1s. 2d. a head. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school, and a cost of 1s. 6d. per head. The Germans have a school for every 700, giving a total of 60,000 schools, with 100 pupils in each at 1s. 7d. per inhabitant. France has 71,000 schools, being one for every 500, with 66 in each school. France would, therefore, seem to have more schools than any other great European country. These schools cost the country 1s. 2½d. per inhabitant.

IN an important parish in Middlesex, England, where a great awakening of Church life has taken place during the past two years, a very large and fine stone church is being erected. Until it is ready for use, services are held simultaneously in three distinct places besides the parish church—a quaint little building some 350 years old—in order to accommodate the parishioners. To do this requires a large staff of clergy.

This general activity amongst the Churchmen is a source of much worry to the Dissenters of the place. Recently two of the most prominent upholders of the R. E. schism, tried to convince the vicar that he was undertaking too much. They first urged the difficulty of keeping up so many services on Sundays—thirteen in all—and when he assured them that he had curates enough to manage it, they warned him that the expenses of the new parish church would make it difficult to pay the salaries of five assistants as at present, without depending on individual generosity. He replied: "All you have said, gentlemen, is perfectly true. You have overlooked one thing, however, in your calculations." "What is that?" said they, much surprised. "You forget," said the vicar, "that the work of the Church of England is peculiarly the work of God, and He is quite able to care for it. That He has permitted me to do what I am now doing, more than relieves my mind of any anxiety as to the future."

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

"I saw a damoyse as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur. Book XI.*

CHAPTER IX.—Continued.

A SERMON.

As we entered the chapel Percival suddenly said to me:

'Constance, do you remember that afternoon in the ruined abbey, when we asked Virginia what she thought of Mr. de Lys' story, and she said that girl's death was cruel. Do you think that she was right?'

'I cannot tell,' I said, for there was no time. 'We cannot ask her now.'

It was a curious place. An old chapel panelled with oak and with high square pews. At the upper end were three plain windows, high upon the wall, and underneath an altar richly vested and decked with vases of flowers. This was almost the only thing that marked the place as belonging to the Church of England. A pulpit and desk stood on either side, and over the former was one of those terrible sounding-boards, supported by a chain, which always suggest a horrible catastrophe should the chain break. Round the rim of the sounding-board, over the preacher's head, were engraven the words, 'I have determined to know nothing among you save Jesus Christ, and Him crucified.' There were galleries around the room, and the summer afternoon sun filled the place, which was crowded with people, a very large proportion of whom, I was surprised to see, were men. All these things I noticed as we entered the chapel, where some one seemed to be on the watch for us, and we were shown into a pew not far from the pulpit. The evening service was sung by a choir in the gallery, and Mr. de Lys ascended the pulpit to preach.

'Is it well with thee? is it well with thy husband? is it well with the child?'

I cannot judge of the sermon, it is too much wrought into the issues of my life, but I copied it from Mr. de Lys' MS., and I put it down here in full.

THE SERMON

"Is it well with thee? is it well with thy husband? is it well with the child? And she said, It is well."

'Surely a great thing to say. What more can be said of any of us? It is well. But what was the case of this

woman who said that it was well with all the dearest ties of her life,—herself, her husband, her child? She had longed for a child—a child had been given her of the Lord—that child was dead. "Is it well with thee? is it well with the child? And she said, It is well!" What can this mean? and moreover, if you will read the story, you will see that the prophet has no after-thought, no intention of improving the occasion, of drawing a lesson from it. He does not know that the child was dead. He only asks the question in kindness, because she had entertained him when he passed that way. He says himself expressly that he did not know that the child was dead—"The Lord hath hid this thing from me," he says—and yet this woman, when this yearned-for child—this child who was of an age to draw the heart-strings closer, who in his death-struggle had "sat upon her knees till noon,"—was dead, says, yet she says, in answer, not to a sermon, but to an ordinary inquiry, "It is well." What does this mean?

'But before we answer this question let us think for a moment what the question is, "Is it well with thee? is it well with thy husband or thy wife? is it well with the child?'"

'Is it well? Will you answer this question, not to me, but to yourselves and to God? Is it well?'

'We live in an age of boasted freedom, in an age of free thought, of free inquiry; no man hindereth us. We stand at the junction of two ways, we are free to choose. We may refuse Christ, or we may accept Him. We may believe in God, or we may deny His existence. Say that we have rejected Him,—Is it well with thee? is it well with thy husband or thy wife? is it well with the child? Have you escaped the common lot of humanity, have you escaped the disappointment of frustrated hope, have you escaped bereavement, death; death in all its forms; death, I grant you, at times beneficent, peaceful, the fitting end of happy finished life; but death also of another kind, unlooked for, cruel, needless—nay, to the finite sense, blighting, unreasonable, brutal even? Have you escaped the troubles of this life, penury and hunger and despair? have you escaped the tedium of existence, the weariness of life, the desire—the wild desire to be anywhere except here? Is it well with thee?'

'As I stand here in this place, having taken upon myself this awful task—a task none the less awful because repeated so often—of speaking to you of God, as I look upon your faces raised to mine, there are few that are not familiar to me. Nay, as I look around me, and the summer evening light shines upon them, I do not know that there is one of whom I know nothing, and the most of what I know has something to do—much to do—with sorrow and with bereavement and with death.'

'They will tell you—if you go to the learned men they will tell you—that this faith which we preach is "shadow worship;" that it has no foundation in fact; that it cannot stand for a moment in competition with an alkali or a gas. Shadow worship! I am speaking now, not to scientists or men of learning, I am speaking to women weeping over the lost, I am speaking to fathers, to husbands, to men who, apart from their own feelings, have the added chivalrous instinct of sympathy with the pain and suffering of the long-loved wife, and I ask them, Is it well with the dead child?'

The preacher paused, and looked for a moment as though he would have

said more, but there was something in the restless tremulous movement before him that warned him, and he went on in a calmer voice.

"And she said, It is well." What can this mean? The answer is not far to seek. The child was the gift of God. If the Lord hath given in mercy, surely it must be in mercy that He takes away. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "It is well." I do not say that it is an easy confession for any of us to make; but I say that it is an impossible one save to the man or woman who acknowledges that the gift was the gift of God.

"Then what is the will of God? It seems an important question. Every morning and evening we pray, "Thy will be done;" and it would seem to be futile to pray for that the meaning of which we have no conception. Is it the will of God that sorrow and sin and suffering should prevail? He gives, and we are satisfied and glad, and ask no questions; but why does He take away?

"Ah! if I could answer this question you would no longer need to sit here, even for a moment, to listen to me.

"But I can tell you, without a second's hesitation, what is the will of God.

"The will of God is righteous dealing, and love, and forbearance, and hope—forward-looking—and joy. You know what these words mean. These are not shadows. You know that, in proportion as you follow after these things, the sky is brighter above you, and in your dwelling is fulness of joy. You know that the common daylight is transfigured, that the daily task is hallowed, that the familiar faces of those with whom you live shine with a lustre of beauty and of peace; and why? Because you have entered into the will of God. Try it; try it only for a week.

"For, as you try it, you will realize this fact, above all others, that not only is every single act of self sacrifice, of love, of kindness, blessed in itself, in its immediate result, not only on yourself, but on others—not only on others, but on yourself—but that every single act, however trivial and small, is not isolated and alone, but is part of a higher life, of a more perfect existence, of a loftier intellect, and a diviner Love. Every single act of sacrifice is part of the great sacrifice that

"Hallowed earth and fills the skies." Every act of love and kindness is only possible because it is part of the divine love; nothing can exist save as the result of the existence of its perfect ideal, and the ideal of perfect existence is God.

