

The Living Church.

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

Vol. IX. No. 13.

CHICAGO, SATURDAY, JUNE 26, 1886.

Whole No. 399.

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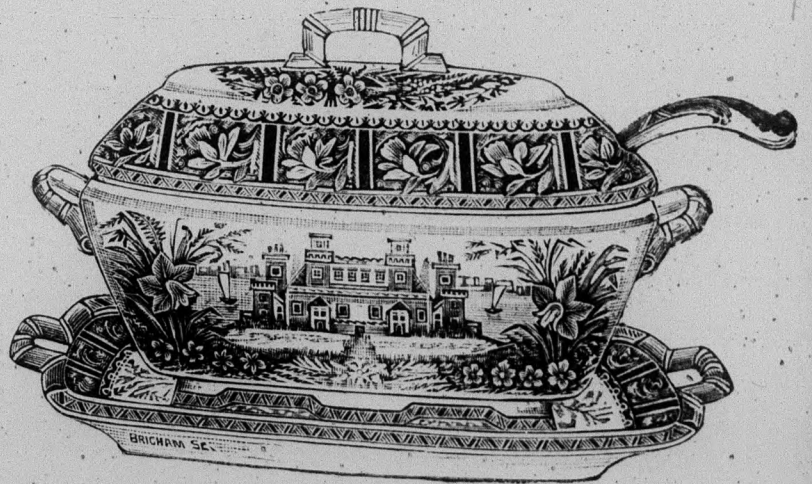
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The Living Church.

SATURDAY, JUNE 26, 1886.

NEWS AND NOTES.

ABOUT one-half of this issue being printed, we stop the press to add that Bishop Tuttle has accepted the Episcopate of Missouri. Congratulations to all!

THE daily papers report that the Rev. Dr. Kinlock Nelson has declined the election to the Bishopric of Easton. The diocese seems to have a hard time in securing a bishop, but there are as good fish in the sea as have been caught.

THE will of the late Archbishop Trench directs that £3000 be placed in trust for the benefit of any bishopric, living, or institution, in connection with the Church of Ireland, to be expended in such manner as the trustees may think fit.

A MAN'S nationality will come out, especially if he has been so favored as to have been born in the green isle. Thus the genial Bishop of New Jersey in his speech at the laying of the corner stone of the new chapel of the General Theological Seminary, said that he was glad that the seminary was permanently located in New York, "for," said he: "I should hate to see the grounds desecrated by anything but the seminary."

MANY of our Church papers have stated in reference to the election of a Bishop of Edinburgh, that although the Church in Scotland is disestablished, it requires a *conge d'elire* from the government to proceed to an election. This is a mistake. The Primus of the Scottish Church issues a mandate to the vacant diocese to elect a bishop. The Premier has no more to do with it than with the diocese of Chicago.

THE restoration of the renowned Lantern tower—its piers and foundations—of Peterborough Cathedral, commenced three years ago, is now in process of completion. The battlements will be replaced and the roof made secure. The tower now resumes its original features with the exception of its cracks and the four turrets erected by Dean Kipling. The restoration committee will now consider the advisability of restoring the west front of the cathedral.

THE Salvation Army has recently made a great demonstration in Exeter Hall. The extent of the organization is somewhat surprising. In 1882 they had 320 "corps," now they have 1,582. They have 3,602 officers now against 766 four years ago. In these four years they have leased and built halls with seats for half a million persons. They publish nineteen *War Cries*, and as a climax to their work, they state they have converted an American reporter. It cannot be denied that they have had a marvellous amount of success, and the reason is that they have appealed to a sympathetic chord in the heart of the people. But they have had to descend to the level of the ignorant and uneducated, without doing anything to raise the tone of their mental thought or taste. They have rescued sinners from lives of depravity by excitement; they have not made them independent of the lower feelings which dragged them into the mire. It is just as though a musical crusade were to be carried on by giving people nothing but low comic songs and music-hall ditties, which the

unrefined musical ear delights in, without teaching them to admire and take pleasure in good music.

THE Bishop of Liverpool has recently preached a sermon upon the relation of the laity to the Church of England, which has excited general comment and much sharp criticism. He says that the laity have never been properly employed or trusted or consulted as they should have been. In consequence, they (as a body) neither know, nor care, nor trouble their heads much about Church affairs. This seems a strange statement to those who have watched with interest and admiration the wonderful growth and activity of the Church of England in the last quarter of a century. Such societies as the Church Union and Workingmen's Society seem to attest the loyal love of the laity. The fact that within this period \$500,000,000 have been raised for Church purposes is another disclaimer of the statement that the laity do not trouble their heads about Church affairs. Somehow, we in America, have the idea that the laity of the Church of England are more learned in Church doctrine, more loyal in love and keener in interest than in any other branch of the Church, our own not excepted.

A WESTERN correspondent, formerly of Ohio, writes to *The Standard of the Cross*: "It was exceedingly refreshing to read in a recent number of the *Standard*, the account of good Bishop Beddell's late visit to Lyme, and to learn that in dear old Ohio there was one parish at least, that had not departed from the simplicity of our beloved Church service; that had not adopted ritualistic novelties, Romish vestments and positions, the substitution of wafers for orthodox bread, divers washings of cups, frequent crossings and genuflexions, Eucharistic lights—in short, where many of the plainest rubrics are not ignored, as is so frequently practiced by our ritualistic brethren. Certainly these departures from the simplicity of the Prayer Book, are neither conducive to disarming prejudice against the Church, nor do they promote that reverence so becoming in the House of God. May we hope that there are a goodly number, both in Ohio, as well as elsewhere, who have not bowed the knee to Baal." This is very touching. It is equally interesting to note that this parish was organized before the year 1859, and that after nearly thirty years, its numbers just eighteen communicants. How would it do to try a few "innovations?"

WE have recently seen in an article the statement that the manners of English people are degenerating. A letter to the *Manchester Guardian* intimates that the clergy do not set a good example. "Those who were present at the enthronement of our new bishop on Tuesday week, and noted the behavior of many of the clergy in the cathedral church, will hardly wonder that the example of the shepherds is followed, and sometimes exceeded, by their flocks. Hand-shakings and greetings of friends in the house of God, even immediately before the altar, are perhaps so common and familiar, even to the highest of cathedral dignitaries, that it is useless and hopeless to say anything about them. But when, among a body of the clergy assembled to take their part in a

ceremony upon the outcomings of which issues of untold importance depend, there was at least one who could occupy himself with his newspaper before the service began, and others could remain sitting, and indulge in a casual conversation while it was proceeding, may not an earnest hope be expressed that one of the many (how many!) tasks which our father in God may see lying before him may be to inculcate upon those over whom he is set in the Lord, both clergy and laity, a greater regard for the obvious Christian duty of reverence in their heavenly Father's House."

THE property of Trinity church, New York, illustrates the value of trustees who administer funds, and care for Church property as for their own. Unfortunately we have few examples of that kind. Our history for the most part is one of reckless and improvident management. Vestries have too often regarded real estate and other property as reserves to make up deficiencies. When the pinch comes, the first thought is to sell off a few lots and tide over, rather than to make the effort or sacrifice to meet demands in some other way and keep the property for future endowment. For instance, the Church in Denver might have had a magnificent endowment, equal to that of Trinity church, if in the early days there had been wise and responsible management of its property. The Church owned hundreds of town lots in what is now the very centre of that large city, the value of which is to-day up in the millions. They were sold off from time to time to meet temporary needs which might have been supplied in other ways. The worst of the business is that this property was acquired by the hard work of the women of the Church who confided it to the vestry in trust for the Church. This history has been repeated on smaller scale, in numbers of instances East and West, and gives occasion for much searching of heart.

FURTHER correspondence has been had between the Bishops of Aberdeen and Sodor and Man in relation to the latter's intrusion into the diocese of Aberdeen, in which Bishop Rowley Hill cuts rather a sorry figure. Bishop Hill denies that he is a bishop of the Universal Church and that he is bound by the canons of the Church Universal. He is merely an officer of the State. If the Established Church in Scotland was Mohammedan, he would be bound to be a Mohammedan when in Scotland. Happily for the Church he is almost the only bishop in England who would take such a position. If his sentiments were shared by the English Episcopate the sooner disestablishment comes the better. But Bishop Douglas writes that he is in constant receipt of letters from the bishops in England, Ireland, America and the colonies, and they all agree with the opinion expressed by the Bishop of Connecticut, whose letter is as follows: "Middletown, Connecticut, U. S. A., April 5, 1886.—My dear Lord: I can not see how there can be more than one opinion in regard to the act of the Bishop of Sodor and Man in intruding into your diocese. Ecclesiastically, it was assuredly a violation of the law and order which from time immemorial have obtained in the Church. Personally, it was an act of marked and

astonishing discourtesy. I should not have supposed that it could happen in our day; and I should think some rule might well be considered in a future Lambeth conference.—Faithfully yours, J. Williams, Bishop of Connecticut. The Right Rev. the Lord Bishop of Aberdeen."

ENGLAND.

Six years ago the foundation-stones of Truro Cathedral were laid by the Prince of Wales, and on May 20th, the anniversary, the first service was held in the magnificent edifice which has been reared, but which, of course, is still in an unfinished condition. The main aisle of the choir was thronged, and the energies of the *pro tempore* sidesmen were severely taxed in marshalling the assembly into convenient position. Whilst the worshippers were congregating the clergy and choir had assembled at the vestry of the pro-cathedral, and a procession was formed which entered the new cathedral by the crypt, passed through the south aisle, and eventually took up a position at the east end of the choir, singing *en route* "The Church's One Foundation" and "Orbs beata." After an address by Canon Carter, the Trinity hymn, "Holy, holy, holy," was sung. The procession then re-formed, and passing down the north aisle singing "Saviour, blessed Saviour," entered the temporary cathedral. The proceedings terminated with festal Evensong.

On the vigil of the Ascension a special celebration of the Holy Eucharist was offered in Lambeth chapel by the Archbishop of Canterbury on the occasion of commending to Almighty God the Rev. Messrs. A. J. Maclean and W. H. Browne, who are about to start on their mission to the Nestorian Christians at Urumiyah, Azerbaijan, Persia.

At Wakefield great preparations are being made for the Church Congress, and it is confidently anticipated that, mainly owing to the untiring exertions of the Bishop of Ripon, the fund for the new bishopric will be completed this year.

IRELAND.

The enthronement of his Grace the Most Rev. Robert Knox, D.D., as Archbishop of Armagh and Primate of all Ireland, in succession to the late Most Rev. Marcus Gervais Beresford, took place on Tuesday, June 1st, in the ancient cathedral in presence of a large congregation composed of the clergy and laity representing the diocese of Armagh. At the close of the service the new Primate was presented with an address in the nave of the cathedral from the clergy and laity of the diocese, and in the afternoon his Grace entertained a large number of persons at luncheon in the Beresford Arms Hotel.

MISSIONS.

AUSTRALIA.—The diocese of Ballarat is to have a cathedral, and already twenty-five designs have been sent in, and the Church of England Assembly are to meet and give their decision upon them. The cathedral is to be built on the present site of Christ church, Ballarat. It is to be of stone, and the cost is not to exceed £35,000, exclusive of tower and spire.

There has been a great delay in filling up the see of Bathurst, and very little interest seems to be taken in the ap-

pointment of Dr. Marsden's successor. Though several names have been mentioned of men who would be suited for the position, nothing authoritative has been announced. The see is not richly endowed, and the expenses are heavy, especially in travelling. There is no official residence for the Bishop in Bathurst, the late Bishop having occupied a house which was his own private property.

CHICAGO.

EPISCOPAL APPOINTMENTS.

- JULY.
9. Corner Stone, Maywood.
10. " " Roger's Park.
11. Seminary Chapel, P. M.; Transfiguration, Evening.
18. Calvary, A. M.; Archer Ave. Mission, P. M.
SEPTEMBER.
12. A. M., Hinsdale; P. M., Batavia.
13. Geneva.
14. Sycamore.
15. Amboy.
19. A. M., Highland Park; Evening, Ascension.

CITY.—At the church of the Transfiguration, 41st Street and Indiana Ave., recently established by the Bishop, the first service was conducted May 16, with nine attendants; now the congregation averages nearly 100. The sittings are all free and strangers are most cordially welcomed. The clergyman is supported by the weekly offerings; the work was undertaken purely upon faith, and the results so far as shown are most encouraging. The rent of a room has been guaranteed for six months, and all the necessary furnishings and appointments have been secured.

The present need is a suitable lot for the location of a chapel. The field of work is very large, as there are no other churches in the vicinity, and the clergyman finds that many Churchmen have been absenting themselves from service. There are week-day services, Wednesday and Friday, and full service with Holy Communion every Sunday at 11. The social life of the church is a pleasant feature; there is a young people's reception every Thursday evening, and all the congregation are invited to consider themselves young people. The sewing society is held on Friday afternoons.

On Trinity Sunday the mission of the Holy Faith was opened in the chapel of the Western Theological Seminary. The new mission is in that portion of the city lying between the railroad track and Garfield Park, and is unoccupied ground. A Sunday School has been held for some time in the chapel, and this mission is its development. The first service was attended by about fifty people. The Rev. T. D. Phillips is the priest in charge.

The Rev. A. W. Mann, the missionary to deaf-mutes spent Sunday in this city, holding a service in the afternoon at St. James's church. His report shows unremitting activity in his wide field, his travel amounting to 40,000 miles a year. He expects to be in San Francisco in July, to attend a national convention, holding services in Denver and Salt Lake on his way out.

NEW YORK

CITY.—The baccalaureate sermon to the graduating class of the General Theological Seminary, was preached in St. Peter's church, on Sunday evening, June 13, by the Bishop of Northern New Jersey. There were present and sitting in the chancel, the Rev. Dr. Beach, rector of the church, the dean and faculty of the seminary, as also other clergymen. Taking his text from St. Matthew xxiv: 45-46, the Bishop set forth that the ministry was no mere profession, but a vocation and a spiritual life by which to lead men to Christ. He spoke of the qualities to be cultivated by those who enter the priesthood and by which

they could hope to become successful in their ministry.

On Tuesday, there was a celebration of the Holy Communion in the chapel at 9 A. M., followed by a meeting of the alumni, 75 or 80 being in attendance. The essay was read by the Rev. Dr. C. F. Knight, of the class of 1854, followed by a re-union and collation. At the meeting of the trustees in the afternoon it was voted to call the new chapel—a memorial to S. V. Hoffman—the chapel of the Good Shepherd. In the evening, the dean gave a reception at his residence in West 23rd Street, the faculty, the Assistant Bishop, Dean Bartlett, of the Church Seminary, Philadelphia, Prof. Drisler, of Columbia College, President Smith, of Trinity College, etc., being present.

On Wednesday, the Commencement exercises were held in St. Peter's church at 10 A. M. There were present the Assistant-Bishop of New York, the Bishops of Long Island and New Jersey, the faculty of the seminary, and many other clergymen, together with several of the trustees. The Rev. Dr. Townsend, of Washington, D. C., and Dean Bartlett conducted the services. Essays were read by William Whaley Bedinger and Charles Elisha Freeman, members of the graduating class; the subjects of their papers were, "The Rise of Secularism and the Result," and "Christianity and Agnosticism." Bishop Scarborough then presented the diplomas to the 17 members of the graduating class, nine of whom were from the diocese of New York. After Dean Hoffman had read the eight names of members entitled to the degree of Bachelor of Divinity, Bishop Scarborough addressed the graduating class on the duties of the ministry. The degree of B. D., was conferred by the Dean upon 23 of the ordained alumni.

Upon the conclusion of the services, the bishops, faculty, students, etc., moved in procession to Sherred Hall, and from thence to the site of the new chapel of the Good Shepherd. Prayers were read by Bishop Scarborough, when Dean Hoffman announced that there had been placed in the box of the corner-stone, copies of the Prayer Book, Hymnal, journals of the last General Convention, the proposed changes in the Prayer Book, journals of the last State Convention, a copy of the Church Almanac, a history of the seminary, with its constitution and statistics, copies of the daily papers, etc. The corner-stone was then formally laid by the Bishop of Long Island, the congregation present singing the hymn, "Christ is our Corner-Stone."

Addresses followed by the Bishops, Bishop Littlejohn insisting on the need of positive, dogmatic truth as against the tendencies of the time and country, and hoping that theology would be taught as the queen of the sciences; Bishop Scarborough trusted that in the new chapel, the students would have an example of the way in which the worship of Almighty God should be conducted. The Assistant-Bishop called attention to the fact that of the \$1,250,000 contributed in the diocese the past year a large part had been contributed by women, or in their memory. He spoke in high terms of the one in whose memory the chapel was to be erected, as did also Bishop Scarborough. At the conclusion of the services, the clergy were served to a collation in the west building.

The new chapel is to stand on 21st St., a few rods to the west of Sherred Hall. It will face north and south, being about 35x85, and may cost from \$80,000

to \$100,000. It is the gift of the mother of Dean Hoffman, and a memorial to her husband. It may be added that the Dean's house is now roofed in and that for shapely appearance and solidity, it is in keeping with all the seminary buildings. Mr. Haight, the son of Dr. Haight, is the architect of all these structures.

The House of the Good Shepherd, Rockland county, New York, is a home for orphan and destitute children and a Mission House supported by the gifts of charitable people. It has no help from public funds. It supports fifty children and reaches with mission services and Sunday Schools several hundred people in the mountain region. The Rev. E. Gay, Jr., of Tomkins Grove, is president, and to him and his wife the people of this destitute region have learned to look for sympathy and aid. A community of outcasts, with no means of support save the making of baskets and the picking of berries, they have been wonderfully helped and aided to a better life by the establishing of this Mission House amongst them. In every house the Bible and other books have been placed, and in most of the families there is some member who has learned to read.

At the annual summer holiday of the House, the Holy Communion was celebrated in the chapel at 6:30 A. M. At 11 o'clock in the same place 2 children and 5 adults were baptized, making the whole number baptized in this mission since September, the conventional year, 49 children and 41 adults—90 in all. At noon Confirmation was administered by Bishop Potter to 38 candidates, 25 of whom were adults—heads of families. This service was held under awnings in the open air, on the lot on which is being erected the church of the Holy Child Jesus.

CENTRAL NEW YORK.

A pastoral staff of solidity and rich ornament, oak and silver, has been presented to the Bishop of the diocese by a personal friend in New York and was placed on Easter Day at the episcopal seat in the chancel of St. Paul's cathedral, Syracuse.

UTICA.—St. Luke's church never looked more attractive than on the occasion of the laying of the corner stone to the foundation of the new hospital, which is now under way, and which will cost, including furniture, \$15,000, for which the amount is all subscribed.

The exercises began in the church with Prof. Frank L. Day at the organ, and the choir of Grace church in attendance. The following clergy occupied places in the chancel: The Rt. Rev. Bishop F. D. Huntington, the Rev. Bernard Shulte, the rector, the Rev. W. N. Irish, of Essex, N. Y., the former rector, the Rev. C. T. Olmstead, the Rev. C. H. Gardner, the Rev. W. B. Coleman, and the Rev. James Parker.

After prayer had been said by Bishop Huntington, Hon. John F. Seymour made a brief address. Bishop Huntington also made a few appropriate remarks, in which he said: "The one thing that stands out conspicuously in the history of the Lord was His care of the sick and His healing of them. Those who heal the sick stand next to the priesthood of the Church. Three or four centuries after Him, hospitals began to be built in the name and for the honor of Christ, the Physician and Healer. In the year 1060, hospitals were built in England—none such as we have seen in later days, but they set apart two, one for leprosy and one for general diseases,

built by the Archbishop of Canterbury for the honor of the Church in which he served, and in which he was a great leader. The infirmaries were originally attached to the monasteries."

In closing, the Bishop tendered the people of St. Paul's his hearty congratulations, and then laid the stone. The exercises were closed with a prayer and benediction by Bishop Huntington.

MISSISSIPPI.

The Assistant Bishop visited the mission at West Point on the Sunday after Ascension, June 6th. He preached to a large congregation, in a "union church," at 11 A. M., and confirmed six candidates. The rain prevented service at night. The missionary in charge, the Rev. W. P. Browne, has been here just one month. A private room has been fitted up for the Sunday school, and interest in the Church work is increasing. With a lot and a few hundred dollars on hand, a church building will soon be started. There are between 30 and 40 communicants and over 60 souls here needing the spiritual care of the Church.

The next day, 7th inst., the Bishop went up to Okolona, 30 miles above, and one of the Rev. Mr. Browne's missions. The Bishop preached in the evening and left the next morning for Brandon.

In Okolona there was once a self-supporting parish and a thriving Church school—all swept away during the war. Since then it has been a wayside mission—a few poor members, with no church to worship in. There is some prospect of building a chapel here also; some land and a few hundred dollars on hand. The Sunday school is held in a private house, and the services in a Presbyterian church. The congregations are always large, but the town is yet small and poor.

After a special business visit to Brandon, the Bishop made his regular visitation to St. Philip's parish, Kirkwood, on St. Barnabas' Day, June 11th. He preached twice and confirmed three. This parish is one of the oldest in the diocese, but, like many others here, has been on the decline on account of its locality, yet there is real life left in it. The venerable rector, Father Presbury, has been in charge about 20 years, and is no longer able to do active work.

GRENADA.—All Saints' parish has been without a permanent rector since December last. The Assistant Bishop has within that time sent two temporary rectors, but has called them to permanent fields, leaving the parish at present vacant. There is an effort being made to prevail on the supporters of the parish to pay into the hands of the parish treasurer the same amount they subscribed to the rector's salary, this money to be used in making much-needed repairs, but many of them have failed to respond to this call. Those who have done so deserve the more credit.

Through the untiring work of the ladies of the parish, money sufficient has been raised to re-paint the church outside and do some repairing to the walls within. There is now a move on foot from the same untiring source, to have the cosy little rectory dressed in a fresh coat of paint. Although there is no rector, Church work is not languishing and when one is secured it is hoped that he will find not only the church buildings attractive but the people also, and that they may be willing and ready to second him in his efforts to build up the Church here.

QUINCY.

LEWISTOWN.—The choir of St. Barnabas's, Havana, visited the choir and congregation of St. James's, at this place, on Whitsun Day, uniting with them in two choral services. There was an Eucharist at 11 o'clock with Ives' "Onward, Christian Soldiers" as a processional. The Introit was Hymn 137 sung antiphonally to a Gregorian tune. The "Kyrie" and "Sanctus" were by Eyre. The "Agnus Dei" by Mortimer. "There is a green hill" by Gounod was sung at the offertory. Hymn 456 by Le Jeune was the retrocessional. In the evening another good congregation attended an equally well rendered Evensong. The 25 surpliced singers were reinforced by 13 others, an organ and a cornet. Both choirs were trained by the Rev. J. M. D. Davidson, their mutual rector. He deserves great credit for the really fine singing of his choirs.

FOND DU LAC.

FOND DU LAC.—The cathedral is advancing rapidly towards completion and, when finished, will be one of the most dignified edifices of the kind in the country.

MAINE.

AUGUSTA.—A meeting of the trustees of St. Catharine's Hall was held on Thursday, May 27, when the affairs of the school were thoroughly canvassed. The board was very favorably impressed with the condition and prospects of the school, and a report to that effect was presented to the annual convention of the diocese. The trustees were satisfied that the institution had never been in better condition at any period of its history of 18 years.

KANSAS.

From all parts of the diocese reports of delightful Easter services are had, the fruits of a well-spent Lent. A glance at the pages of *The Spirit of Missions* will show that the several parishes have done somewhat to help on the great work of planting the Church in the waste places of our land. Immigration is pouring into the State very rapidly and among those who come are many Church people. The Rev. J. A. Antrim, a recent convert from the Methodists, is doing an excellent work in Beloit. The Church building begun by him not long since, is approaching completion, and will be a very nice building. The cost has been about \$5,000 and the money has been raised on the ground. The Bishop is to visit the parish shortly and will confirm a very large class. The Commencement exercises at the College of the Sisters of Bethany, were held at the college on June 2. The annual address was delivered by the Rev. Abiel Leonard, of Atchison. Several of the diocesan clergy were in attendance, and the Missionary Bishops of Northern Texas and New Mexico were present also. The school has just closed a very successful year. The attendance has been large and the school seems to grow in public esteem and usefulness year by year.

The church of St. Paul, Leavenworth, which has been without a rector so long, has called the Rev. Dr. Tupper, of Little Rock, Ark., who has accepted the duty and will take charge of the parish shortly. Bishop Dunlop spent Sunday, June 6, in Trinity church, Atchison. He gave some account of his work in that interesting field, which elicited from the people a very good offering in behalf of his work. Work is being pushed somewhat in the diocese in behalf of the Missionary Enrollment Fund. A number of subscrip-

tions have been received and it is hoped that as many more will be received before Sept. 1.

TOPEKA.—At the church of the Good Shepherd, the Rev. J. N. Lee, D.D., rector, on the evening of Whitsun day, June 13, Bishop Vail confirmed 21 persons—11 heads of families, 9 from the Sunday school, 14 of whom had lately been baptized. A large congregation was present and deeply interested. The Bishop gave an impressive and most appropriate address, alluding kindly at the close to the recent successful mission, and the labors of the rector, thus happily crowned.

SOUTHERN OHIO.

The condition of Bishop Jaggard's health is not sufficiently favorable for the physicians to permit his return to his diocese this summer, as he had purposed doing.

COLUMBUS.—The year book of the Church of the Good Shepherd, the Rev. F. O. Granniss, rector, shows present number actual communicants, 170; Baptisms,—adults, 4, infants, 28, total, 32; Confirmations; 20; marriages, 7; burials 10; parochial visits, 581; number of families connected with parish, about 150; Sunday School teachers, 17, scholars, 158; total offerings, \$1,145.96.

MISSOURI.

The closing exercises of the school of the Good Shepherd, St. Louis, were held at the school, on Wednesday morning, June 9, the Bishop of Quincy and the Rev. Stephen H. Green, chaplain to the Sisters, being on the platform and conducting the exercises. Bishop Burgess presented the diplomas and the Bishop's medal. He was very happy in his remarks, and made a touching allusion to Bishop Robertson. The thought that this is the last occasion the medal will bear the name of Bishop Robertson, added much to the value of the award. One of the last conscious questions of the Bishop was to ask the name of the pupil who was to receive it this year. The recipient of the medal is Miss Estelle Vogdes, a daughter of Mr. A. S. Vogdes, of Jefferson City, Mo. The clergy present were the Rev. Messrs. Benedict of Boston, Mass., Silvester and Reed.

One of the most interesting sights which occurs annually in St. Louis is the celebration of the Missionary Host; when over 2,000 children from the different Sunday schools assemble in Christ church. Bishop Robertson organized the Host 17 years ago. The anniversary took place this year on Whitsun Day. The offerings for the year amounted to \$677.20. Amount in the hands of the treasurer at present time \$1,872.29. The Rev. Dr. Schuyler, president of the Standing Committee, in his address drew instructive lessons from the life of Bishop Robertson, from his boyhood which was singularly noble and manly, and from his unfailing habit of keeping his appointments. The Rev. Drs. Schuyler and Ingraham, the Rev. Messrs. Green, Robert, Silvester, Reed, Mason and Deane accompanied their Sunday schools and were in the chancel.

During the past year several changes have been made in St. Louis. The Rev. Geo. C. Betts, for so long a time the rector of Trinity parish, has accepted a call to and is now ministering in Grace church, Louisville, Kentucky. The Rev. J. N. Chestnut of the church of the Advent has also been transferred to the diocese of Kentucky and is now rector of St. Peter's church, Louisville. The Rev. H. C. Dyer, assistant at Trinity, is now priest-in-charge of the cathedral

at Quincy. The Rev. W. H. Assheton has resigned the charge of St. Peter's church and is traveling in England. The Rev. John Fulton, D. D., LL.D. has tendered his resignation as rector of St. George's church, to take effect October 1st. After that date Dr. Fulton will give up parish work for some time, but will not, as falsely reported, abandon the ministry but will serve the Church in some other way than as a parish priest. The Rev. Gardiner Tucker formerly of St. James's, (Elleardsville) St. Louis, has gone to Mobile, Alabama. St. Peter's is still vacant, but the church is kept open by the ministrations of the Rev. J. P. Lytton, who has been appointed by the Ecclesiastical authority to take charge of the parish. The church of the Advent has made no arrangements to fill the vacancy. St. James's, Elleardsville, has sold the church building, in order that another may be erected in a more convenient location. While constant changes are very discouraging, the Church is "holding her own" in St. Louis. Under the energetic work of the Rev. P. G. Robert the church of the Holy Communion has become one of the strongest parishes in the diocese, is noted for its good works and ever increasing charities. The Holy Communion is celebrated in this church on every Sunday, holy day, and on every Thursday. The sum of over \$13,000 has been expended during the past two years in remodelling the church, putting in a beautiful reredos etc., brass lecturn, carved pulpit, brass rail, stained glass windows, and other things for the glory of God's House and for the benefit of the faithful worshippers. The Sunday school is one of the most efficient in the West.

"Trinity" rejoices in a new and exquisite little church built in the West End. The worshippers are united, the service is hearty, and the new rector will find a band of faithful men and women to greet him, who will heartily second every effort to build up and strengthen the parish. The Holy Eucharist is celebrated daily.

St. Peter's church has been enlarged recently by the addition of a recess chancel, transepts, guild room and Sunday school room, the sum of \$9,500 having been expended. This church has a surpliced choir, and from its position bids fair under wise and faithful management to become a large and influential religious centre.