"So perfect is this dilemma that abroad, where men think with greater boldness than in England, and follow their conclusions to the logical sequence, thinkers have boldly adopted the conclusion that there is no such thing as love or hatred, no such thing as virtue, no such thing as vice; that every emotion of the mind towards what, they say, is ignorantly called good or evil, is only the result of the healthy or unhealthy action of the gastric juice. That a mother's love is nothing but healthy digestion; that a mother's prayers and despair over a wild son spring from nothing but an unhealthy action of the liver. A creed, you say, ghastly and dreary. It may be so, but a creed logical at all events; for, believe me, if you once admit the absolute reality of certain principles of existence—nay, of one of them only, say of love—you have no alternative but to believe in the existence of a divine principle, which is God.

"Many of you are in the habit of reading the magazines of the day, and you know these things as well as I do. You know that there is a party at home who, as these people abroad would destroy Christianity by denying the intellect, would hope to destroy it by crushing emotion and imagination. They know that so long as these remain in the human heart their task is hopeless, for Christianity appeals to the noblest feelings of the human heart, and these are its noblest feelings.

"In the place of the vivid story of a struggle, old as humanity, real as life itself—a struggle between the Word of God and erring man—they have the insolence to set before us a sentiment of morality, borrowed from heathen tombs, which had little if any existence in real life, or a ghastly parody of morality, stolen from the distant echoes of a lost Christianity itself. Of all the foul and slimy creatures that ever infested the world of thought, this is the slimiest and most contemptible—the fit and final offspring of that pseudo-intellect which would gain for humanity the knowledge of a God and lose it the presence of a God.

"I am not afraid that any of you will fall back upon the gastric juice. Let us try for a moment to realize the stupendous fact that this divine will is thwarted—this divine ideal frustrated every day. Righteousness and love and happiness set at naught, thwarted, every hour and every day! What mystery is this? Many of you work in arts in which natural laws are the forces in harmony with which you work. There is no uncertainty, no opposition here. These laws once known, you fear no disappointment—you cannot even conceive the fear that any failure in the regularity of their recurrence could befall. But of what avail is it that the obedience of inanimate matter is fixed and certain when man—made in the image of God—whose life is cursed, save in the light of God—prefers darkness, and misery, and cruelty, to light, and love, and peace? Nay, more than this—How can such things be? The will of God, being what it is—power and righteousness and blessing—how can anything else exist? To move in obedience to such a will, to live in such a light, is at once the characteristic and the boast of the highest intelligence,

"I am Gabriel, that stand in the presence of God."

And yet this will is frustrated every moment and hour of every earthly day!

"So impossible does this fact appear, when once its meaning is realized, that many thoughtful men have been driven into the denial of the existence of evil. There is no such thing, they say; there cannot be. It is inconceivable that there should be any opposition to the will of God. What seems evil does so only under a misapprehension and a mistake. In some sense something of this may be true; but the fact remains, it seems evil to us. To the mother weeping over her fallen son—to the wife, despairing of even woman's love and tenderness to win a brutal husband—it seems evil: and the seeming for our purpose is enough.

"This is sin; this is the mystery which was from the beginning, and which thwarts the will of God.

"Why? Because the metals you deal with, the alkalies and gases in which the scientists believe, are senseless and stupid, but you are made in the image of God. You have the power of choice; you know good and evil; you can refuse the one and embrace the other. Would you give up this prerogative of the son-

ship of God for the monotony of material existence, for the safety of an irresponsible being, limited in existence by an invariable law?

"This mistaken choice is sin. The choice that refuses God. The creature refusing its Creator; the being formed for love refusing love; born to breathe a pure atmosphere, choosing an atmosphere tainted and impure; born for life and strength and energy, choosing sloth and impotence and suicide: and if there is one fact of history more certain than another it is this fact, that two thousand years ago human nature was reduced to such a state of fetid decay by this rejection of God that a few more years would have seen the world one gigantic dunghill of corruption and death. Then the great sacrifice took place: God, manifest in the flesh, died upon the cross, an eternal sacrifice to take away sin. A fresh, invigorating breeze swept through the putrifying mass of human life. Men faced for the first time the realities of existence with an unflinching faith—by pureness, by knowledge—in a divine life. The idea of sacrifice, which every nation under heaven had conceived, and blindly striven to work out, was fulfilled in the great sacrifice; and sin, no longer the ruler, became for ever the bruised and battered serpent only, loathed and despised even by those who submit to its slimy trail.

"For the will of God is an energising power in every heart that submits to the guidance of its gentle influence. "Existence," it has been well said, "begins with response to the divine voice." Before this is no existence. The ear hath not heard, nor hath the heart conceived, the things that are provided for him who is haply persuaded to follow the leading of this voice. He has a divine Friend ever by his side in the devious pathways of life. Amid the troubles and sorrows, the struggles and falls, that beset the way-farer, constant in his ear is the divine consoling voice. And not only in consolation, but in suggestion of pure and holy thoughts, is life raised to an inconceivable clearness and purity. In the streets, and in the turmoil of life this Friend is still at his side, and in the strength of this divine fellowship he is enabled to face the vexations of his daily life, to turn aside its scoffs and insults with a serenity that startles and surprises even the unconscionable world. The gloomiest life is struck through with a sudden light, the dullest sky is brightened by the undershining of a heavenly dawn.

"This persuasive voice is speaking now to every one of you. Will you resist the pleading of His gentle words? Will you not say to this heavenly Friend, "Abide with me; Thou hast the words of eternal life"?"

"It is towards evening, and the day, with many of us at least, is far spent; to-night heaven opens to you; before it is too late let the choice be made.

"But most happy is he who, in his youth, gives himself up to this guidance, for he alone, in this life, can realize the fulness of this divine scheme and plan. From the moment of his birth the love and will of God has surrounded such an one. He begins with *genesis*, the birth of all things by the breath of God; he ends with the *telos kuriou*, the finished purpose of the will of the Lord."

"That was a great preacher," Percival said, as we drove away from the chapel, and he was very silent all the way home.

(To be continued.)

THE FIFTH SUNDAY AFTER EASTER.

BY E. O. P.

The original of to-day's collect is from St. Gelasius. It is reproduced in our Prayer Book translation with but slight changes, and these affecting its sound rather than the sense. Beautiful instances of interchanging thought in the collects are furnished by this fifth after Easter. "That we may think and do always such things as are right"—the prayer for that grace which goes before and follows us and which shall "make us continually to be given to all good works"—and in the constant altar collect that petition for the inspiration which shall clearse our hearts, are among the variations upon our collect's asking for God's "holy inspiration" and "merciful guiding." Alas, that so often thoughts of "those things which are good" fall short of fulfilment, and so, perhaps, do but harden the heart. The gentle rain which should soften, in the end only hardens certain soils, and munificent gifts to a prodigal child have been known to make him at last hard toward his kind father. Good thoughts which God sent into Pharaoh's heart toward Israel were hardening to it, for Egypt's cruel king was emphatically a hearer, but not a doer, of the Word Whose voice spoke in his heart, and Whose "merciful guiding" he refused.

To gather from our collect's use of the word *perform*, that the heavenly guidance is always into active duties, would surely be to draw amiss. We do indeed know—

The Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.

But we will not forget, that as against our blessed Lord's three years of active ministry, are shown thirty of retirement. We think how the Master's own words of special blessing rest upon the sitting at His feet, and do we not know there can be no truer service than suffering? God's inspiration and His guidance are not to be subjected to human direction or limitation, and His laws in the natural world are ever repeating themselves in the spiritual life. It is light that makes all color possible, yet its individual and varied workings are manifested in the hue by which leaf, cloud, plumage, do each its own part in the pleasing landscape. Our collect does, however, hold for all sorts and conditions of men alike, a lesson which is expressed in the life of the blessed virgin mother no less than in her words: "Whatsoever He saith unto you, do it."