St. George's is the third oldest parish in the city. The church is a handsome structure, but was evidently not built or arranged by a Church architect, for the shallow chancel is not at all in keeping with the roomy nave, and is entirely out of proportion thereto. The Holy Communion is celebrated on every Sunday and holy day, the music is rendered by a mixed choir and is Churchly. Much good work is done by the various societies connected with the church.

Christ church is the mother church of the city. The church is a stately pile, and is a fine specimen of cathedral architecture. But the acoustic properties are bad, and the position of the building unfortunate, hemmed in, as it has been by a tall factory on the north, the Exposition building on the west, an apartment house on the south. \$250,000 has been expended on the church. The Rev. M. Schuyler, D.D., is indeed a father to his people. Assisted by the Rev. W. W. Silvester, the dear old man does his quiet but effective work. Mr. Silvester's strength and energy has done much to promote the spirit of missionary work in this parish. The Holy Communion is celebrated weekly.

The church of the Good Shepherd under the gentle and tender care of the Rev. B. F. Newton pursues the even tenor of its way. This is an organized mission. Recently the guild-room attached to the church has been entirely refitted and handsomely ceiled in hard wood, new chancel furniture has been put in, and two organs purchased, one for the church, the other for the guild room. The Holy Communion is celebrated on the first and third Sundays in the month.

Mount Calvary is said to represent the Virginia type of Churchmanship in its services, but there are some things about the building which would hardly be permitted to remain if the church was on Virginia soil! But if the services are not modelled after ritualistic standards, the zeal of the rector, the Rev. B. E. Reed, and of the congregation, must commend itself to all men. Foundations have been laid for a new church. The present chapel will serve as transept for the new; a new pipe organ, two superb windows (one representing the Ascension, the other a copy of the Sistine Madonna) have been placed in the church. The Holy Eucharist is offered on the first and third Sunday.

St. John's parish, the second oldest in the city, is in a healthy condition. The present rector, the Rev. S. H. Green, has cause to feel encouraged. Not only has the church been repaired throughout, but the organ has been rebuilt at a cost of \$1,800, new stalls have been placed in the chancel which was also rearranged and beautified, a memorial pulpit of brass has been placed in the church, also an altar cross, vases and altar desk of polished brass. A new carpet covers the choir and sanctuary, rich altar vestments have been given, a processional cross of brass is now in use, and the surpliced choir is said to be equal to any in the West. The chapel in the basement of the church has been furnished, the Sunday school room carpeted and many other improvements made. The congregation is united, and in spite of the somewhat unfortunate position of the church, the attendance is large. The Holy Communion is celebrated on all Sundays and holy days.

Grace church in North St. Louis, under the able rectorship of the Rev. J. P. T. Ingraham, D.D., is making for itself a name. A rectory has been built upon the church lot, and is the only rectory in this city. The church is of wood, but will be replaced when need requires by one of more substantial material. The Church in St. Louis owes a debt of gratitude to Dr. Ingraham for his interesting and instructive book recently published: "Why we believe the Bible."

St. Paul's, South St. Louis, is about six miles from the centre of the city. This little church has been much improved within the past twelve months, and is now an exceeding neat and Churchly building. The Rev. J. De Forest is rector.

The mission branch of the Woman's Auxiliary, Mrs. John Wickham president, Miss Triplett secretary, has sent to various missionaries during the past year \$1,256.15; in money, scholarship etc. \$590.40, which is an increase of about \$450 over and above amount raised last year.

A very beautiful white altar cloth and chancel hangings used for the first time on Easter day, were presented to Christ church, Springfield, by the guild. The exquisite embroidery was the handiwork of Mrs. Wade Burton who spent the greater part of Lent preparing this Easter offering.

CENTRAL PENNSYLVANIA.

READING.—On the evening of Whitsun Day a special service for deaf-mutes was held in Christ cathedral, by the Rev. Thomas Gallaudet, D. D., general manager of the Church mission to deaf-mutes, of New York City. He was assisted by the Rev. William P. Orrick, D. D., dean of the cathedral and the Rev. Mr. Koehler, a deaf-mute missionary who was recently ordained deacon and who interpreted the services to the deaf-mutes, quite a number of whom were present. Dr. Gallaudet preached to the general congregation in behalf of the work among this class of people and the Rev. Mr. Koehler preached to the deaf-mutes. The services were very impressive.

SOUTH BETHLEHEM.—On Saturday, June 12, the annual Commencement of the Bishopthorpe School for Girls, was held in the school building. The exercises opened at 11 A. M. with an opening office by the chaplain, the Rev. C. Kinloch Nelson, after which hymns were sung by the school. The principal, Miss F. I. Walsh, then read the reports of the school for the past year, which showed marked progress in the educational work. The graduates were two in number, Miss Henrietta Rue Goodwin, of South Bethlehem, and Miss Lilly Blakely, of Philadelphia. Bishop Howe presented diplomas to the graduates in a brief address. The exercises concluded with the benediction by the Bishop. The school, which is limited in its capacity, has 28 boarders and 19 day pupils.

The board of trustees held a meeting at 3 o'clock in the afternoon. Bishop Howe presided. The executive committee presented to the board the annex to the school building, comprising a kitchen, laundry, music rooms, art rooms, bath rooms, gymnasium and several bedrooms. The Rev. George Pomeroy Allen, of Trinity church, Bethlehem, was chosen a member of the board to succeed the late Dr. G. B. Linderman, and the Assistant Bishop was elected a member of the executive committee. The executive committee is now composed of the following: The Rev. C. K. Nelson, chairman; Bishop Rulison, Henry Coppee, LL. D., Wm. L. Dungleison, H. Stanley Goodwin, Tinsley Jeter, Robt. H. Sayre and Wm. H. Sayre.

The annual sermon before the pupils of the school was preached in the Church of the Nativity, Fountain Hill, at 10:30 o'clock Whitsun Day morning, by the Rev. James W. Robins, D. D., headmaster of the Episcopal Academy, Philadelphia.

LANCASTER.—On Whitsun Day Bishop Howe held an Ordination service in St. James's church, the Rev. C. F. Knight, D. D., rector. The Rev. Dr. Gallaudet, of St. Ann's church, New York, preached the sermon from Ps. lxxviii:9, and presented one of the candidates, Mr. Koehler, a deaf-mute, for Ordination. There were two other candidates—Mr. Francis E. Schroeder, a communicant of St. James's, and son of one of its vestrymen, and Mr. L. R. Dalrymple, of Lock Haven, Pa.—both of these gentlemen being recent graduates of the Berkeley Divinity School, at Middletown, Conn. The congregation of St. John's church, Lancaster, was in attendance with its rector, the Rev. Mr. Pratt, who, with one or two other clergymen, was in the chancel and participated in the services. The Rev. Dr. Knight, of St. James's, presented Messrs. Schroeder and Dalrymple and officiated as Celebrant at the Holy Communion,

in which a large number of the congregation participated. The Rev. Mr. Syles, who is the first deaf-mute that has been ordained to the priesthood, was in attendance, with Dr. Gallaudet, and interpreted the service in the sign language to a considerable number of deaf-mutes, who constitute a mission of the parish of St. James, and who were gathered in two or three pews near the chancel, and he also preached to them from a desk placed near the font—two sermons being thus delivered at the same time. This combination of services was unique and impressive.

A meeting of the vestry of St. John's Free church, was held on June 7, at the request of a friend of the church, who had stated that he wished to meet the vestry and make a personal proposition to them. The friend, on being introduced, stated that he wished to present the vestry with \$2,500 to purchase a new organ for the church as a memorial to his deceased mother. The vestry gratefully accepted the generous offer, and by a rising vote tendered thanks to the donor. A committee to carry out his wishes was appointed. The gentleman wished to remain unknown, but it is generally believed that he is Dr. Thos. Ellmaker.

LOUISIANA.

NEW ORLEANS.—On Thursday, June 10, the corner-stone of the new Christ church building was laid. A service made up from the Prayer Book and other sources and in pamphlet form was used. Among the clergy present, all vested, were the Bishop of the diocese, the Rev. Drs. Drysdale, Waters, Percival, Girault and Hedges, also the Rev. Messrs. Tardy, Stuart, Hunter and Wiggins. The rector of Trinity church, the Rev. Dr. Holland, was to have made the address, but he being out of the city at the time, the Rev. Dr. Drysdale spoke in his stead.

The new church is to be of brick with stone exterior. The stone is of Salem limestone, on one of its sides are the words: *In Christo Speramus*—MDCCC LXXXVI; on the other side, rector—the Rev. A. J. Drysdale; building committee—J. G. Clark, J. A. Renshaw, G. R. Westfeldt; architect—L. W. Walk. The church building which will be ready for dedication by Easter, will seat about 1,000 people.

The following well-known gentlemen compose the vestry: Wardens, W. W. Howe and Samuel Flower; vestrymen, T. C. Henderson, H. H. Hale, N. D. Wallace, J. G. Clark, B. F. Eshleman, C. L. Uhlhorn, G. R. Westfeldt, B. M. Harrod, O. Elmer, F. W. Young, J. H. Williams, J. A. Renshaw and R. Mott.

The following articles were placed in the corner-stone: Holy Bible, Book of Common Prayer, memorial sermon of the Rev. Dr. Drysdale on the late rector of the church, copies of THE LIVING CHURCH, *Churchman*, and *Southern Churchman*. After the conclusion of the service the clergy retired to the residence of Mr. Jané, where congratulations and warm wishes for the prosperity of the new Christ church were poured upon the earnest and well-beloved rector, the Rev. Dr. A. J. Drysdale.

INDIANA.

INDIANAPOLIS.—On St. Barnabas's day at 10:30 A. M., Bishop Knickerbacker and eight clergymen filled the chancel of Christ church, to hold the annual meeting of the Indiana Branch of the Women's Auxiliary, and to consult concerning missionary work in general. An excellent sermon was preached by the Rev. T. J. Melish of Cincinnati, formerly a Baptist minister. It was a

plea for unselfishness, based upon the Saviour's words, rescued by St. Paul from oblivion, "It is more blessed to give than to receive."

Miss E. L. Upfold, General Secretary of the Auxiliary for Indiana, submitted her annual report, showing a large increase in the work in parishes and missions over the diocese. This report was supplemented by a detailed account of general Church work done by women throughout the diocese. It was found that in missionary and general Church work the aggregate sum of \$5,933.69 was reported from 26, out of 41 parishes and 9 missions, making a sum total for the whole diocese of about \$10,000.

In the afternoon, Mrs. Latta of Goshen, read a paper on the "Social Aspects of Church work," which elicited a spirited discussion. Mrs. Dr. Jenckes read a practical paper upon "Systematic Offerings," which also drew out a number of speeches from both ladies and gentlemen present. Miss Emily Bingham then read letters from missionaries in the far West, Dakota, Colorado, and among the Indians. The salary of a medical missionary to Africa was first pledged, and the needs of some home missions were then presented and pledges of relief secured. This meeting closed with the doxology and benediction by the Bishop, and was productive of most beneficial results, in arousing the Churchwomen to renewed efforts to greatly increase their interest and enlarge their subscriptions for the Indiana Woman's Auxiliary.

OHIO.

CLEVELAND.—The 9 A. M. service at Grace church on Ascension Day, consisted of a high Celebration and was of an interesting character, although not largely attended. In the evening a reception was given to the rector, the Rev. F. M. Clendenin, at the residence of Mr. W. H. Burrige, No. 631 Euclid avenue. About 400 people attended, including nearly all the communicants of the parish, together with many from other parishes of the city and several from abroad, as well as members of other religious denominations. The clergy were represented by the Rev. Messrs. Thomas Lyle of the church of the Good Shepherd, Lewis Burton of St. Mark's, Y. P. Morgan of Trinity, A. B. Nichols, diocesan missionary, Dr. Aves of St. John's, Dr. G. W. Carter of the church of the Transfiguration ("Little Church Around the Corner"), New York City, T. C. Foote of the diocese of Tennessee, R. E. McDuff of St. Mary's, Woodland avenue, and W. C. French, editor of *The Standard of the Cross*: The Rev. A. W. Mann, the well known deaf-mute missionary, was also present and apparently enjoyed the festivities equally with the rest.

Whitsun Day was indeed a red letter day in the annals of the staid old parish of St. John's. The laying of the corner-stone of a new chapel in West Cleveland, to be known as St. Luke's, was an occasion of especial rejoicing to the rector and the earnest band of parishioners who have been laboring for several years with unflagging energy to give the Church a permanent footing in this beautiful suburban village. At 3 P. M., several hundred Church people were assembled at the residence of Capt. H. W. Davis, preparatory to the ceremonial march to the new chapel grounds on the corner of Lake Ave. and Huntington St. A choir of some 70 men and boys vested in cassock and cotta, from St. John's, Trinity, and Grace parishes, seven vested priests from St. John's, the parent church, St. Mark's, All Saints', St.

Paul's, Trinity and Grace, several hundred Sunday scholars from the parish schools, carrying their beautiful class banners, and a long line of Church people took part in the processional. The service of prayer and praise, was led by the rector, the Rev. A. H. D. Aves, and assisted in by several others of the priests present. In the absence of the Bishop, who could not be present, the service immediately relative to the laying of the stone was delegated to the venerable and beloved "Father Bolles" D. D., Rector Emeritus of Trinity church. The address was made by the Rev. Lewis Burton, D. D., rector of St. Mark's church, who has been for many years identified with the up-building of the Church in the western portion of this city. In the course of the address the Dr. set forth in a very clear and forceful manner the peculiar advantages offered by the Church to the sects of every denomination to become united upon her broad Apostolic foundation into one holy Temple. After a fervent prayer by the rector of Grace church the benediction was pronounced by the Rev. W. C. French, D. D., and the recessional was begun with the hymn, "All hail the power of Jesus' name."

RHODE ISLAND.

At the diocesan convention of 1885, a canon was passed creating a standing committee on "The Religious Training of the Young," and the subject was given a permanent place in order of business for each day of convention.

The committee were instructed to call a conference during the year composed of Sunday school workers and all interested. This was held at Grace church, Providence, on the afternoon and evening of Wednesday, June 2, the aim being to bring together representatives from the different parishes for a very free interchange of thought upon the practical aspects of the religious training of the young. Great interest was manifested and the following topics were very fully and freely discussed: "The Relation of Home Training to Sunday School Work," "The Scope and Limits of Sunday School Instruction and its Relation to Spiritual Life," "Qualifications of Teachers and Normal Classes." In the evening there was an address by the Rev. W. S. Rainsford, rector of St. George's church, New York.

MARYLAND.

At the annual meeting of the Washington Convocation, the Rev. Dr. Thos. G. Addison, rector of Trinity church, was elected dean. The Rev. C. D. Andrews was re-elected secretary and treasurer. Bishop Paret warmly and in very just and well chosen language, eulogized the deceased Dr. Lewin, late dean, as did others. At night, the Rev. Dr. S. H. Giesy delivered the sermon in lieu of the Rev. J. B. Gray, prevented by sickness.

At the convocation of Annapolis, which held its semi-annual session in St. Anne's parish, Annapolis, June 15th and 16th, the following of the clergy were present: the Rev. Wm. S. Southgate, dean; the Rev. Geo. R. Savage, secretary and treasurer; Drs. Hutton, Spencer, DeLew, and Messrs. Gambrell, McCabe, Gardner, and Marbury. Dr. Hutton read the essay on Modern Science and Modern Thought.

DARLINGTON.—A quarter century ago but one church was to be seen here and for many miles around. Now the churches number ten, and but one of them frame. Among others is Holy Trinity, Churchville, to which was late

ly given a handsome altar of walnut and oak with appropriate hangings.

WASHINGTON, D. C.—St. John's parish has begun the erection of a chapel for the large colored congregations which for many years have been compelled to occupy a wooden structure built before, or during the war. Since Advent of 1883, the Rev. C. J. Curtis has fostered this work. There are some 30 communicants; there are Industrial and Sunday schools numbering, in all, some 200 pupils, with a full corps of teachers. The mother's meetings and other facilities grow in favor among the people. The custom prevails of sending girls from the Industrial to the Cooking School for a full course of training in the culinary art.

May 20, the Family Social meeting of the parish of the Epiphany closed for the season, with an attendance of 160 members. The Rev. Mr. McElroy has made a success of this new feature of parish influence and work. A Fresh-air fund has now engaged the attention of the parishioners. Last year \$121 were raised and several hundred poor people had a trip each to their great pleasure and benefit.

FULTON.—As a memorial to a departed minister of rare faithfulness, it is purposed erecting here in the near future, a nice chapel, the plans for which are on exhibition. The vestry of St. John's own property in the city of Richmond, and this may become the nucleus of the proposed work. The "Weddell mission" already embraces some 20 communicants and between one and two hundred Sunday school pupils, teachers and other officers.

FORESTVILLE.—During a recent meeting of the vestry of the parish of the Epiphany, Forestville, a communication was received from the Ladies' Aid Association requesting them to make the rectory which that day had been declared the full property of the parish—free of all debt—a memorial to Mrs. Florence Brayshaw, the deceased wife of the rector, the lady who had originated the project, and worked very faithfully for it, and the vestry gladly acceded to the request. The memorial rectory has cost about \$5,000 and has recently been improved and is a credit to rector and people. The present rector has been engaged in the work of the parish for six years and the advance along the whole line has been amazing.

VIRGINIA.

With a view of, if possible, increasing the number of candidates for Orders, a committee, of which Gen. F. H. Smith is the chairman, will publish a series of tractates, addressed to parents, to young men and to Church members generally. A professor from the Alexandria Theological Seminary will visit literary and educational institutions with a view of urging the claims of the ministry upon the membership of the Church.

One of the most encouraging features of the late diocesan council was the report of the committee on the State of the Church, touching the diocesan missions. Already 45 ministers are, in one degree or another, sustained by this fund and the financial state of the missionary society is flattering.

ALBANY.

TROY.—The baccalaureate sermon to the students of the Rensselaer Polytechnic Institute was preached at St. John's church by the Rev. Thaddeus A. Snively, the rector of the parish.

LONG ISLAND.

BROOKLYN.—The Rev. S. M. Haskins, rector of St. Mark's church, sailed for Europe on Tuesday, May 15th. He

has been connected with this church for more than 50 years.

The work of rebuilding St. Luke's chapel has begun and will be completed in November. Till that time, the services will be discontinued, the minister, the Rev. T. B. Foster, having accepted the rectorship of St. James's parish, Great Barrington, Mass. His successor has not been determined upon. Additional room is needed in St. Luke's church, the Rev. Dr. G. R. Van De Water, rector. It is under contemplation to extend the church a few feet forward, rebuilding the front in its present style of construction. This work, together with that of rebuilding the chapel, will impose an unusual burden upon the congregation.

Nearly 30 persons have been confirmed in St. Stephen's church, in charge of the Rev. Jos. Reynolds, Jr., and over 50 have been baptized within the year. With the exception of \$800, the church has been freed from indebtedness, and the remainder, it is believed, will soon be extinguished. An enlargement of the church is under contemplation by the vestry. The parish hope also, as soon as means will allow, to erect a new building on the admirable site in its possession. The Mission conducted in St. Stephen's last year by the Rev. Dr. Van De Water was fruitful of good results.

EAST NEW YORK.—The corner stone of Trinity church was laid on Friday, June 11th, by the Bishop of the diocese. At the hour appointed, the wardens and vestry, the rector, the Rev. N. R. Boss, and other clergy, together with the Bishop, moved in procession from the house of the senior warden and took possession of the platform. The corner stone was then laid by the Bishop, the box placed in it containing a history of the church, copies of the daily and religious papers, etc. In his address, the Bishop hoped they would carry on to a successful conclusion the work they had so auspiciously begun. He wished them to cling steadfastly to the universal traditions of the Church, as touching the character and work of Jesus Christ, and trusted that no vague, sentimental, diluted Christianity might be taught within the walls of that edifice. Trinity parish was organized in 1854, and was consecrated March 23d, of the same year, by Bishop Horatio Potter, of New York, assisted by his brother, Bishop Alonzo Potter, of Pennsylvania. The first rector was the Rev. Dexter Potter, through whose efforts, together with those of Bishop Wainwright, the parish was organized. The church has had several rectors, the one preceding the present rector being the Rev. Dr. Elsegood, who died in 1868, when Mr. Boss became his successor. The church is to be Gothic in its style of architecture and have a seating capacity of 500. The architect is Mr. Upjohn.

PENNSYLVANIA.

At the annual Commencement of the University of Pennsylvania, the honorary degree of Doctor of Divinity was conferred upon the Rev. J. Andrews Harris, rector of St. Paul's church, Chestnut Hill, and the Rev. Joseph D. Newlin, rector of the church of the Incarnation, Philadelphia.

The ordination of the graduates of the Divinity School was held this year in St. James's church, Phila., on June 9, when the Rev. F. S. Ballentine, who has for a year been serving as assistant-minister in the church of the Holy Trinity, was advanced to the priesthood, and Messrs. Roland Ringwalt, Loring Woart Bat-

ten, Charles Wesley Boyd, William Leggett Kolb and Lucian Moore Robinson were made deacons, by the Bishop of the diocese. The Rev. Dr. J. F. Garrison, the Wolfe Professor of Liturgics, Canon Law, and Ecclesiastical Polity, preached the sermon.

A business meeting of the Northwest Convocation of Philadelphia was held June 15. The amount which the Board of Missions asks from the convocation was apportioned among the several parishes and mission stations.

The annual meeting of the Southeast Convocation was held at Trinity church, Southwark, Philadelphia, on June 17. Mr. J. Walm Vaux was re-elected a member of the Board of Missions, the Rev. Herman L. Duhring, secretary; and Mr. Oliver Landreth, treasurer. A committee of four was appointed to consider the work among the colored people, of whom there is a very large number in this section of the city.

The need of a rectory for St. George's church, West Philadelphia, has long been felt, and lately steps have been taken to supply the want. At a fair recently held in the Burd Asylum some \$300 was raised. There is now \$1100 in cash on hand, and \$500 more is promised. It is expected that building will be begun as soon as the architect's plans are received. For several years the Rev. Gideon J. Burton, warden of the Burd Orphan Asylum, has been in charge of the work at St. George's. The church is a large stone building and is entirely free from debt.

PHILADELPHIA.—St. Barnabas' Day Friday, June 11th, was a red-letter day in the history of St. Barnabas' parish. The corner stone of the new parish building was laid by the Bishop in the presence of a large concourse of people. The first part of the service was held in the church adjoining. The service was read by the venerable Dr. Hare, of the Philadelphia Divinity School, and the Rev. R. B. Shepherd, rector of the church of the Advent. The rector of the parish, the Rev. Chas. E. Betticher, gave an interesting account of the growth of the work during the past years, and of the great need of the building which is to be erected. The rector was followed by the Rev. S. D. McConnell, rector of St. Stephen's church, who dwelt mainly upon the importance of guilds, brotherhoods, and other parochial organizations which are accomplishing so much for the glory of God and the up-building of His Church.

The closing address was made by the Bishop, who paid a high tribute to the work of St. Barnabas', and pronounced it one of the most prosperous and useful parishes in the diocese.

St. Barnabas' parish building will be built entirely of stone, and it will be very beautiful and attractive in appearance. It will furnish splendid facilities for Sunday school and Bible class instruction, and for the work of the guilds, temperance societies, and other organizations of the parish. The building will cost about \$22,000; all but about \$1,000 of this amount is now in the hands of the treasurer.

The corner-stone of the new church of the Ascension, was laid on the afternoon of Ascension Day, by Bishop Stevens. Twenty-five clergymen were present, addresses were made by the Rev. Dr. T. F. Davies, and the rector, the Rev. G. Woolsey Hodge. The church will consist of a nave and aisle, a chancel and tower. The nave and aisles will probably be finished this summer. The building will be of gray stone and lined with different colored bricks. It will be 100 feet long and 60 feet wide. There

are at present 257 communicants; 29 persons were baptized and 20 confirmed during the year.

EASTON.

CHURCH HILL.—Bishop Rulison has confirmed a class of 20 in St. Luke's church here, the Rev. Dr. Hamel, rector. Many of these are accessions from the denominational families which abound here and many from among whom are now looking to the Church for the dignity and stability for which their hearts long and for which they have looked elsewhere in vain.

SPRINGFIELD.

CHESTER.—The Bishop visited this parish on Whitsun Day and confirmed a class of eight presented by the rector, the Rev. Father Hall. There was a Low Celebration at 7:30 in the morning; Matins at 9 o'clock; High Celebration, (which was full choral) at 10:30, and full choral Evensong at 7:30. The altar was beautifully decorated with flowers and many lights, presenting a brilliant scene. The church has been improved by the removal of the gallery and the building of a church porch, thus gaining about 75 sittings. New stained windows have also been added. The spiritual interests keep pace with the temporal. The rector is a most indefatigable worker, one who never seems to weary in the Master's work.

NEW HAMPSHIRE.

CHAREMONT.—It is no doubt generally known, that the Rev. Charles S. Hale resigned the rectorship of Trinity parish in this town about one year since; but it may not be as well known, that the Rev. James B. Goodrich, late of Grace church, Windsor, Conn., has been the rector of this parish since about the first of October last. Mr. Goodrich's ministration has been generally well appreciated and successful.

During his visitation here on Whitsun Day (the 13th inst.) the Bishop gave one of his searching Pentecostal sermons, and in due course, after leaving the pulpit, confirmed a class of twelve postulants prepared for that ordinance by the present early-and-late-working rector. The typical floral offerings for this interesting occasion were abundant in and about the chancel.

The great need of this parish now is a suitable dwelling for its beloved rector—ample funds for the construction of which were donated by Mrs. Evans, (a former resident of this village,) several years ago. It is expected, or at least hoped, that another year may not pass before this long prospective rectory is completed and ready for its intended occupants.

WESTERN NEW YORK.

A meeting of the Woman's Auxiliary Mission Society was held at Olean on the 26th and 27th of May. The chief features of interest were the reading of a paper by Mrs. Allen, of Buffalo, on the Hope Mission School for Indians, and an address by Miss Emery, of New York.

Ascension Day in Buffalo was becomingly observed by an ornate service, in St. Paul's cathedral. The two choirs of the church with an orchestra rendered the service admirably. The mixed choir in the gallery, and the surpliced choir in the chancel, sung the Canticles antiphonally. The anthem by Tours was well rendered by the former. The Celebration was choral. Dr. Brown is to be congratulated on having so well succeeded in his efforts to make the service of Ascension Day musically expressive of our Lord's triumph and glorification.

The convocation of the Deanery of Buffalo was held June 9, in St. Peter's church, Westfield. The subject for discussion was the revision of the Prayer Book, and the proposed changes as set forth in the Book Annexed.

Reports of Diocesan Conventions will be found on pages 205 and 206.

The Living Church.

Chicago, Saturday, June 26, 1886.

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THE Christian should not forget that thanksgiving is not summed up in giving thanks. It includes also what is all that and more, thanks with, and through, giving.

WE lift up our hearts toward Heaven and complain of what has been withholden, when it were fitter that we should go down on our knees, and confess ourselves unworthy of what has been bestowed.

A NEW rector is something like a second wife. He may be no better than the other, but in the flush of its new fancy, a parish will arouse and smarten itself up for his sake, when, under the other, no devotion and effort could persuade it to stir out of its nest and rags.

PERSISTENCE and patience, when combined in any enterprise, are almost irresistible. They involve, so to speak, two prime forces, the force of talent and the force of time. The former gives the sufficient cause; the latter the full and finished opportunity. Persistence involves faith in effort; patience, faith in time.

THE number of communicants reported in the journals are by no means a fair proportion of those who ought to be reported. There are many who seem to think their duty done, if they belong to the Church Catholic. They are not enrolled in any parish; they are not amenable to its discipline, nor responsible for its support; they expect the Church to visit them when sick, to baptize their children, to bury their dead; but they feel no corresponding obligation. They are

"non-affiliated" members. In Masonry they would be ignored; but in the Church there is a mantle of charity large enough to cover such sinners, as these ecclesiastical dead-beats are.

WE have a note from Mr. Green, relating to "The Call of Mother Church," in which he says: "You will be glad to know that St. Andrew's parish now has no debt. We paid off the last \$2,300 on Monday night. The debt, which has hung over the parish from the beginning, has taken every minute of my spare time. I am now hard at work on the series, and you shall have it very soon."

WHAT parent would carefully train and protect the boy as to his manners and morals at home, and then deliberately send him away where the associations, influences and teachings were of a counteracting character? Yet what better is it, to have him taught the faith, order and worship of the Church, in the Confirmation class, possibly in the Sunday school, and, it may be, even in the home, and then send him away to a school in which Christian nurture is either accidental, coldly formal, or distinctly sectarian? House the lamb in the fold; turn the young sheep into the wilderness; first the shepherd, then the hireling or the wolf—is not this about the measure of it?

The *Northwestern Christian Advocate*, commenting on the difficulties with which the schools and colleges of the Methodist denomination seem to be struggling, reaches the following conclusions which may have a wider application:

1. Instruction in our Church institutions must be made absolutely free. 2. Our institutions must either be sufficiently well endowed to make them financially independent, or they must, sooner or later, be abandoned. 3. With the powerful influences at work to take our young people to State schools our institutions must have sufficient prestige to "draw," or they must of necessity decline. Hence it follows: 1. That it is not good policy for Methodism to establish new colleges, unless, perchance, it be in those new states and territories which are at present without such a school. 2. Laying aside our local pride and our prejudices, we ought, for the sake of the common good, to consolidate instead of further separating our schools. For example, instead of four or five Methodist colleges in States like Illinois and Iowa, there should be but one university, and that well endowed and well supported.