The day's collect teachings are chiefly drawn from its Epistle, and the closing text gives their key-note: "To visit the fatherless and widows in their affliction." How could words more fully express that showing forth of Christ's life till He come, by which, in daily walk and conversation His members are to glorify the Father? "To keep yourselves unspotted from the world." What rule for one's interior life could be plainer or run deeper? Into these two parts of one sentence, St. James has compressed those counsels upon which, in all true devotion to God, the regulation of both body and soul is based. Pure religion, in that sense of pure that we understand as simple, single-hearted, cannot really have to suffer spot or stain upon the soul from rust which gathers there by the world's breath upon it, for the man of whom the Apostle speaks, knowing he shares infirmities which are common to us all, will ever seek sacramental forgiveness,

healing and renewal—their special help and preventing grace. This man's religion is pure before the Father because he seeks bridling for his tongue, strength for sweet ministries, communion with God, in the ways that are of divine appointment. Though he makes seventy times the seven daily falls of the righteous man, yet being one who shall give final account as to his use of all proffered helps, he continues in striving to deepen his hold upon the Incarnate Life—the one undefiled way which Christ Himself provides for His ransomed to pass over.

The day's Gospel is an ever recurring inspiration for the Rogation-tide. It cannot be that we are wiser grown or better than those children of the Church who were living when, centuries ago, she appointed the Rogation days, and yet rarely is there now any parish observance of them. Oh, blessed asking days! May the angels then be indeed very busy ascending and descending in our behalf. We know we cannot ask too much, yet will say: "Help us, Lord, that asking, we still leave all gifts to Thee." Thanksgivings which are more than due, may well employ God's children on these holy days, for prayer is not only asking—thanks for our joys, deliverances, sorrows, and for His blessed keeping of those ever-dear treasures He has withdrawn from us. Shall not prayer in its various forms of communion with God keep heart and mind continually with Him during this week's precious fast days and upon the Feast of our Lord's glorious Ascension? It is surely with especial blessing and delight that, upon the Ascension Day, Christ's Church enters into her privilege higher than prayer—into the angels' work of praise.

LETTERS TO THE EDITOR.

THE BISHOP OF ALBANY AND THE MANUALS.

To the Editor of *The Living Church*:

I think it is only due to Bishop Doane that I should take some notice of what seems to me to be the very unfair inference for which you would make him responsible, when you quote certain statements from the "Manuals of Christian Doctrine," edited by him and compiled and in large part composed by me. Bishop Doane is perfectly willing to stand by the manuals on this or any other question. His *imprimatur* was given to the books after very careful examination and he has seen no reason since to change his mind. If then any apparent inconsistency exists between his late articles in *The Church Eclectic* and the statements quoted from the manuals, it exists only to others, not to himself. For my own part I fail to see any such inconsistency. There certainly never was a time in the Church when the doctrine of the sacrificial character of the Holy Eucharist, as stated in these manuals, was more thoroughly held than in the first three centuries. And yet it is equally certain that the Church in those days never allowed or countenanced that which THE LIVING CHURCH seems to advocate, namely, the admission of "all sorts and conditions of men" as witnesses of the celebration of her most sacred Mysteries. Her well known practice of excluding all except those who had a present intention or a proximate right to partake is a sufficient answer to all modern reasonings about the possible advantages to be derived from doing that impossible thing—joining in the Sacrifice without partaking of the Feast. To the mind of the early Church, as well

as to that of St. Paul, it was they only "which eat of the Sacrifice" that are "partakers of the altar." In fact, as Bishop Moberly puts it, the sacrificial action and the participation are not two things, but one thing.

To teach people, then, that they receive some undefined grace while disobeying Christ's positive command to "take" and "eat" and "drink" is a dangerous kind of rationalizing, in which the early Church never indulged. Her threat of excommunication against those communicants who came to the prayers and refused to partake of the Feast, is the best comment on such theorizing, and has lessons moreover for others in these days besides "non-communicating attendants." In fact, it is hard to see the difference in merit or demerit between non-communicating attendance and non-communicating withdrawal, those cases above being excepted, to which the Bishop of Albany has referred as allowable, or which have their analogy in the Constitutes of the early Church. Primitive custom, and not private speculation, is our best, our only safe, guide in regard to the practical treatment of such questions. I have always supposed that it was acceptance of this rule that marked the distinction between Catholic Churchmen and all kinds of schismatics and heretics. For if one thing has been made plain by the history of Christian errors, it is that the application to divine mysteries of mere logic apart from authority and ancient custom, has always proved, in the hands of Romanist and Protestant alike, a source of unmitigated evil.

I am, indeed, only too painfully conscious of the great need and the great difficulty of restoring the Holy Eucharist to its rightful place as the one Act of divinely ordained worship—the Lord's Service, on the Lord's Day, in the Lord's house. But I am very sure this end is not to be attained by following the modern Roman or Eastern custom of having all remain and witness the Mysteries. It must come rather from definite, simple, repeated, teaching, not merely concerning the sacrificial aspect alone or the Communion alone, but concerning both aspects as our one "bounden duty and service." Much as I desire to see every believer a communicant on every Lord's Day, at least, I am sure that this will not be accomplished by reducing our churches to that condition described by Tertullian as a mark of heretics universally in his day. "It is doubtful," he says, "who is a catechumen [among them], and who a believer; they have all access alike, they hear alike, they pray alike—even heathens, if any such happen to come among them. That which is holy they will cast to the dogs, and their pearls (although, to be sure, they are not real ones), they will fling to the swine." (De Præscript, advers. Hereticos, c. 41.)

WALKER GWYNNE.

Augusta, Me., April 30, 1887.

LAY INFLUENCE.

To the Editor of *The Living Church*:

The New York *Evening Post*, of April 9th, contains the following:

A correspondent of THE LIVING CHURCH, writing on affairs of the Episcopal Church, says: "The 'laity' now hold absolutely the 'power of the purse,' not only that, but, according to our canon law, a man cannot be made a postulant, or deacon, or priest, but he must again, and again, and again, run the gauntlet of these same secular organizations, the vestries or laymen in some capacity; besides this, he must 'pass' the 'Standing Committees' in part composed of laymen. Neither can a bishop be consecrated until he has 'passed' a majority of the Standing Committees in the land. What would the Fathers of Nicaea have said to this? Our diocesan conventions are composed of three or four laymen to one clergyman, and our General Convention, as every one knows, is almost abso-

lutely controlled by 'lay influence.' How this comes about I need not here undertake to say. From all this it will be seen that the Puritan idea is still everywhere dominant in the Church."

I had read the article referred to in your paper and was surprised that some of the facts were stated in so misleading a manner. I believe diocesan conventions are composed of all the clergy of the diocese, each having a vote as provided by canon, and a lay delegation of three laymen from each parish, the lay deputations voting as a parish and not individually, the rector voting independently, his vote counting the same as the parish vote, although perhaps not in the same direction. The diocese in which I live has eighty-two clergymen and seventy-two parishes, each having one vote—wherefore is the lay voting power greater than the cleric?

Each diocese is entitled to a deputation at General Convention of four clergymen and four laymen—how happens it that the Convention is almost absolutely controlled by lay influence, as your correspondent states?

At a diocesan convention, of which I have the journal, revision of the canons was under consideration, and a godly layman offered a resolution "that communicants only could be vestrymen," it was referred to the committee on canons, consisting of three clerics and two laymen, and reported upon adversely. Which order controlled the committee, clerical or lay?

Standing Committees have an equal number of clergymen and laymen to share the honor or reproach (as the case may be) of their action upon applications for admission to Holy Orders.

NEW JERSEY.

APOSTOLIC SUCCESSION.

To the Editor of *The Living Church*:

The article from *Trinity Bells* in a recent issue of THE LIVING CHURCH shows how ridiculous the position of Philips Brooks must appear to those outside the Church. The following incident illustrates the same point. While rector of the church of the Evangelists, Oswego, N. Y., I was told the following by the aged Rev. Amos Treadway who spent much time in that city. While Mason Gallagher was rector of the same church, Mr. Treadway often assisted him in the services. One Sunday morning Mr. Gallagher preached a fiery philippic against Apostolic Succession and argued that it was contrary to the tenets of the Church. Mr. Treadway being called on to read the closing prayers, used the one found in the Office of Institution which contains these words: "and hast promised to be with the Ministers of the Apostolic Succession to the end of the world." Mr. Gallagher's manner after the benediction showed he was rather confused and Mr. Treadway kindly prodded him by saying that he was happy to have assisted him as well as the people with the Church's prayer to know what the Church taught.