At the recent conference of the Unitarian "churches" of the West, the secretary, Mr. Sunderland, endeavored to secure a declaration of principles and a definition of the aims of the denomination. He disclaimed any attempt to formulate a creed, but submitted in three reso-

lutions a test of Christian, theistic, and ethical principles, which was acted upon. Both the Christian and theistic principle were repudiated, and the conference planted itself on the bare ground of ethical culture. The first resolution was rejected because it pledged the conference to "the interests of pure Christianity;" the second failed, because "love to God" was "too dogmatic;" the third advocated "no dogmatic tests," and was unanimously approved. We are not surprised at this result, for it is only the honest expression of the real spirit of western Unitarianism which has of late dominated their press and "pulpit." Why, then, should the platform of ethical culture be called a pulpit? What right or reason has the Unitarian body to be called a church? How does Mr. Sunderland justify the prefix of "Rev." to his name? These are, by common consent and usage, Christian titles. But the Unitarians of the West have "officially discarded Christianity. They have disclaimed the title of Christian, yet they continue to dignify their platforms, and organizations, and teachers, by Christian names. They have shown the courage of their convictions in refusing to recognize the dogma that there is a God. But while they have no faith or fear of God, they yet claim, by their use of words, to be a part of God's people. They are sailing under false colors.

GOOD CAUSES AND BAD METHODS.

It is a pity that good causes are so often hindered and made impossible of realization by methods which do not stand to reason. Whatever men may say, many a worthy cause might have said: "Save me from my friends and I will look out for my enemies." It is the well-meaning, but over-zealous, injudicious, hot-headed and fanatical, friends of good causes who have done so much to mar them and to make them of a piece with their advisers.

Take, for instance, the temperance cause. It is confessedly one of the most momentous and serious which concerns our people. It is largely involved in the welfare of the household, the local community, the Church, the State and, indeed, in all the relations of life. Taking account of it in all its aspects, it is probably second to no other, nor is likely to be for years to come. But the methods to which the temperance cause has been subjected have made it in the minds of many really excellent people scarcely less than a subject for ridicule. The very word calls up all manner of suggestions and associations which are so unnatural, so incongruous and offensive, that one of the best of causes seems to have sunk to the

level of bad methods and bad advisers. Unlike stability, reason, courage, etc., the word "temperance" suggests the opposite, and the temperance cause would seem to be but another name for the cause of intemperance in everything that relates to zeal, speech, and lines of action, concerning it. Ill-judged friends and counsellors have made it such a cause of exactness and unreason, so clamorous and imperious in its demands, so rigorous and inexorable in its requirements, so one-sided and narrow in its aims, that the cause is largely identified with such intemperate methods. Nor is this all. By means of these methods of unreason the cause of temperance has been grievously set back. Thousands of its natural friends and allies have become, not enemies exactly, but luke-warm and apathetic to the last degree, and they will probably live and die in that frame of mind.

Take, again, the cause now uppermost in the public mind, viz., the cause of labor. It is, properly speaking, the cause of the masses, the cause of that toiling multitude for whose well-being all generous souls are deeply concerned. It is really and truly the cause of the people and of the public interest. All oppression of labor, all grinding of the workingman in the way of long hours and ill-requited toil, is prejudicial to the public good, as well as injurious to the laborer. But here, again, a good cause is at the mercy of bad methods and bad counsellors. Methods which seek the good of one class at the expense of another; which throw workingmen out of employment for trifling reasons and often against their will; which imperil individual liberty and put thousands of workingmen at the mercy of irresponsible organizations; which derange business to the detriment of the public good and especially that of the workingmen themselves—these are some of the bad methods which now put in jeopardy a good cause.

The question now is whether the labor question is to be one of justice or of tyranny; whether its methods are to be peaceful and law-abiding, or riotous and incendiary; whether it is to aim at a common good, or to array class against class, in distrust and hostility. It is the good or the bad method, as the workingman is fast learning, which makes all the difference with his cause, which, in fact, will make or mar it. The public is with the one, but as surely against the other, even as it hates tyranny more than it loves the workingman. At this moment the cause of the workingman is in the way of being seriously set back, because some of its methods are so exacting and outrageous.

BRIEF MENTION.

It was a good idea of a citizen of Lawrence, Mass., to have all the bells of the town tuned on one key, so that when they were ringing together their harmonies would delight the ear. This idea could easily be carried out as the towns of our western country develop. The rule should be made early that every bell added shall be in some note of the key already established.—A correspondent of *St. Barnabas' Chronicle*, remarking upon the recent refusals of bishops-elect, says: "The lot fell upon Matthias, and he was numbered with the eleven Apostles." How very peculiar it would sound, if, instead of this, it should read—Matthias took two or three weeks to consider the matter, and then decided it would not be wise for him to accept the position.—Many of the great mercantile establishments of New York have granted to their employees a Saturday half-holiday for the summer months. This will be a blessing to a large class of workmen. Let it be extended to other cities and to other classes.—A missionary, describing a Christian funeral in Japan, says: "Some would have considered the funeral very 'ritualistic.' The coffin was carried on a bier borne by six men for more than two miles through the city, and was preceded by a Japanese holding aloft a large wooden cross. You can always tell the graves of Christians in the Japanese cemetery, for they are all marked with crosses. Episcopal, Congregational, Presbyterian, Roman and Greek—all have the cross for a head-board."—Cleanliness, as the old adage has it, is next to godliness. We quote, as a hopeful sign of progress in the evangelization of Africa, that the natives of Livingstonia purchased, last year, ten tons of soap!—Martin Farquhar Tupper's autobiography has just appeared in London. It contains a portrait of the author. He records with pride that while at the university he won a prize for a theological essay over the head of Mr. Gladstone, who, however, made a "good second." Mr. Tupper claims that he is an exceedingly modest man, but how he ever had the assurance to inflict upon the world his "Proverbial Philosophy," he does not explain.—In a copy-book taken from the ruins of the Lathrop school-building, Kansas City, wrecked by a cyclone, were the following freshly written words in a child's round hand, the last copy written by one of the little darlings who perished in the storm:

Only the new days are our own;
To-day is ours, and to-day alone.

—*The American Bookseller* says that "the magazines are killing the books, and the newspapers are killing the magazines." We have had

a golden age, a silver age, an iron age; we have come now to a newspaper age. Probably nine-tenths of the reading that is done in these days is done on the newspapers. Our forefathers read to remember; we read to forget.

THE PHILOSOPHY OF THE CREED.

BY PÈRE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

FIRST CONVERSATION.

Subject—*Faith, God the Creator.*

"I believe in God the Father Almighty, Maker of Heaven and Earth."

II.

Q. Is there a way to attain to the knowledge of God by reason? Would it not be better to make use rather of the reason than of tears?

R. I know not. Both ways are good and in some things alike. Tell me how the philosophers came to the knowledge of God.

Q. They reached it by reason, the natural light that God gives to every man.

R. But what is the universal form, the common foundation of all reasonings which demonstrate the existence of God?

Q. Reason perceives that the world is narrow and transitory, that the mind of man is imperfect, that our soul, weak and limited in its capacities, seeks everywhere for the Infinite Being that it may grow and raise itself in Him.

That perceived, by an immediate inference, swift as evidence, and rigorous as a mathematical demonstration, reason postulates that the imperfect and limited thing we see proves by contrast the existence of the Infinite Being we see not. This grand proof makes the glory of the greatest geniuses, Plato, St. Augustine, St. Anselm, Thomas Aquinas, Descartes and Fenelon; and one may say that it constitutes the fundamental act and process of the reasonable life.

R. Well, the humble, the little ones, the ignorant, do the same thing without knowing it, without formal reasoning, and carry it out in the depth of their soul when they turn towards that Divine Light which God presents to all. In the necessary contrast which every soul feels under every emotion, between itself and God, ever present, the soul sees itself miserable, egotistical and perverse, and, by the same act which makes it weep its misery, it touches God. This act which is the fundamental process of the religious and moral life, which especially by the heart and will touches God, is the act of natural faith of which St. Austin says, "The act of faith is the first ray born in the heart," and which theology names, "The practical dictate of conscience."

Between this act of natural faith and supernatural faith there is this difference—reason is the necessary light in us, faith the free light. The necessary light we have as men, the free light as God's free gift, and as we are able to receive it. Our nature remaining by itself we cannot have faith, it cannot by itself rise up to faith, faith is a free, moral, personal, voluntary communication from God to man, from man to God. Faith is in a sense infinitely superior to the light which we naturally bear within us; but in God, the common

source of reason and of faith both are rays of one light, says theology.

Q. But if both are rays of one light, how can they contradict each other?

R. They never contradict each other save in appearance. When they seem in conflict, and this conflict fills a soul or an entire century with shadows, it is a phenomenon which is deplorable but explicable. The two lights come from a common source and are at the point of departure one ray. But man decomposes the light, and by his free will can make them vibrate in contrary senses and extinguish them one by the other. In the physical world we see the same thing, when two rays spring from a common source are reflected back, and shivering in an inverse direction, meet face to face; the two rays annihilate one another in crossing, and the two lights yield the darkness of night. These dark points, produced by the meeting and shock of the two rays are named by the physicists "points of interference." It would seem that there must also be centuries of interference like our own. Yet ages as well as individual souls can enter and depart freely from these epochs of obscurity.

Faith also feels and knows the value of these words of the Creed: "Father Almighty, maker of Heaven and Earth." For she conceives of God as Infinite, Absolute, Almighty, and Creator, which involves the idea of Infinite Power.

It is true that demonstration by the reason of God as the True and Infinite, distinct from the world, is of undoubted worth and clearness. But this proof is easily comprehended because of its simplicity, and its rigor escapes even the larger number of thinkers. So that without faith thinkers often lose the sense of the Infinite, the consciousness of God. In losing the sense of the Infinite they lose the consciousness of the contrast between the Creator and the creature, they confound God and the world, the Infinite and the finite, the Uncreated and the created. And losing the knowledge of God they lose the knowledge of self, no longer saying with St. Augustine, "Let me know Thee, O God, and let me know myself." They no longer disclaim the transitory and embrace the eternal. No longer do they know the hatred of evil and the love of good. And upon these souls, deserted by faith, upon which reason plays in vain, there descends an enervating and stupid Pantheism.

Q. What then really is Pantheism?

R. Pantheism is a doctrine or rather state of soul which loses the sense of the Infinite and effaces the distinction between the Perfect and the imperfect, God and the creature, and, finally, good and evil, affirming that everything is God.

To affirm that all being is God, every act of life of every being, inert or free, is an act of God's life, that every action comes purely from God and that therefore there is nothing evil; that "ill is but a lesser good;" that there is no more error, but that error and truth are identical—to think thus is to go back to the Pagan idolatry which worshipped all being, even all passions, lies, and evil deeds.

Q. But have you not another adversary—Atheism, and do they not say that the two adversaries of to-day are Christianity and philosophy?

R. That last assertion is a radical error which has risen from confounding sophistry with philosophy.

True philosophy has never been anything else than the human preface to

the Gospel. All of the first order have been implicitly or explicitly Christian. But sophistry is the eternal foe of Christianity and philosophy.

Atheism is one of the two faces of Pantheism and is error carried to its logical conclusion.

But this two-faced error which has come in its supreme effort from Germany in this century, has been routed by philosophy. For it has shown its root principle to be the absolutely absurd. Pantheistic Atheism has been sought to be founded upon the theses that contradictories are identical. They maintain that being and not-being are the same thing. Well, the identity of contradictories is the proper character and formula of the absurd, and one can do no more against a doctrine than reduce it to absurdity!

LETTERS TO THE EDITOR.

CHURCH UNITY.

An open letter from Mr. McGehee on his resolution before the Diocesan Council of La. To the Editor of *The Living Church*:

In answer to many questions I will state that in my opinion the most important question that concerns the Church, and through the Church all Christendom, is the question as to the relation of the Episcopal Order to the Church. This question opens a wide field of inquiry and implies a retrospective glance at the history of the Church from the earliest days. In pursuing this inquiry the conviction has been forced upon my mind that the Episcopate of today is not the Episcopate of the fifth and preceding centuries, and in the changed condition of the Episcopate of today we find the true parent of heresy, of schism and of general debility, of want of spiritual power and effective work. What has the Church that was given her by her Lord and Master and which is essential to her existence? The question is easily answered, viz.: a pure and Catholic faith; a Divinely ordered ministry; the Sacraments. These alone are essential to the existence of the Church. Without them existence is impossible,—with them it is full, perfect, and thoroughly equipped to comply with its marching orders: "Go ye into all the world, and preach the Gospel" etc.—implying full, perfect and complete power to carry the conviction of the truth of the gospel, and the conversion, and thorough evangelization of the world, to successful consummation. The first 500 years of the Church's history fully attests the truth of this proposition, for the Church advanced from an insignificant beginning to vast proportions within 451 years in the face of heathen persecutions wielded by the most mighty powers of the earth, in the face of an intellectual culture never equalled in the history of the world, and in the face of the seductive influences of forms of religion which appealed to the strongest and basest passions of frail human nature, until the representative councils grouped in one picture 636 bishops representing millions of Christians all over the whole then known world. This growth every reasonable man must admit was astounding in the face of the obstacles above referred to, and easily furnishes a comparative and equally astounding estimate of the probable extent and prevalence of Christianity at this day if the ratio of increase of the previous 451 years has been maintained during the succeeding centuries until now. I maintain in view of the radical decrease of that progression that there must have developed some great wrong in the subsequent organization or working of the

Church. To discover this wrong then is our most serious undertaking in this age, and our equally solemn duty to rectify it.

By a reference to the canons of the undivided Church, the undisputed general councils, I have noticed but two canons which place any restraint upon the power of the Episcopate over the whole subject matter of ordination.

These two canons may well be contrasted with the 27 pages of the Digest of the Canons of the Church in America to-day, consumed in translating a baptized and confirmed and educated Christian man into the diaconate, consuming several years of the subject's life and passing him through the hands of vestries, rectors, standing committees, boards of trustees and examining chaplains, before he is ordained priest.

If this is a divinely ordained Episcopate, where is its honor?

If it has received and can confer the Holy Ghost, where is its power under the shameful restrictions imposed upon it by canon and rubric?

These canons I take it are against the will and commands of Christ our Lord.

They make impossible the execution of his commands. "Go ye into all the world and preach" etc., is the command. Go ye into all the world and ask the permission of priests and laymen to ordain men to preach, say the canons.

I do not deprecate the liturgy of the Church, it is a grand and glorious liturgy, and I verily believe an inspired liturgy, an educator of the soul and mind, but there are countries, towns and places where it is impossible to use it until the minds and hearts and souls of the people are brought up to a higher spiritual plane, and by gradual introduction and use it can be brought to the understanding and appreciation of the people.

This is a question that must not, cannot, die; it must and will be pressed upon the General Convention of this Church, I verily believe, to a successful issue, or the will of our Master will

stand thwarted by his chosen servants. If it is successful before the General Convention, then the memorial passed by the Louisiana diocesan council can be adopted, and then a revived Episcopate under the guidance of the Holy Ghost will settle the matter of union and intercommunion once and for all time.

There is no subject that has occupied my heart and prayers and mind so much as this one for years, and I see no way out of the darkness except by returning to the ways of God's Church when its grand growth and spiritual power attested its Divine order.

J. BURRUSS MCGEEHEE, Pres. West Felic. R. R. Bayou Sara P.O., La.

THE RIGHT PLACE FOR THE FONT.

To the Editor of The Living Church:

Will you allow me to ask those of your readers who know any churches in which the font is placed at or near the entrance door, to oblige me by sending me, (to the office of THE LIVING CHURCH) a postal-card with the name and address of such church or churches?

A question has arisen in this parish over the placing of a new font in the church; and it is gravely alleged that to place the font at or near the entrance so as to signify that we enter the church by Baptism is a purely English custom, and is opposed to the universal custom and tradition of this American Protestant Episcopal Church.

FONT.

SELECTIONS FROM THE HOLY SCRIPTURES.

To the Editor of The Living Church:

Allow me to call the attention of your correspondent "L." to an admirable compilation called, "Selections from the Scriptures of the Old and New Testaments," by the Rev. D. G. Haskins. (Philadelphia: E. H. Butler & Co. 1864.)

E. F. WEEDEN.

SPECIAL COMBINATION OFFER

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates:

Table listing subscription rates for THE LIVING CHURCH and various periodicals like Harper's Monthly, Harper's Weekly, etc.

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

PERSONAL MENTION.

The address of the Rev. W. W. Rafter is Cuba, N. Y.

The Rt. Rev. Thos. M. Clark, D. D., Bishop of Rhode Island, sailed last week for Europe, to be absent for a few weeks.

The Rev. Edward Benedict, assistant minister of the church of the Advent, Boston, has accepted a call from the vestry of Trinity church, St. Louis, Mo., and expects to assume the rectorship of the parish July 1st.

The address of the Rev. A. W. Knight is Jacksonville, Fla. He has accepted the rectorship of the parish newly organized out of St. Andrew's mission.

Until August 20th, the address of the Rev. Dr. Leffingwell will be Old Mission, Mich. Correspondence relating to the ordinary business of THE LIVING CHURCH or St. Mary's School should be addressed as heretofore.

The Rev. J. W. Birchmore has resigned Grace church, Muncie, Indiana, and taken charge of St. James's, Independence, Iowa.

The Rev. Professor J. Macbride Stérett, of Seabury Divinity School, has had the honorary degree of Doctor of Divinity conferred upon him by his Alma Mater—the University of Rochester—at its recent Commencement.

The Rev. Robert Howland Neldé of the Diocese of Mississippi, has accepted the call from St. Peter's church, Cazenovia, Diocese of Central New York.

The address of Bishop Quintard for the summer months will be Sewanee, Tennessee.

The address of the Rev. C. T. Blanchet is changed for the summer months from Warrensburg, N. Y. to Bolton Landing, on Lake George, N. Y.

The address of the Rev. Nelson Ayres, after July 1, will be Cairo, Ill.

Bishop Huntington's address for the present, will be Hadley, Mass.

TO CORRESPONDENTS.

"LAICUS."—Please send your address to the Rev. Beverly B. Betts, Jamaica, N. Y.

B. H. B.—We cannot recall any case of the kind you mention. John Wesley always remained a priest of the Church of England. Coke doubtless assumed the title of bishop.

H. J. G.—We have given notice that further discussion of the fabric at the end of Confirmation service could not be admitted. MS. preserved.

FONT.—It is an ancient custom to place the font at the entrance to the church to signify that it is by Baptism that we enter the kingdom of Heaven. The significance of this position would indicate it as the most appropriate place.

BALTIMORE.—As a matter of courtesy, the clergyman in question should have complied with your request. There was no legal obligation for him to wear the surplice, inasmuch as the funeral was held in a private house. If it had been from the church, the proper place, the officiating clergyman would have been bound to wear his surplice.

OFFICIAL.

KEMPER HALL, KENOSHA.

The usual Retreat for ladies at Kemper Hall, Kenosha, Wis., will begin the evening of June 28, and close on the morning of July 2.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy.

AS missionary for the Bishop of Louisiana, I find in this diocese many struggling parishes and mission stations destitute of Church services and also of Church buildings and church furniture.

Will not those who have anything to bestow, of money, of church accessories, or of articles which can be sold and made to realize cash, communicate with me before they make their bestowals?

REV. E. W. HUNTER, the Bishop's Missionary, P. O. Drawer 1042, New Orleans, La.

I refer to the Rt. Rev. J. N. Galleher, S.T.D. Bishop of Louisiana.

ST. CATHARINE'S HALL, AUGUSTA, MAINE.

Contributions for the partial support during the next year of from ten to fifteen pupils in this Church school for girls are earnestly solicited.

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

THE BOARD OF MISSIONS.

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886.

THE Church of Good Shepherd, Lake Charles, just built, needs a rector. A clergyman could now accomplish much there, as many wish to unite with the Church.

RESPONSE to appeal, from secretary Clergy Society, to "Southern Presbyterian," a priest in need, having been granted \$50 for the year past.

OBITUARY. HILL.—At Yonkers, N. Y. on Easter Day, 1886 Anne Elizabeth Hill, wife of Howard Hill, aged 56 years.

ORPEN.—In St. Philip's rectory, Compton, R. I. on June 11, 1886, Samuel Montgomery, son of Rev. S. C. M. and Susie A. Orpen, aged 2 years and 1 month.

CONGDON.—Entered into rest on the eve of Whitsun Day, June 12, 1886, Alice Evelyn, second daughter of Charles and Anna E. Congdon, of New Brighton, Staten Island, N. Y. Buried at Providence, R. I. "The darkness is past, the true light now shineth."

GILMAN.—Very suddenly, April 18, 1886, at Ballston Spa House, Ballston, N. Y., Mrs. Lucy P. Gilman, of Jersey City Heights, N. J. "He giveth His beloved sleep."

MISCELLANEOUS.

THE Rev. Edward Porter Little has resigned St. Paul's Church, Lancaster, N. H., and is ready to undertake other work. His address for the present is, Exeter, N. H.

ANY priest visiting New York City who would be willing to give an occasional Celebration at an early hour, can have the use of a quiet room and his board free of charge at the Holy Cross Clergy House, 60 Avenue D. Address the Rev. J. O. S. Huntington, Supt. O. H. C.

WANTED—A priest, young man preferred, in a Louisiana parish, healthy locality. Salary \$800, paid quarterly in advance, with rectory. Give references and Churchmanship.—REV. E. W. HUNTER, Bishop's Missionary, Drawer 1042, New Orleans, La.

WANTED—A good, conscientious, middle-aged Churchwoman as housekeeper, competent to take full charge in a clergyman's house where there are two motherless children to care for. Address, CLEGGYMAN, THE LIVING CHURCH OFFICE, Chicago, Ill.

FOR SALE OR RENT.—At Maywood one two-story nine-roomed house, has a good stone cellar.

Also FOR RENT.—Large fine rooms to parties who will take their meals at the hotel nearly opposite, large grounds and good barn. Address MRS. HELEN S. NICHOLS.

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

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

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

THE SEABURY DIVINITY SCHOOL.

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

Fourth of July Excursion Tickets.

On Saturday, Sunday and Monday, July 3d, 4th and 5th, the "Burlington Route," C. B. & Q. R. R., will sell Round Trip Tickets between all local stations at one fare for the round trip. Tickets will be good to return up to and including Tuesday, July 6th, and may be obtained of Ticket Agents at stations on the line.

IN SUMMER DAYS: to Niagara Falls, the Islands and Rapids of the St. Lawrence, Mackinac Island, the White Mountains, the Hudson, and the Sea, via MICHIGAN CENTRAL. Before deciding upon his summer trip, the prudent tourist reads his address and two stamps to O. W. HUGGLES, Gen'l Pass' and Ticket Agent, Chicago, and gets a copy of this useful and attractive little book.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago.

THE FISHING LINE.

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THE DIRECT ROUTE TO

Traverse City, Petoskey, Mackinac, Marquette, and other Delightful Health and Summer Resorts of

NORTHERN MICHIGAN

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

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

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

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

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

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

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

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

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

During the season ROUND TRIP EXCURSION TICKETS will be sold at LOW RATES, and attractive train facilities offered to Tourists and Sportsmen. For Tourist's Guide, Time Cards and Folders, giving full information, address C. L. LOCKWOOD, Gen'l Pass'r Ag't, Grand Rapids, Mich.

The Household.

CALENDAR—JUNE, 1886.

24. NATIVITY St. John Baptist. White.
27. 1st Sunday after Trinity. Green.
29. ST. PETER, Apostle. Red.

THE PRAISE MEETING OF THE FLOWERS.

The flowers of many climates
That bloom all seasons through,
Met in a stately garden
Bright with the morning dew,

For praise and loving worship,
The Lord they came to meet.
Her box of precious ointment,
The rose broke at His feet.

The passion flower, His symbols
Wore fondly on her breast,
She spoke of self-denial
As what might please Him best.

The morning glories fragile,
Like infants soon to go,
Had dainty toy-like trumpets
And praised the Master so.

"His word is like to honey,"
The clover testified,
"And all who trust Thy promise,
Shall in Thy love abide."

The lilies said, "O trust Him!
We neither toil nor spin,
And yet, His house of beauty
See how we enter in."

The king cup and her kindred
Said, "Let us all be glad,
Of His redundant sunshine
Behold, how we are clad."

"And let us follow Jesus,"
The Star of Bethlehem said,
And all the band of flowers
Bent down with reverent head.

The glad sunflower answered,
And little daisies bright
And all the cousin asters,
"We follow towards the light."

"We praise Him for the mountains,"
The alpine roses cried,
"We bless Him for the valleys,"
The violets replied.

"We praise Him," said the air plant,
"For breath we never lack,"
"And for the rocks we praise Him,"
The lichens answered back.

"We praise God for the waters,"
The gray sea mosses sighed,
And all His baptized lilies,
"Amen! Amen!" replied.

"And for the cool green woodlands,
We praise and thanks return,"
Said kalmias and azalias,
And graceful feathery fern.

"And for the wealth of gardens
And all the gard'ner thinks,"
Said roses and camelias
And all the sweet-breathed pinks.

"Hosannah in the highest!"
The baby bluets sang,
And little trembling hare bells,
With softest music rang.

"The winter hath been bitter
But sunshine follows storm,
Thanks for His loving kindness
The earth's great heart is warm."

So said the pilgrim Mayflower
That cometh after snow,
The humblest and the sweetest,
Of all the flowers that blow.

"Thank God for every weather,
The sunshine and the wet,"
Spoke out the cheering pansies
And darling mignonette.

And then the sun descended,
The heavens were all aglow.
The little morning glories
Had faded long ago.

And now the bright day-lilies
Their love-watch ceased to keep,
"He giveth," said the poppies,
"To His beloved sleep."

The gray of evening deepened,
The soft wind stirred the corn
When sudden in the garden,
Another flower was born.

It was the evening primrose,
Her sisters followed fast,
With perfumed lips they whispered,
"Thank God for night at last."

—Anonymous.

THE late Mr. Alexander Balfour, of Liverpool, the eminent Christian merchant and philanthropist, had little sympathy with mere money-getting, and when told of any one who had died leaving a vast fortune, with no record of benefits to his fellow-men, he was wont to say: "Now, I call that poor man's life a complete failure."

"EPISCOPAL duty in some parts of Australia has its humorous side," says the *Ballarat Courier*. "One prelate, on his first journey round, was flung into deep mud by a restive horse. Rising ruefully, with his chaplain's help, and surveying the place, the bishop consoled himself with the reflection, 'I have left a deep impression in that part of the diocese, at any rate.'"

WILLIAM D. HOWELLS gets \$200 a week for writing one thousand words on an average a day. Only think of it! The words are all in the dictionary, and anybody can pick them out as well as he if anybody will take the trouble.—*Boston Transcript*.

"If anybody has a mind to," would have been Charles Lamb's neater way of putting it.

"THE worst girl in Birmingham" was brought before the stipendiary magistrate lately, and was sentenced to five years' detention in a reformatory. She will be only sixteen when she comes out, having obtained her bad pre-eminence at the age of eleven. Ada Pitt is a promising specimen of the young people likely to be turned out under the system of education in favor at Birmingham and Paris, says *The Rock*.

No figure is better known on the platform of certain Church societies than Captain the Hon. Francis Maude, who for twenty-five years has been the treasurer, and who now, at the age of eighty-eight, has been elected chairman, of the Church Missionary Society in succession to the late Earl of Chichester. Captain Maude's grandfather was born in the reign of Charles II., a fact which hardly seems credible. He himself sailed to India on June 30, 1815, with despatches announcing the battle of Waterloo and the peace.

THOUGH never a baptized member of the Church of England, the late Mr. Forster was one of her warmest admirers, and her services were regularly attended by him. There was a saying of the late Dean Hook about him, which we have not seen quoted in any memorial notice. Some one asked Dr. Hook if Mr. Forster was a Churchman. "I really don't know," said he, "but what do you think a man can be who, when he goes abroad, takes nothing with him but a Bible, a Prayer Book, and Keble's 'Christian Year?'"

THE French clerical journals relate that on Easter Day a well dressed, venerable-looking man entered the church of Notre Dame and walked up to the altar, on which the Holy Sacrament was exposed, wearing his hat, and on one of the attendants requesting him to uncover, he refused on the ground that he was not a believer; and when threatened with expulsion he replied that he was inviolable, being a Senator. He was, in fact, M. Challemeil-Lacour, the former French Ambassador in London. He then walked out of the building with two friends who accompanied him. On the same day the *Rappel*, an anti-clerical journal, published an indignant letter complaining that visitors

to the crypt of the Panthéon did not observe a sufficiently pious demeanor, and approached the tomb of Victor Hugo with their hats on.

PRINTERS and proof-readers of secular papers occasionally make curious mistakes. Every one remembers the English reporter who described thurifers as hanging from the ceiling. In the recent session of the convocation of Oregon, a resolution was passed, looking to the more general revival of the ancient order or function of Readers. The *Oregonian* of June 8, usually an accurate journal, slightly misrepresented this resolution by making it have reference to "the ancient order or function of Beadles." An order of American Beadles, each with his cocked hat, gown and mace, would be a curiosity indeed.