C. COLLARD ADAMS.

DIOCESAN CONVENTIONS.

NORTHERN CALIFORNIA.

The 13th annual convocation of this missionary jurisdiction opened in St. John's church, Petaluma, 9:30 A. M., April 27th. The sermon was preached by the Rev. Carroll M. Davis, of Sacramento. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Shepherd. Service ended, the convocation was called to order, by the Bishop. The Rev. Carroll M. Davis was elected secretary, and by him the Rev. Alfred W. Griffin was appointed assistant secretary. After recess the Bishop delivered his annual address. Parochial reports were made by all of the clergy concerning the condition of the work in their several fields. In the evening a service was held and special attention given to Sunday school work, addresses being delivered by the Rev. Messrs. Breck, Shepherd and Spaight. Thursday morning at 9:30 the convocation re-convened. The first matter

which called for attention was the question of salary, and in view of the canon lately passed by the General Board of Missions it was decided to rescind the action of the primary convention of the jurisdiction, whereby a salary was voted, and steps were taken to pay up the debt which has already accrued. It was decided that the amount contributed by members of the jurisdiction under the Enrollment Plan be placed at interest until 1889, and that then if the million dollars should not be raised, the several amounts should be returned to the parishes contributing.

The committee on the state of the Church made an encouraging report. Among the special improvements noted was the enlargement and rebuilding of the church at Santa Rosa. Cloverdale has also a new and commodious church building. Work in Nevada City and Grass Valley gives evidence of renewed life in spite of the fact that the population in those places has greatly decreased, owing to the injunction placed upon hydraulic mining. Sacramento shows marked improvement, having now an additional clergyman, and being thus enabled to afford services to two mission stations, Folsom and Wheatland. Woodland has lately secured a resident missionary and the future looks exceedingly bright. At Healdsburg, plans are now being drawn for a church, to be erected on a lot already in possession. Measures were taken for the raising of an endowment fund, looking to the time when the jurisdiction may be self-supporting. Mr. W. S. Zeilin, of Sacramento, was elected treasurer of the convocation. After the reading and approval of the minutes and a few closing words of the Bishop, the convocation adjourned *sine die*. In the evening a reception was tendered the Bishop at the rectory.

Friday morning the Bishop and most of the delegates went to Santa Rosa, where the new church was consecrated, service beginning at 11 A. M. A number of the clergy participated, the Bishop preaching the sermon. The church is a model of beauty and convenience.

PENNSYLVANIA.

The 103d annual convention was held in St. Luke's church, Philadelphia, beginning with Morning Prayer and the Holy Communion, Tuesday, May 3d. The sermon was preached by the Rev. S. D. McConnell from 1 Chron. xii: 32. Bishop Stevens called the convention to order, and after the election of the Rev. Dr. John A. Childs, D. D., as secretary, introduced to the convention the Assistant-Bishop. Upon the re-assembling in the afternoon, the Rev. Dr. Thomas F. Davies offered a resolution which was adopted as follows:

Resolved, That the clergy and laity of this diocese, in convention assembled, respectfully and affectionately request the Bishop, if it shall seem good to him to do so, to seek by a prolonged absence abroad the repose he so greatly needs.

In his address the Bishop gave the following statistical summary: Ordinations to the diaconate, 6; to the priesthood, 3; depositions, 2; corner-stones laid by the Bishop, 2, and by the Assistant-Bishop, 1; churches consecrated by the Bishop, 2, and by the Assistant-Bishop, 1; number of persons confirmed by the Bishop, 492; by the Assistant-Bishop, 1,529, and by other bishops, 109; Confirmation services held by the Bishop, 35, by the Assistant-Bishop, 88, and by other bishops, 7; sermons and addresses by the Bishop, 44, by the Assistant-Bishop, 153; clergy received, 15; ordained, 6; dismissed to other dioceses, 8; deposed, 2; died, 4; the increase being 7. The Assistant-Bishop spoke of the beginning of his work in this diocese, the cordial reception which he has everywhere met, and gave a detailed statement of his official acts since he came to the diocese at the close of last October.

The committee on the claims of lay deputies to seats, to whom was referred the case of Miss Addie C. Baker of St. Luke's, Chadd's Ford, reported adversely to her admittance on constitutional grounds. The report was adopted. The committee on the increase of the Episcopal Fund stated that of the \$14,000 annually needed for the support of the episcopate, \$11,000 is to be raised by assessment. The importance of increasing the endowment by the addition of \$100,000, was strongly urged. It was resolved that a committee be appointed to carry out their suggestion. The report of the Board of Missions shows that the receipts for the year from parishes and all other sources was

\$12,447.53. Beside this, the amount contributed outside of the Board for maintenance of diocesan missions and permanent improvement of mission churches is estimated at \$28,700. This includes a legacy of the late Margaretta S. Lewis of \$15,000, the income alone of which is to be used for the purposes of the Board. Only seven parishes in the diocese have made no contributions, showing that there is a thorough system of offerings. The work of missions has been carried on with much vigor and success. It was on motion resolved, that at least the sum of \$12,500 should be contributed by the parishes of this diocese during the current year for diocesan missions. In the matter of the Church Building Commission, a resolution was adopted urging that each parish be asked to contribute thereto annually, and that an auxiliary committee of five clergymen and five laymen be appointed to secure funds for this purpose.

The following persons were elected members of the Standing Committee: The Rev. Drs. Daniel R. Goodwin, Benjamin Watson, J. D. Newlin, Thomas F. Davies, J. De Wolfe Perry, and Messrs. W. W. Frazer, Jr., P. P. Morris, James S. Biddle, Edward Olmsted, and Dr. John Ashurst.

The Rev. Dr. J. Andrews Harris, of the Committee on Marriage and Divorce, stated that they had not been able to confer with similar committees of the other dioceses in this State because there had been none such appointed, but that conference had been had with ministers of other religious bodies. The committee was authorized to add to their numbers, with a view to secure the needed reform in the laws of marriage and divorce in conjunction with other committees or persons. The reporting of a canon governing the assessments for the Episcopal fund providing that not more than 4 per cent. should be levied on the current expenses of parishes, i. e., salaries of the clergy, including the use of rectories, music, bell ringing, fuel, light, care of churches and grounds, and ordinary repairs, gave rise to considerable debate. Several amendments were offered but the canon was adopted as reported by the committee. Owing to the importance of the matter the committee on Canons asked leave to sit during the recess and prepare canons for the trial of a clergyman, not being a bishop, and laymen, to be presented at the next convention. This was denied whereupon the committee presented canons printed in the journal of 1883. Section 1, of canon XVII., provided for the election of five presbyters to constitute a court, provision being made for minority representation, vacancies to be filled at any session of the convention or by the Standing Committee under certain circumstances, the court to continue in case the term expires during a trial. This was amended to make the court to consist of ten, giving the accused the right to challenge five without giving any reason, and any of the others if for cause, the Bishop to be the judge of the rightfulness of the cause. The minority clause was stricken out. Section 2 as passed provides that the trial of a clergyman not being a bishop should be on presentation in writing to the bishop either by the convention, the vestry of the parish to which the accused belongs, or by any three presbyters of the diocese. The mode of procedure before the court and the pronouncing of the sentence are provided for in the subsequent sections. A section provides for the appointment of a committee of inquiry in the case of a clergyman accused by public rumor of any offence, and that the said committee shall present him for trial if just grounds are therefor found. Amendments to canon XVIII., relative to the proceeding in the trial of a layman repulsed from the Holy Communion by his minister, were passed. A court of ten was thereupon elected, which completed the work of this very important convention, which adjourned *sine die* at 8:30 on Friday evening, after having been in session four days; a large number of both clergy and laity were present all the time.