THE famous library at Haigh Hall, Wigan, formed chiefly by the late Earl of Crawford and Balcarres during his distinguished career as a writer upon various branches of literature and art, and continually added to by his son, the present earl, who is one of the most accomplished bibliophiles of the day, as well as an eminent scientist, is about to be sold in sections. The books relating to mathematical science, forming a most remarkable collection of 16,000 volumes, as the working library of the observatory at Balcarres, will not be dispersed, but will remain there. This part of the library alone, taken in connection with the observatory, has a national importance, and there has been some talk of purchasing both it and the much larger and more general library at Haigh Hall, in order to found therewith a Scottish national library.

A CORRESPONDENT inquires of *The Christian at Work*, "How are cow-horns generally prepared for decoration?" to which the editor replies: Cows' horns are not generally prepared for decoration, but are furnished to the animal plain. If you want, though, to decorate a pair of cow's horns, first catch the cow of some stingy, church-going miser, who so thoroughly believes in a free Gospel, that he neither gives anything to the support of his minister nor to missions. Then paint on one horn, on a sky-blue ground, the couplet,

That man exists, but never lives,
Who much receives but nothing gives.
On the other horn inscribe, also on a sky-blue ground, a bill for a year's pew rent, deducting 50 per cent. "special discount to misers." Then watch that cow's owner when he comes to milk her; have a stenographer near by, if possible, and send a report of the result to *The Christian at Work*.

THE Rev. A. R. M. Finlayson, preaching at St. Paul's, Widnes, on the Sunday evening before the Queen's arrival, in referring to the visit of the Queen to Liverpool, said that when King William IV. died the Primate was immediately despatched by his Queen (then become by his death Queen Dowager) to the Princess Victoria apprising her of the event. The first words she was able to utter were these: "I ask your prayers on my behalf." Then, after prayer, she immediately called for paper and dictated a letter of condolence to the widow. Folding it, she directed it "To the Queen of England." Her maid of honor in attendance, noticing the inscription, said, "Your Majesty, you are Queen of England." "Yes," she replied, "but the widowed Queen is not to be reminded of the fact first by me." This tender consideration for

the feelings of another was the first act of the girl-Sovereign whose daily habits of sympathy have moulded her character and enshrined her in the affection of her subjects.

A MISSIONARY'S DEATH.

A correspondent has kindly forwarded the following extract from a letter from Clydesdale:—"On the 5th of March Archdeacon Button had a very bad fall from his horse, and was very ill for some days, when he appeared to be recovering nicely, and was able to walk about; but he had a very serious relapse. The doctor thought seriously of the case, and telegraphed for another doctor. However, they quite hoped that all would go on well with him till the Wednesday before his death, when inflammation set in. Even then they did not give up hope, for they said that he had such a splendid constitution. In the afternoon of the same day we had a celebration of Holy Communion with him. It was a most solemn and beautiful service, several of his native deacons being present in their surplices. Next day he seemed to be rather better, though still very ill. He wished to see the natives, and told the doctor that he must let him have his own way for a few hours. "It can make no difference, and I know there are many waiting to see me." In the meantime crowds had collected outside. The natives had come in from the out-stations. An old man was placed at the door to see that they came in quietly and in order. More than 500 men, women and children, came in to take a last farewell of their beloved pastor. He held each one by the hand, he had a word for every one, and called each by name. He knew every one of those 500, and knew all their histories, exhorting some, rebuking some, and encouraging others. He was so tender over some of his poor wandering sheep, and gave them specially into our care; he seemed so sorry for them, his heart was full of love for them. On Friday he was much worse, but in the afternoon he seemed a little better, and wished to baptize his baby girl. Mr. Oxland read the service and guided his poor weak hand to bless the water. His poor wife laid his babe by his side, and he baptized it, naming it "Irene Madeline."

He seemed to have strength just to complete this last act. Later on in the evening his eldest boy arrived from Maritzburg where he was at school. It was a great joy to him to see his boy once more; he seemed to be living on just to see him—he said "Lord, now lettest Thou Thy servant depart in peace, for Thou hast granted me my last desire." He passed a very suffering night from constant sickness and pain. Next day at 9:50 A.M. he entered into his rest. He was quite sensible to the end; about ten minutes before he died, when we were all kneeling round his bed, he lifted up his hands, as high as he could, in blessing. We clothed him in his surplice, hood and stole, and he looked so beautiful after the terrible strife. In the evening he was placed in the coffin, and carried over to the church, where he was watched through the night by his sorrowing people. At 10 A.M. next day there was a Celebration at which about 150 communicated. The coffin was in the chancel covered with beautiful wreaths and crosses placed there by loving hands. At 11 A.M. the funeral took place. He was carried by his loving people in relays all the way to the cemetery, hundreds of people of all color following, his wife and son as chief mourners."

PRAYER BOOK REVISION.

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

NO. V.

THE MORNING AND EVENING PRAYER.

These services form the perpetual verbal expression of the praise and thanksgiving which is embodied in act in the Holy Eucharist. They are, moreover, the instruments by which the Church utters unceasing prayer in her corporate capacity.

The structure of the daily offices has always been more artificial than that of the liturgy proper, but a good deal of permanency and uniformity has been preserved in their main features throughout the Church Catholic. The basis has been the weekly or monthly recitation of the Psalter. Moreover the *Te Deum*, *Benedictus* and *Benedicite* have ever been the characteristic canticles of the morning offices, whilst the *Magnificat* and *Nunc Dimittis* have marked the evening hours. The lessons have had no permanent or unchangeable places, and it is not liturgically correct to call the canticles "Responds" to them.

The general characteristic of these services in ancient times was joy and praise. The penitential elements are modern and first assumed prominence in our own forms. The Catholic usage has been to relegate them to supplementary services or to leave them to private devotion. We will find in analyzing our own offices that, historically, all portions which precede the Lord's Prayer and follow the third collect are peculiar to us, and are not features indispensable to complete the Catholic idea of daily prayer and praise.

Our present forms of Morning and Evening Prayer grew out of a revision of the monastic offices which marked and continue in many countries to mark, different hours of the day and night. The principles which governed the revision were simplicity and intelligibility for popular use, but the historic features were not dispensed with, nor were the new elements introduced intended to overtop or obscure them.

Our Anglican genius demands that, in any revision hereafter achieved, the same principles of simplicity and intelligibility shall be followed. It is also important that the modern penitential elements should retain their subordinate place, and that no alternatives should obscure the historic features.

We give a table which will show the structure of the services in question. The preparatory and concluding portions are spaced off as not being historic, and as therefore subordinate, and not essential to the completeness of the offices. The parts printed in italics are Catholic.

Sentences, Exhortation, Confession and Absolution.

Lord's Prayer and Versicles.

<i>Venite.</i>	<i>Psalter.</i>
<i>Psalter.</i>	<i>Lesson.</i>
<i>Lesson.</i>	<i>Lesson.</i>
<i>Te Deum or Benedictus.</i>	<i>Cantate or Bonum est.</i>
<i>Lesson.</i>	<i>(displacing the Magnificat.)</i>
<i>Jubilate or Benedictus.</i>	<i>Lesson.</i>
	<i>Deus Mis. or Benedic.</i>
	<i>(displacing the Nunc Dimittis.)</i>

Creed, Versicles and Prayers.

Supplementary prayers or memorials. It is evident from the above table, that if those portions which are spaced off were made optional, and the *Magnificat* and *Nunc Dimittis* restored as the proper evening canticles, we would have offices of Catholic yet simple character, with due subordination of penitential features peculiar to us.

The principal changes proposed in the Book Annexed as put forth by the last General Convention are given below.

Those printed in italics have been severely criticised by liturgical scholars.

MORNING PRAYER.

1. *Enrichment of the opening sentences.*
2. *Various provisions for shortening and omitting the portions before the Lord's Prayer, on certain occasions.*
3. Restoration of the full form of the *Venite* and *Benedictus*, *with the restored parts optional.*
4. *Addition of alternative canticles, one after each lesson.*
5. Omission of the Nicene Creed.
6. Option as to the use of the prayers after the collect for Grace, *on certain occasions.*

EVENING PRAYER.

1. *The same as (1) in the Morning Prayer.*
2. *Several provisions giving power to shorten or omit the portions before the Lord's Prayer.*
3. Restoration of the *Magnificat* and *Nunc Dimittis*.
4. *Similar to (4) in the Morning Prayer.*
5. *The same as (5) in the Morning Prayer.*
6. Restoration of old versicles, *with a change of one of them.*
7. Restoration of the English form of the collect for aid against perils.
8. Substitutes for the prayer for the President and the prayer of St. Chrysostom.
9. *Alternative for the prayers after the third collect, i. e. "the Beatitudes of the Gospel," which may also be used as a separate "office."*

To which may be added a rearrangement and enrichment of the "Prayers and Thanksgivings."

THE ELECTION OF CANON LIDDON.

From John Bull.

The election of Dr. Liddon to the vacant See of Edinburgh, whether he accepts the bishopric or not, is an event of not less interest to the Church of England than it is to the Church of Scotland. By common consent Dr. Liddon is accounted the most eminent theologian and preacher in the English Church. On him, if on anybody, has fallen the mantle of the revered Dr. Pusey. Already well-known and appreciated as a preacher before he became Bampton Lecturer at Oxford, just twenty years ago, it was by his *Bampton Lectures* that Dr. Liddon surprised the theological world, not only in this country, but abroad, into the knowledge that a defender of the Faith had arisen in the English Church worthy to take his place in the front rank of the champions of Christendom. Of Dr. Liddon's immense influence on successive generations of Oxford men we cannot pause to speak. To the world at large he is chiefly known as the unrivalled preacher at St. Paul's, from whose lips congregations of three or four thousand people at a time have for years past eagerly sought the Word of Life.

Now that our greatest divine has been chosen to fill so important a position in the Scottish Church as the bishopric of Edinburgh, it is only natural that English Churchmen should once more ask, as many have asked in past years, why Dr. Liddon has never been promoted to a bishopric in England. The real cause is too well known to render any reticence on the subject necessary. It is simply that, for some reason or another, Dr. Liddon does not possess the Royal favor. We sincerely regret the fact, but a fact it is; and to this cause alone that the exclusion of this most distinguish-

ed of our priests from elevation to the English Episcopate is due. Dr. Liddon has been, we believe, more than once nominated for the Royal approval to an English bishopric, but has failed to obtain it. He is on terms of the most intimate friendship with both Mr. Gladstone and Lord Salisbury; and it is no secret that both leaders would be only too glad that Dr. Liddon's name should be recommended to an English Cathedral Chapter for election to the Episcopate. It has been surmised in some quarters that Dr. Liddon's theological convictions are considered too "extreme" to warrant his advancement. It is true that he is one of those Churchmen who realise to the full extent their privileges as Catholics; but that is a theological belief which forms no bar to ecclesiastical promotion, as the appointment of Dr. King to the See of Lincoln sufficiently proves.

Under the circumstances, the Church of Edinburgh is to be congratulated on having utilized the opportunity to repair the omission made south of the Tweed. It is, indeed, not the first time that Dr. Liddon has been offered a Scottish bishopric. He might, if he had seen fit have succeeded the lamented Dr. Forbes at Brechin some years ago. His election at Edinburgh is a sign of the goodwill existing between the English and Scottish Churches—a goodwill which such a lamentable escapade as that recently perpetrated by the Bishop of Sodor and Man cannot, we are convinced, seriously affect. The good Bishop of Aberdeen will, no doubt, do his best to overlook an offence which, we need not assure him and the Scottish Church generally, had its origin in sheer ignorance. Dr. Rowley Hill says he is unaware that he is a bishop of the Universal Church, although he recites—at least we hope he does—the clause in the creed about "the Holy Catholic Church" every day of his life. Dr. Douglas will please to accept the explanation. The Bishop of Sodor and Man does not know what the Catholic Church is; does not know that he is a bishop of it; does not know that he is bound by its laws; does not know that he did anything wrong by preaching in the Bishop of Aberdeen's diocese without permission, and preaching in a conventicle; and does not know what schism is. Dr. Rowley Hill knows none of these things. He is evidently under the impression that the Church of England was started 300 years ago by Royal authority; that the Scotch Kirk also exists by Royal authority; and that as, holding a Royal commission, he is at equal liberty to officiate in both Establishments. We entreat our Scottish brethren to accord us their pity. We have Dr. Rowley Hill with us always. But what a comment it is on the mode in which our English bishops are appointed—this two-fold fact that Dr. Rowley Hill occupies an English See and that Dr. Henry Parry Liddon does not!

How we run after special seasons! Apart from our usual holidays—would we had one every month—we start out with a Week of Prayer. Then we have the Children's Sunday, the College Sunday, Mission Sunday, Hospital Sunday, a Sunday for the Sunday schools and, as we read in *The Watchman*, a "Bible Sunday." What next we don't know. Well, we do not object to these, but we note that gradually the non-Episcopal churches are making a Church Year for themselves. And they still find time to enter vigorous protests against the observance of Good-Friday, a season of abstinence, or the use of an optional liturgy.—*Christian at Work.*

THE IVY AND THE SUNBEAM.

The ivy in a dungeon grew
Unfed by rain, uncheered by dew!
Its pallid leaflets only drank
Cave moistures foul and odors dank;

But through the dungeon grating high
There fell a sunbeam from the sky,
It slept upon the dungeon floor
In silent beauty evermore.

The ivy felt a tremor shoot
Through all its fibres to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb,
Long had the darkness been its home,
But well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blest the warmth that cheers the world,
It soared above the dungeon bars,
And looked upon the sun and stars.

By rains and dews and sunshine fed,
Over the outer wall it spread,
And, in the day-beam waving free,
It grew into a steadfast tree.

Wouldst know the moral of the rhyme?
Behold the light of Christ and climb,
To the soul's dungeon comes this ray;
Christ is the Light, the Life, the Way.
—Selected.

BOOK NOTICES.

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

HISTORY OF THE BOOK OF COMMON PRAYER. With an Explanation of its Offices and Rubrics. By C. M. Butler, D. D., late Professor of History and Liturgics in the Philadelphia Divinity School. New York: Thos. Whittaker, 1886. Pp. 295. Price \$2.60.

They who in the present time are giving themselves to special studies in this direction should not omit a perusal of all that Dr. Clement M. Butler has to offer in this work which is a careful, judicious, but inexhaustive, treatise on the Prayer Book, from the standing ground of a Low Churchman. Taken from any point its teaching has considerable value.

THE CHURCH REVIVED. A sketch of Parochial Missions in England, Canada, and the United States. By the Rev. J. W. Bonham, Church Missioner. New York: Thomas Whittaker, 1886. Pp. 709. Price \$2.00.