NEW JERSEY.

The 101st annual convention assembled Tuesday, May 3rd, in Grace church, Plainfield, the Rev. E. M. Rodman, rector. The Rev. E. K. Smith, of Lambertville was appointed secretary, and Mr. E. B. Smith, assistant.

After lunch, the convention organ-

ized for business. The treasurer of the diocese gave his annual report, followed by the reports of the various committees. At 3 P. M. Bishop Scarborough delivered his address, comprising a review of the state of the Church in the diocese. After various other business the convention adjourned.

At 8 P. M., after a short service the Bishop spoke on the missionary work of the diocese and reports were made by the deans of convocation. The work was shown to be in a satisfactory condition. At the request of the Bishop, the Hon. L. Bradford Prince addressed the convention upon the object and working of the American Church Building Fund Commission. At the conclusion, offerings were received for diocesan missions.

Wednesday morning there was a celebration of the Holy Communion at 7 o'clock, the Bishop being Celebrant. Morning Prayer was said at 9 o'clock, and the convention re-assembled shortly thereafter. A number of resolutions bearing upon Church work were read and adopted. Charles Ewan Merritt of Mount Holly was elected treasurer for the ensuing year, and other routine business transacted. The Bishop then in a short address congratulated both clergy and laymen upon the successful management of the affairs, financially and spiritually connected with the diocese. The outlook is very bright, and he was sure that each delegate would return to his parish much encouraged. He advocated singing by the congregations, and said he did not approve of the modern idea of selecting a quartette and placing it in a corner to do the singing, let everyone sing. After repeating the Lord's Prayer the convention adjourned at 1:30, to meet next May at St. Paul's church in Trenton.

SPRINGFIELD.

The 10th annual synod of this diocese met on Tuesday, May 3rd, in St. Paul's church in the see city. There was an early Celebration at 7 A. M., the Rev. J. B. Harrison, being the Celebrant. Matins having been said at 9:30, the opening service of the synod began at 10:30, with an imposing procession of the clergy and choristers. The Bishop was the Celebrant at the choral Eucharist, assisted by the Rev. F. P. Davenport as deacon, and the Rev. W. T. Whitmarsh as subdeacon. The sermon was preached by the Rev. D. W. Dresser, S. T. D., from the text, St. John vii: 5, "For neither did His brethren believe in Him."

A bountiful lunch was served at the Orphanage of the Holy Child, by the ladies of St. Paul's parish, after which the synod organized for business by re-electing the Rev. J. B. Harrison, of Belleville, secretary, and the Hon. Chas. E. Hay, of Springfield, treasurer. The business transacted during the afternoon was entirely of a routine character. In the evening the Bishop delivered his address, which consisted chiefly of extended notices of eminent Churchmen deceased during the past year. These were not bare memorials, however, for the eloquent prelate succeeded in pointing many a valuable lesson and in giving much counsel in regard to the living questions of the day, in the course of his remarks. A large portion was devoted to the life and episcopate of the late Bishop Horatio Potter, and as few are so well qualified as the Bishop of Springfield to speak authoritatively upon this subject, this portion of his address will prove a valuable contribution to the history of the Church at large, as well as in the diocese of New York.

On Wednesday, there was an early Celebration at 7 A. M., the Rev. F. P. Davenport being the Celebrant. The most important question discussed this day was a proposed change of the time of holding the synod from the first Tuesday in May to the first Tuesday in December. The change will probably be effected, as it passed its first reading at this session.

The following Standing Committee was elected: The Rev. Drs. Easter and Dresser, the Rev. F. W. Taylor; Hon. Chas. E. Hay, Hon. W. J. Allen, Mr. Henry Stryker, Jr. At a meeting of the missionary board held after the session of the synod, the Rev. D. W. Dresser, S. T. D., of Champaign, Ill., was elected secretary and treasurer of the board. The committee on Church Extension gave an encouraging report of the work done in the diocese during the past year, although there are just

at present several vacancies in the mission field. New churches are being built at Cairo and Carrollton, and another is just being finished at Havana. The great difficulty in the way of all work is the lack of funds for the support of missionaries.

A cheering addition to the usual business sessions was an enthusiastic women's meeting in the afternoon of Wednesday, in the interest of the Woman's Auxiliary to the General Board of Missions, and the organization of a diocesan branch of that excellent institution, with the following officers: President, Mrs. Wm. R. Beall, of Springfield; vice-presidents Mrs. J. B. Harrison and Mrs. D. W. Dresser; secretary and treasurer, Mrs. H. H. Candee of Cairo, who has for the past three years labored single-handed to advance the work of the auxiliary in the diocese. Miss Julia C. Emery came on from New York to meet and confer with the ladies of the diocese, and there were representatives present from several cities and towns in Southern Illinois. In the evening a public missionary meeting was held, chiefly in the interest of the W. A., when Miss Emery gave a very interesting account of their work, and Mrs. Candee read a report as diocesan secretary, after which the synod adjourned *sine die*.

OPINIONS OF THE PRESS.

The Family Churchman.

THE JERUSALEM BISHOPRIC.—High Churchmen having accepted the inevitable in the shape of a white-washed Jerusalem Bishopric it only remained for them to enter a protest in the mild manner of demanding a reassurance as to the nature of the Bishop's functions. The important memorial printed in yesterday's Times is a very effective document, and Dr. Blyth will do well to peruse it with care, together with the Archbishop's reply. Happily, in Dr. Blyth, we have a bishop-designate who will soon turn the tables in favor of his mission.

The Church Times.

NON-COMMUNICATING ATTENDANCE.—In theory, all would agree with him (Bishop Doane) that all baptized and confirmed Christians ought to receive at the least every Sunday, as was the standard of primitive times; but that degree of revival being admittedly unattainable as yet, and having lasted but a very short time in ancient days, the question arises as to what is the next best thing to be done. Practically, there are only two solutions: to confine the Eucharistic Office to a small number of communicants, thus causing it to cease being the great public service of the Church, and the Memorial before man, or else to encourage the presence of communicants who are not going to receive upon each occasion, but desire to join in the worship and intercession, as also that of persons not yet communicants at all, but who are being taught by the service (the best of all religious object-lessons) to understand and desire Communion. Prebendary Sadler, a specially moderate and careful theologian, singles out the Church of Rome for remark in his admirable treatise, "The One Offering," for being much more consistent in the great publicity of its celebrations of the Holy Eucharist than those members of the Church of England who, holding that it is chiefly a Memorial before and to man, nevertheless "celebrate it with closed doors to a comparatively small number of people, and rigorously exclude the presence of those who most need to have the Death of Christ proclaimed to them."

And we must repudiate emphatically the epithet "Anglican," which Bishop Doane by implication claims for the evil practice we are reprehending, by putting it into the mouth of the objector whom he desires to confute. For it is impossible to produce one syllable from any existing formulary of the Church of England which so much as hints at, or connives at, the expulsion of non-communicants, such not having been the case even with the exhortation in the Book of 1552, which rebuked mere gazers and non-communicants, because we have contemporary proof that this was aimed only at those who never did communicate at all, and even so, left the matter to their choice, as no rubric compelling them to depart was appended, and an attempt made by the Puritans to get such a rule made in

1563 was rejected in Convocation. One thing might have made Bishop Doane think twice before committing himself in this unfortunate fashion. The rule he advocates at first is that of the Puritan school. Now, Puritans are very rarely indeed right in doctrine, but they are invariably wrong as far as wrong can go upon liturgical questions, which are alien to their whole temper and tastes; while their line upon this particular issue, curiously enough, is at variance with that of the leading Protestant sects, here close in agreement with the Church, as recommending the presence of non-communicants at the Ordinance.

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

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

100 Doses One Dollar.

JAMES PYLE'S

MAKES

Shorter Hours

PEARLINE

For Women.

the best and safest Washing Compound known.

Used As Directed

it produces better results

with a greater saving of

Time and Labor

in Washing and House-

cleaning, than anything

yet invented.

Wash your Dishes, Glassware, Windows, Curtains, Jewelry, Silver, in fact everything, with it. Try it in the Bath, and note its Superiority over Soap

Beware of Imitations. The Genuine always bears the above Symbol and name of

JAMES PYLE, New York.

WE WANT EVERY

HOUSEKEEPER

TO HAVE A SAMPLE OF



which will be sent free on receipt of address, with name of this paper. Full sized box, postpaid for 15c. in stamps. For sale everywhere. See that full name **ELECTRO-SILICON** is on each box. THE ELECTRO SILICON CO., 72 John St., New York.

Horsford's Acid Phosphate
In Gastritis and Nervousness.

Dr. W. J. Harris, Resident Physician, Good Samaritan Hospital, St. Louis, Mo., says: "It has achieved great results in several chronic cases of gastritis and afforded great relief to very many cases of extreme nervousness resulting from debility of the digestive organs."

Brown's Bronchial Troches.

Are known and used all over the world, and at all seasons, for the relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles. Sold only in boxes, with the fac-simile of the proprietors, John I. Brown & Sons, on the wrapper. Price 25 cents.

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.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month."

Consumption Surely Cured.

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM 181 Pearl Street, New York.

Among the Northern Lakes

of Wisconsin, Minnesota and Iowa are hundreds of delightful places where one can pass the summer months in quiet rest and enjoyment, and return home at the end of the heated term completely rejuvenated. Each recurring season brings to Oconomowoc, Waubesa, Beaver Dam, Krontenac, Okoboji, Minnetonka, White Bear, and innumerable other charming localities with romantic names, thousands of our best people whose winter homes are on either side of Mason and Dixon's line. Elegance and comfort at a moderate cost can be readily obtained. A list of summer homes with all necessary information pertaining thereto is being distributed by the Chicago, Milwaukee & St. Paul Railway, and will be sent free upon application by letter to A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis.

"A SUMMER JAUNT."

"Famous Resorts of the Northwest."

Each succeeding year, after the first bright freshness of the spring foliage has disappeared to give place to the dust and dryness of the June sunshine, when the gentle showers of early summer have been superseded by the sprinkling-cart and garden hose and the spring overcoat discarded for the linen duster, when the business man begins to hug the shady side of the street on his daily trips to and from his office, a very large proportion of the people of our great cities turn their thoughts toward the country and commence laying plans for the annual summer vacation, which, in these days of rapid money-getting and high-pressure living, has become an indispensable element in the calendar of every man of wealth and woman of fashion whose line of life has been cast in the seething, bubbling, tumultuous swim of modern metropolitan existence. Address James Barker, General Passenger and Ticket Agent Wisconsin Central Line, Milwaukee, Wis. (mentioning this paper), for a copy of "A Summer Jaunt" and "Famous Resorts of the Northwest," two exquisite books on summer resorts, the former written by a well-known literary light, the latter compiled with accuracy and care, giving valuable information to the tourist.

Chamber Suits in all the Woods, natural finish, at lowest prices at Holton's, Nos. 224 to 228 Wabash Avenue, Chicago.

The Park and Pleasure Wagons, Road Carts, Mitchell Farm and Spring Wagons, etc., etc., advertised by the Mitchell & Lewis Co., of Racine, Wis., can not be beat. Send for their large free illustrated catalogue.

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

ELY'S CATARRH CREAM BALM

A God-send is Ely's Cream Balm. I had catarrh for 3 years. My nose would bleed. I thought the sores would never heal. Ely's Cream Balm has cured me—Mrs. M. A. Jackson, Portsmouth, N. H.

A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist Owego, N. Y.

BABY CARRIAGES.

Sent by Express C. O. D. one or more at wholesale price, direct from L. G. Spencers' factory, 221 W. Madison St., Chicago. 100 styles to select from. Made and trimmed to order. Send 2 cent stamp for new illustrated Spring Catalogue. Mention this paper.

WANTED.—AGENTS FOR THE "CHILD'S BIBLE." Introduction by Rev. J. H. Vincent, D.D. Over 400 engravings; one woman without experience has sold 283 since January 1; she has ordered and delivered nearly \$1,000 worth; one reports 56 orders in one week. CASSBELL & CO. (Limited), 822 Broadway, N. Y.; 40 Dearborn St., Chicago, Ill.

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

HINTS FOR HOUSEWIVES.

INSECTS may be destroyed with hot alum. Put it in hot water, and let it boil until the alum is dissolved. Apply hot, with a brush, and all creeping things are instantly destroyed without danger to human life or injury to property.

TO CLEAN OLD OAK FURNITURE, ETC.—Wash it in warm beer or weak soda, dry with clean cloth, then, in a gallon of strong beer, boiling hot, add one ounce of beeswax and one ounce of coarse sugar, brush it on, and when dry polish with hard brush or coarse woolen cloth.

RECEPTACLE FOR SCRAPS.—Take an old paint keg, scrape the outside smooth, and paint it to harmonize with your room, gild the hoops or paint them black. Line it with silesia, first tacking it on the outside of the keg and then turn, gather the ends, and push down into the keg, just in the same way you line the crown of a hat.

VARNISH FOR FANCY WORK.—An excellent varnish for hanging baskets, or for leather work, is made of half a pound of asphaltum in one pint of turpentine. Let it stand over night before using. Card-receivers and watch-receivers can be made out of butternut shells and varnished with this preparation. It is useful also for cones and acorns.

VEAL PATE.—One small cupful of rice; one egg; half cupful of milk; remains of cold veal, chopped; gravy left from yesterday. Boil the rice in plenty of water at breakfast time, and when cold work to a stiff paste with the milk and the beaten egg. With this line a greased brown bread mould, or if this is not available a small tin pail, and fill the centre with the chopped meat moistened with gravy and well seasoned. The stuffing will make a pleasant addition. Spread more of the rice on the top, fasten on a tight cover and boil hard for an hour and a half. Turn out and pour the remains of your sauce or gravy about the base of the pate. A very nice gravy may be made out of the bones from which the veal has been cut. These may cook at the side of the stove, as may the pot containing the mould without interfering with the boiler.

If you have a window whose outlook is unpleasant, cover the window pane with pressed ferns attached to the glass with a bit of mucilage. Place the ferns upright, as though they were growing, filling in every bit of the glass, then tack over the entire sash a piece of white or yellow lace (netting or wash blonde will do nicely) protecting the leaves without destroying their beauty. Another pretty arrangement is to use Spanish moss in the same way, dipping it first into alum water, when you have a mass of drooping crystals against the pane which shuts out every bit of gloom or dreariness of prospect, and catches with every stray gleam of sunshine or flash of gaslight, tremulous beauty most fairy-like. Moss prepared in this fashion is one of the industries of Southern women, whose delicate fancy and patience are bringing so many rare and beautiful articles into the market for home decoration.

CHILD'S KNITTED AFGHAN.—The following is a very easy and simple way of making a rather effective afghan. It may be knitted of two colors in stripes or in blocks, alternating the colors, or one stripe may be plain white, the other knitted in squares. German-town wool makes a very good fabric, but Berlin, while a little more expensive, is lighter and softer to the touch. Two No. 12 steel knitting pins are required.

Cast on twenty stitches.
First row.—Slip one, wool over, knit seven, narrow twice, knit seven, wool over, knit one.

Second row.—Purl.
The whole stripe is knitted of these two rows. The narrowing in the centre makes the work pointed, and relieves what would otherwise be a monotonous surface. It must always be remembered to throw the wool over at the beginning and end of every alternate row, and to narrow always in the same place. If made of blue and white, crocheted a border of shells on the two sides, and across the top, finishing the bottom with a deep fringe of the two colors. The afghan should be about three-quarters of a yard long and five-eighths wide before the border is added.

BULL'S SARSAPARILLA.
Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. **BULL'S SARSAPARILLA** by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.
Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. **BULL'S SARSAPARILLA** will remove the poison, supply the acids and relieve the pains.
Scrofula Is caused directly by Impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. **BULL'S SARSAPARILLA**, by purifying the blood, forces the Impurities from the system.
Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. **BULL'S SARSAPARILLA** acts as a diuretic, causing the kidneys to resume their natural functions.
The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of **BULL'S SARSAPARILLA** the great blood solvent.
FOR SALE BY ALL DRUGGISTS.
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

35 MEDALS AWARDED TO
BENSON'S CAPSICINE PLASTER
Cures Pleurisy, Rheumatism, Lumbago, Backache, Weakness, Colds in the Chest and all Aches and Strains.
Beware of imitations under similar sounding names. ASK FOR BENSON'S AND TAKE NO OTHER.
THE BEST IN THE WORLD.

TARRANT'S SELTZER
A NATURAL, PALATABLE, RELIABLE REMEDY.
In TARRANT'S SELTZER you behold A certain cure for young and old; For Constipation will depart, And indigestion quickly start, Sick Headache, too, will soon subside, When TARRANT'S SELTZER has been tried

No MORE ROUND SHOULDERS!
KNICKERBOCKER
SHOULDER BRACE and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address **KNICKERBOCKER BRACE CO., Easton, Penna.** N. A. JOHNSON, Prop'r.

POZZONI'S MEDICATED COMPLEXION POWDER.
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by **J. A. POZZONI, St. Louis, Mo.**

BAKER'S BREAKFAST COCOA
Delicious, Nourishing, Absolutely Pure. Costing less than one cent a cup.

Listen to Your Wife.
The Manchester GUARDIAN, June 8th, 1883, says: At one of the "Windows" Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms ! ! ! "There was an interesting group. It included one who had been a "Cotton spinner" but was now so Paralyzed ! ! ! That he could only bear to lie in a reclining position. This refers to my case. I was first attacked twelve years ago with "Locomotor Ataxy" (A paralytic disease of nerve fibre rarely ever cured) and was for several years barely able to get about. And for the last five years not able to attend to my business, although Many things have been done for me. The last experiment being Nerve stretching. Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882. I am no "advocate;" "For anything in the shape of patent "Medicines" And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—Consented ! ! I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I said to my room companions, "I was sure I could "Walk" So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any "Stick!" Or support. I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester "Royal Exchange" For nearly thirty years, and was most heartily congratulated on going in the room on Thursday last. Very gratefully yours,
JOHN BLACKBURN.
MANCHESTER, (Eng.) Dec. 24, 1883. Two years later am perfectly well.

One Experience of Many.
Having experienced a great deal of "Trouble!" from indigestion, so much so that I came near losing my Life! My trouble always came after eating any food—However light, And digestible, For two or three hours at a time I had to go through the most Excruciating p ins, "And the only way I ever got" "Relief!" Was by throwing up all my stomach contained! ! No one can conceive the pains that I had to go through, until "At last!" I was taken! "So that for three weeks I lay in bed and Could eat nothing ! ! ! My sufferings were so that I called two doctors to give me something that would stop the pain. Their efforts were no good to me. At last I heard a good deal "About your Hop Bitters" And determined to try them." Got a bottle—in four hours I took the contents of One ! ! ! Next day I was out of bed, and have not seen a "Stick" Hour, from the same cause, since. I have recommended it to hundreds of others. You have no such "Advocate as I am."
GEO. KENDALL, Allston, Boston, Mass.

BOOK AGENTS WANTED for PLATFORM ECHOES
of 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 AB BOTT. 1000 Agents Wanted,—Men and Women. \$100 to \$200 a month made. Distance no hindrance as we give Extra Terms and Pay Freight. Write for circulars to **A. D. WORTHINGTON & CO., Hartford, Conn.**

SEND FOR LANDS
Publications, with Maps, describing Minnesota, North Dakota, Montana, Idaho, Washington and Oregon, the Free Government Lands and Low Price Rail-road Lands in the Northern Pacific Country—THE BEST AGRICULTURAL, GRAZING and TIMBER LANDS now open to Settlers—mailed free. Address **CHAS. B. LAMBORN, Land Con. N. P. R. R., St. Paul, Minn.**

AGENTS WANTED for the LIFE OF HENRY WARD BEECHER
by THOS. W. KNOX. An Authentic and Complete History of his Life and Work from the Cradle to the Grave. Out-sells all others 10 to 1. The Best and Cheapest. Splendidly illustrated. Sells like wildfire. Distance no hindrance for we pay the Freight and give Extra Terms. Send for circulars. Address **HARTFORD PUB. CO., Hartford, Conn.**
PENSIONS! Send for terms, references, and Circulars showing who are entitled to **CLAIMS and PATENTS.** **Beilum Miller, Att'y, Washington, D. C.**

BALL'S



CORSETS

BONED WITH KAPO.
 The ONLY CORSET made that can be returned by its purchaser after **THREE WEEK'S WEAR** if not found
PERFECTLY SATISFACTORY
 in every respect, and its price refunded by seller. Made in a variety of styles and prices. Sold by first class dealers everywhere. Beware of worthless imitations. None genuine without Ball's name on box
CHICAGO CORSET CO.,
 202 FRANKLIN STREET, CHICAGO.
 402 Broadway, New York.

MITCHELL & LEWIS CO. Limited
 RACINE WIS.
 Manufacturers of



PARK and PLEASURE WAGONS, ROAD CARTS
 Also the MITCHELL FARM SPRING WAGON
 ESTABLISHED 1854 INCORPORATED 1884
 SEND FOR FREE ILLUSTRATED CATALOGUE MENTION THIS PAPER

IT A GOOD INDELIBLE INK WON'T
 is a detective on the track of dishonest washerwomen and c othesline thieves. LIVINGSTON'S INDELIBLE INK is best ever made. The simplest, handiest, cheapest and cleanest. It never blots. It



flows freely from this Glass Pen, which accompanies each order. It remains a brilliant jet black. No preparation or bother. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Get Livingston's Indelible Ink and no other! you want a sure thing every time. It never fails and is positively indelible. Sample bottles, enough to mark all the clothing of one family, with one Glass Pen, sent on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address

WASH PRAIRIE CITY NOV-ELTY CO. OUT
 45 Randolph-st., Chicago, Ill.
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.

BARLOW'S INDIGO BLUE.
 Its merits as a WASH BLUE have been fully tested and endorsed by householders. You ought to have it on sale. Ask him for it D. S. WILTBERGER, Prop., 233 N. Second St. Phil. Pa

LADY AGENTS can secure permanent employment at \$50 to \$100 per month selling Queen City Supporters. Sample outfit free. Address Cincinnati Suspender Co., 11 E. Ninth St., Cincinnati, O.

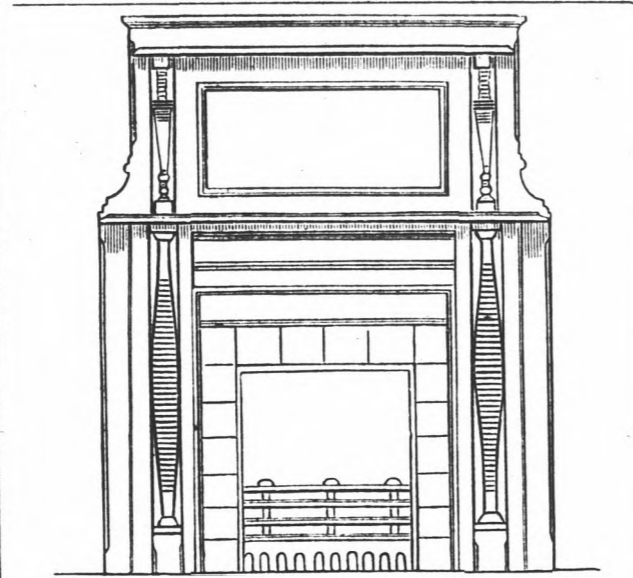
WARREN'S LEATHER DRESS STAY
 Absolutely Unbreakable. For Sale Everywhere. Try it.

ARE YOU REPLENISHING YOUR
FURNITURE?

If you are in need of first-class or medium grades, we invite inspection to a **FULL LINE** of honest work at honest prices without misrepresentation.

Upholstered Goods

Of our own manufacture our specialty.
H. STILSON & CO.,
 269 & 271 State Street,
 CHICAGO, ILL.



"WOOD MANTELS"
 Wide and narrow tile openings.

CHAS. L. PAGE,
 337 WABASH-AV., CHICAGO.

KNABE
 PIANOFORTES.

UNEQUALLED IN
 Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
 Nos. 204 and 206 West Baltimore Street,
 Baltimore. No. 112 Fifth Avenue, N. Y.

A. REED & SONS, Sole Agents,
 136 State Street Chicago.

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

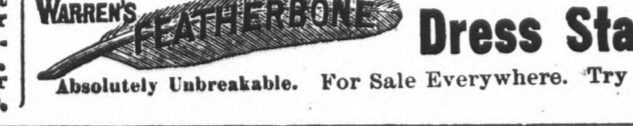
ON 30 DAYS' TRIAL.
 THIS NEW
EGGLESTON'S ELASTIC TRUSS

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

I CURE FITS!

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of **FITS, EPILEPSY or FALLING SICKNESS** a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you.
 ADDRESS, Dr. H. G. ROOT, 183 Pearl St., New York.

Just published, 12 Articles on Practical Poultry Raising, by **FANNY FIELD**, the greatest of all American writers on Poultry for Market and **POULTRY for PROFIT.** Tells how she cleared \$449 on 100 Light Brahmas in one year, about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she **CLEAR \$1500 ANNUALLY.** Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address **DAN'L AMBROSE, 45 Randolph St., Chicago, Ill.**



WARREN'S LEATHER DRESS STAY
 Absolutely Unbreakable. For Sale Everywhere. Try it.

ESTABLISHED 1856.
T. NELSON & SON,
 DEALERS IN

WALL PAPER

PAINTERS AND DECORATORS,
 Frescoing Churches, Public Bldg's, Private Residences, &c.
 Designs Submitted.
 Correspondence Solicited.
 Samples Sent on Request.
246 WABASH AVENUE, CHICAGO.

DROPSY TREATED FREE.

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.
 Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured.
H. H. GREEN & SONS, M. D's.
 250 1/2 Marietta Street, Atlanta, Ga.
 Mention this paper.

LEPAGE'S
 THE ONLY GENUINE
LIQUID GLUE

UNEQUALLED for CEMENTING wood, glass, china, paper, leather, &c. Always ready for use. Pronounced strongest glue known.
(IS MADE BY THE) AWARDED TWO GOLD MEDALS.
 Russia Cement Co., Sample 20c stamps

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World
 No. 17 Federal Bldg. Exception 1887

THE GREAT AMERICAN TEA COMPANY
GOOD NEWS TO LADIES.
 Greatest Bargains in Teas, Coffees, Baking Powder and PREMIUMS.
 For particulars address THE GREAT AMERICAN TEA CO. 31 & 33 Vesey St., New York, N. Y.

THE OLDEST MEDICINE IN THE WORLD
 IS PROBABLY **DR. ISAAC THOMPSON'S CELEBRATED EYE WATER.** This article is a carefully prepared physician's prescription and has been in constant use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits. **John L. Thompson Son & CO., Troy, N. Y.**

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

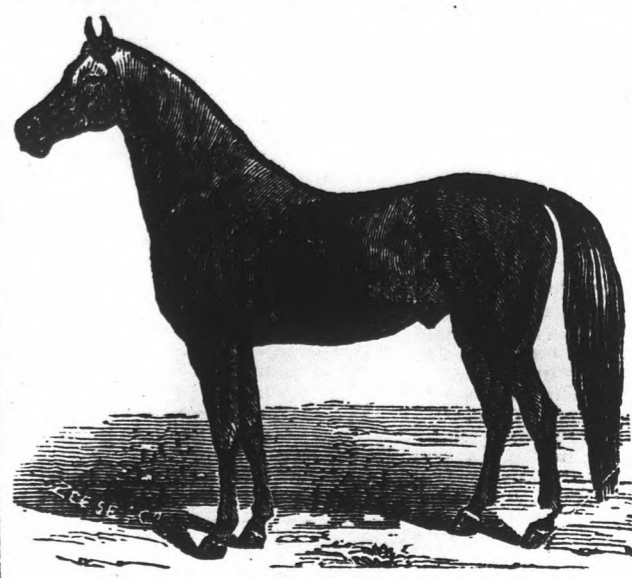
BUCKEYE BELL FOUNDRY.
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
ANDRUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY.
 TROY, N. Y.
 Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

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 all others.

CINCINNATI BELL FOUNDRY CO
 SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM

A TREATISE ON THE HORSE

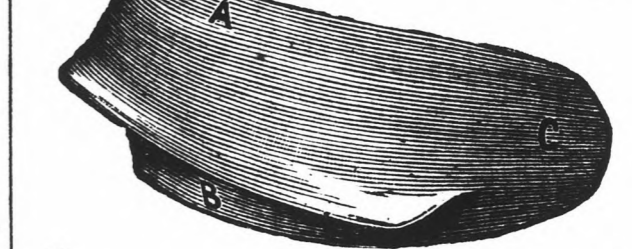


AND HIS DISEASES,

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 10 Cents, Postpaid.
DANIEL AMBROSE,
 45 Randolph Street, Chicago, Ill.

FISHER'S
 MOUTH-BREATHING
INHIBITOR.



Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes *Nasal-Catarrh*—the various forms of *Sore Throat*—*Bronchitis*—and most forms of *Asthma* and *Consumption*, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

Do You Snore?

The snorer, who not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address **PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.**

Through the **Sound and Reliable WESTERN FARM MORTGAGE CO.**
F. M. PERKINS, LAWRENCE, KAN. L. H. PERKINS, President. Secretary.
PAID UP CAPITAL, \$250,000.00.
 The Choicest 1st Mortgage Farm Loans, also the Company's Ten Year Debentures, based upon its paid up Capital and Assets of over \$650,000. No Losses. 11 years' Experience with absolute satisfaction to over 1500 Investors. Send for circulars, forms and full information. Branch Offices in N. Y., City & Albany. N. Y. Office, 137 B'way, C. C. Hine & Son, Agents.

TELL YOUR WIFE

Attempts are made to palm off Imitations and Counterfeits called "Automatic," etc., on the well-known reputation and merit of the **Willcox & Gibbs "Automatic"** or "No Tension" Sewing Machine, which is the Standard of the World. Genuine Automatic Machines are not sold through dealers but are supplied only from our own Stores.
Willcox & Gibbs Sewing Machine Co.
 CHICAGO BRANCH: 242 Wabash Ave.

CANCER CURED.

Doctors, Ministers and the poor treated free. Address **Drs. J. S. & V. C. T. KINGSLEY, Danville, Ill.**

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN
RIDGES FOOD
 THE BEST DIET FOR INVALIDS AND OLD PEOPLE
 POWER GIVES TO THE LIFE

PAINT YOUR BUGGY for ONE DOLLAR

By using **COIT'S ONE-COAT BUGGY PAINT**. Paint Friday, run it to Church Sunday. Six Fashionable Shades: Black, Maroon, Vermilion, Olive Lake, Brewster and Wagon Greens. No Varnishing necessary. Dries hard with a high gloss. Tip top for Chairs, Furniture, Baby Carriages, Front Doors, Store Fronts, etc. Will send enough to paint your Buggy upon receipt of **One Dollar**, and warrant it to wear. Discount to the Trade. **COIT & CO., 206 & 208 Kinzie St., Chicago, Ill.**