The fullest desirable information is here afforded of the practical workings of Church Missions, by one of our own clergy, who has been an observer and participant in many of the principal undertakings. The accounts given partake largely of the autobiographical style—withal, modestly so—but a frequently recurring awkwardness might have been avoided if "the author" had throughout referred to himself upon occasion simply in the first person singular. The accounts of "Mission" work are carried down to the present year, and the familiar insight which Mr. Bonham gives us of its details are attractive and full of interest. Pen sketches of the leading missionaries in this department of the Church's renewed life are interspersed through the volume.

A STUDY OF DANTE. By Sarah E. Blow. With an Introduction by Wm. T. Harris, LL. D. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.25.

The essays contained in this volume dwell especially upon the "significance of the Divine Comedy as a study of life in its human and divine aspects." The Inferno is shown as "an essential condition of the soul when it sways from harmony with its true nature;" the Purgatory, as the "perennial struggle of the repentant soul for purification;" the Paradise, as the "eternal atmosphere of all right-doing and knowing of the true." The author has evidently given the great "world-poem" sympathetic

study, and her book presents in terse and vigorous language the result of such research. Certain it is that no one could give careful reading to these essays without a deeper interest in the poem itself and in the profound problems of life which are the subject of the "mystic song."

BUGLE ECHOES. A Collection of Poems of the Civil War, Northern and Southern. Edited by Francis F. Browne. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price, \$2.00.

The present demand of books relating to the war has been answered by many a thrilling prose narrative of "battle, sieges, fortunes." On the pages of all our principal magazines, the heroes of the civil strife have fought their battles o'er again, and showed how fields were won. Now it is the poet's time, and in "Bugle-Echoes" we have an admirable collection of the songs that thrilled the North, and fired the Southern heart. There is no sectional division of topics. Randall's "My Maryland" is side by side with Holmes's "Brother Jonathan's Lament for Sister Caroline;" Lowell's "Commemoration Ode" is followed by Paul Hayne's "Heroes of the South;" while hymns for Decoration Day, from Northern and Southern pens, find their sweetest and tenderest climax in Miss Finch's "The Blue and the Gray."

THE DOCTRINE OF THE HOLY EUCHARIST. By the late Archdeacon Wilberforce. New York: E. & J. B. Young & Co. 1885. Pp. 347. Price, \$2.50.

No one can read a line from the pen of this good man without being particularly struck with the devout and scholarly spirit that animates each word. We do not know of any book that has been written upon this subject that possesses these characteristics in a more marked degree than the one before us. Straightforward, honest, clear as crystal, in its discussion, it is a fitting conclusion to the series of works treating of the Incarnation and its effects, from the same patient hand, now at rest.

This crowning treatise of the author's intended series, as well as the last work of his life, is worthy of the most careful study. In a series of 13 chapters, covering nearly 400 pages, the subject of the Great Thanksgiving is discussed in all its phases, from the words of consecration to the "practical conclusions" arrived at.

The headings of the chapters are as follows: Consecration the Essential Characteristic; Effect of Consecration; Testimony of the Ancient Church to the Effect of Consecration; The Gift bestowed is the Presence of Christ; The Relation between the Gift and the Elements; The Lord's Presence, Real, not Symbolical or Virtual; The Sixth Chapter of St. John; The Testimony of the Early Church to the Real Presence; The Testimony of Antiquity to the Real Presence; This Real Presence no Interference with the Office of the Holy Ghost; The Eucharist a Sacrifice; The Benefits; Practical Conclusions.

The eleventh chapter, on "The Eucharist a Sacrifice," is the one that will excite, probably, the most interest and be most carefully examined; one or two quotations will show what is the conclusion reached: "The whole system of the Church has been designed to bring out the efficacy of our Lord's Intercession and to show that He still continues to be the sole agent which taketh away the sin of the world."

"The Eucharist Sacrifice is not the offering of the *Sacramentum* only—the first fruits of nature—but much more, that of the *res Sacramenti*—the reality of things signified. It is the offering up of the collective Church, Christ's mys-

tical Body, but is also the offering up of Christ Himself, by Whom that Body is sanctified. Yet He is not offered up as though anything could be added to the sacrifice of the Cross, or as though that sacrifice required renewal. The blood-stained sacrifice which the One Great High Priest forever pleads before the Father's throne admits neither of increase nor repetition."

It will thus be seen that the teaching of the book is the received faith of the so-called High Churchman. The extremists on either hand will undoubtedly make much of it—the one to blame, the other to claim, its deep piety and undoubted learning. It is not, however, an "extreme" book. The questions of Eucharistic worship, non-communicating attendance and fasting Communion, while they are alluded to, and sometimes at no little length, are kept in their subordinate place, and the whole book, from first to last, is what it claims to be—a candid discussion of the Church's doctrine of the Eucharist.

HARPER'S Handy Series. Issued weekly. Price, 25 cents each:

IF LOVE BE LOVE. A Forest idyl. By D. Cecil Gibbs.

KING ARTHUR. Not a Love Story. By the author of John Halifax, Gentleman, etc.

FRENCH AND GERMAN SOCIALISM IN MODERN TIMES. By Richard T. Ely, Ph.D.

THE HEAD STATION. A novel of Australian Life. By Mrs. A. Campbell Praed.

ARMY SOCIETY. Life in a Garrison Town. A discursive story. By John Strange Winter. Illustrated.

PLECK. A novel. By John Strange Winter.

THE REVELATION OF ST. JOHN. By William Milligan, D.D. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. 1886. Price, \$2.25.

We have no hesitation in saying that this is one of the most important and helpful works upon the Apocalypse that has been given to students of New Testament exegesis. The author's analysis of this apparently intricate and difficult book is so simple, and at the same time so convincing, that great light is thrown upon the interpretation of the mystical vision it contains. Moreover, the writer of this admirable monograph is free from hobbies; he sets out honestly to find the meaning of the Revelation, and the reader rejoices to be in his company. Yet, while he is everywhere fresh and suggestive, he is always careful and conservative. The book is worthy of careful reading and reflection.

HARPER'S Franklin Square Library. Issued weekly. Price, 20 cents each:

KILLED IN THE OPEN. A novel. By Mrs. Edward Kennard.

MARJORIE; OR WILD AS A HAWK. A novel. By Katherine S. Macquoid.

IN THE OLD PALAZZO. A novel. By Gertrude Forde.

THE CRACK OF DOOM. A novel. By William Minto.

THE Riverside Paper Series. Issued weekly. Price, 50 cents. Boston: Houghton, Mifflin & Co.:

BURGULARS IN PARADISE. By Elizabeth Stuart Phelps.

Littell's Living Age for June 12th, has an interesting table of contents: Sir Thomas Browne by Walter Pater; Claudia; Memoirs of Mary II., from the *Edinburgh Review*; Longfellow; the Ivory Trade, etc. The previous number contained among others; Travels in the British Empire; Mr. Gladstone's Policy and a Visit to the Leper Hospital of Bergen.

Harpers' Weekly, always popular, was of special interest in the number for June 12th, and will be eagerly bought for its illustrations of the President's wedding. Good pictures of the happy pair are presented to the many thousands of readers.

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

DIOCESAN CONVENTIONS.

PITTSBURGH.

(Concluded.)

In his annual address, the Bishop returned thanks for the prosperity and peace which has dwelt within the diocese, and summed up his official acts, which included the consecration of two churches, the ordination of two deacons, and of six deacons to the priesthood, laying one corner stone, and the Confirmation of 780 persons—more than the number confirmed in any previous year since his consecration. On the subject of the revision of the Book of Common Prayer, he said: "True loyalty would prompt us all to wait, with humility and patience, until the work is done by proper authority. Individuals cannot do it. Yet where, there used to be commendable uniformity, there are now here and there exasperating diversities of teaching, methods and ritual, misrepresenting the Church, relaxing her discipline, offending the conscience of the weak, and disturbing also the strong. No matter what the specious argument which may be urged in favor of such a condition of things, the fact remains eternally true, 'God is not the author of confusion, but peace.' I am the more concerned about this because the laity are more and more resenting it, and the inquiry has been sometimes addressed to me, whether the clergy are honest with God, with the Church, and with themselves, if, notwithstanding their Ordination vows, they mutilate the service or misrepresent the true character of the Church, by their use, misuse or disuse, of ritual. It strikes the lay mind as insincere and strongly to be condemned, that men under authority should ignore authority.

"It is in the air and many are the indications of it in various directions. The mystery of lawlessness doth already work, nevertheless within the Church it should find no place. How can the Church ever hope to treat successfully, anarchy and lawlessness in the body politic, unless her officers and members in all good faith, are examples of obedience to lawful authority in the body ecclesiastical. No man is fitted to rule who has not learned to obey. So many of our laity are members of societies and orders in which obedience is absolute, that we can well understand their discomfiture when loyalty to the authority of the Divine Society reaches so low a standard. In this diocese let there be no ebullitions of individual self-will. The very mission of the Church is to create order out of chaos. She is the incarnation of 'heaven's first law,' and as all sin is transgression of that law, ecclesiastical lawlessness is in itself therefore a sin. In our own communion and after solemn vows, it even involves the sin of perjury, and disobedience, (as inspiration has recorded) is as the sin of witchcraft. The people as a rule, admire the service and the Church just as they are; and within this constitutionally governed American Church, they have rights which clergy should most carefully guard. At least on the Lord's Day, no omissions in the prescribed service are to be permitted, no liberties taken. Much is gained when the Church's true face and figure and character are made familiar and intelligible to our Christian brethren, among whom we dwell."

The Bishop further suggested the attention to wills and the advisability of securing funds for Church purposes or charities by means of insurance, *i. e.* That persons of moderate means could insure their lives, paying the premium as an offering, and at death the face of the policy would revert to the object named. This was referred to a committee who reported favorably upon it.

The treasurer's report showed the Board of Missions in a good financial condition, and the convention voted \$6,000 for diocesan missions for the current year.

A special meeting was held during the convention, on the subject of the memorial building to Bishop Kerfoot, and pledges were received from the laity and clergy sufficient to assure the erection of the building. The matter was brought up in convention and that body endorsed the action of the meeting.

In the matter of the proposed changes and enrichment of the Book of Common Prayer, the following resolutions were adopted—*seriatim*:

Resolved, (1) That the diocese of Pittsburgh heartily approves the movement now in progress for

making alteration and addition to our Book of Common Prayer, in the way of both rubrical relaxation and of liturgical enrichment.

(2) While we are not prepared to sanction all the alterations and additions proposed by the General Convention of 1883, we yet think many of them meet a great want in the Church, and should be adopted, some of them in form as proposed, and others after being so formulated and again proposed for final adoption in 1889. There are still others which we cannot approve and think should be adopted.

(3) We are firmly convinced that a large legislative body like our General Convention, the great majority of whose members have been chosen without reference to their knowledge or training in liturgical matters, and whose time for deliberation is limited and subject to the calls of many other important and perhaps pressing subjects, is not the place for discussing and settling the details of a Church liturgy. It should be the work of a select few, trusted, competent and representative men, the result of whose labors in its several and completed parts should be submitted to the Church in General Convention simply for acceptance or rejection.

(4) In furtherance of the views thus expressed, we respectfully request the next General Convention at an early stage of their session, to select a joint committee of both houses and refer to them all the alterations and amendments in the book of Common Prayer proposed in the last General Convention, together with such other memorials and propositions upon the same subject matter as may be presented in either house up to a certain day, that the joint committee be instructed to report within a reasonable time during the session.

(5) We respectfully suggest that upon the consideration of the report, the House of Deputies restrict the debate within reasonable limit, cutting off the introduction and discussion of new matter and voting simply to adopt or reject as made, the several resolutions reported by the committee.

The following resolution on the subject of an Appellate Court was unanimously adopted:

Resolved, That the General Convention be requested to adopt such legislation as will result in the institution of a uniform judicial system for the National Church, including Courts of Appeal.

The canons on organized missions, which have been under fire for years were finally passed, giving organized missions a representation in convention.

The following were elected on the Standing Committee: the Rev. Messrs. Thomas Crumpton, D. D., Robt. J. Coster, Marison Byllesby, Samuel Maxwell, Messrs. Hill Burgwin, Jacob W. Paul, John B. Jackson, Felix R. Brunot. Deputies to the General Convention: the Rev. Messrs. Samuel Maxwell, G. A. Carstensen, Henry Purdon, D. D., Boyd Vincent, Messrs. Wm. Metcalf, J. H. Shoenberger, Hill Burgwin. The supplemental delegates elected were the Rev. Messrs. R. S. Smith, M. Byllesby, H. L. Yewens and J. H. B. Brooks, Messrs. C. K. Chamberlin, Pearson Church, Alfred Howell and J. B. Jackson.

After the usual vote of thanks to the parish and ladies thereof, the convention adjourned in peace and harmony.

FLORIDA.

The 43d annual council of this diocese was opened on Wednesday, June 9th, in St. Mark's church, Palatka, of which the Rev. C. S. Williams is rector. The attendance of both clerical and lay delegates was exceptionally good. The sermon was preached by the Rev. A. W. Knight, from 1 Tim. vi:20—"O Timothy, keep that which is committed to thy trust." In the course of his remarks, the preacher took the opportunity of recording his dissent from those who advocate the erection of Appellate Courts. At the close of the services, the members of the council and others adjourned to St. Mark's academy, adjoining the church, where the Rev. Dr. Scott, rector of Christ church, Pensacola, called the meeting to order. He was elected president and the Rev. Dr. Weller, secretary; the Rev. J. R. Bicknell, at the secretary's request, being approved of as assistant secretary.

After the transaction of the usual routine business, on motion of Col. G. R. Fairbanks, a telegram was sent to the Bishop-elect, at Augusta Ga., expressing the deep gratification of the diocese at the acceptance by him of the episcopal office, in succession to the late lamented Bishop Young. At the request of the council, the secretary read Mr. Weed's letter of acceptance.

In the afternoon much time was occupied in the discussion of business connected with the admission of several parishes and missions into union with the council; after which, the general missionary, the Rev. C. S. Williams, read his very interesting report of visitations made during the past conciliar year. The treasurer, in presenting his report, which showed an encouraging balance on the credit side, made some valuable suggestions connected with the endowment of the diocese.

Evening Prayer was said in the church at 8 o'clock, and a thoughtful and timely sermon preached by the Rev. J. B. C. Beaubien, priest in charge of St. Thomas's church, Eustis, and of St. James's, Leesburg. His subject was: "The Future Life," and his arguments were directed with great force against some of the vain speculations of modern *soi-disant* philosophy.

On Thursday morning the Prayer Book Revision Committee presented their report and the following resolution which was unanimously adopted:

Resolved, That the Council do not desire the changes proposed in the Book of Common Prayer, to be decided either for or against by the General Convention of 1886, but request that Convention to refer the whole subject to a committee as learned and judicious as the former, that they may consider them; and, aided by the criticisms of the last three years, produce a result satisfactory to the Church.

Of the reports presented and read, one of the most important and interesting was that of the Woman's Auxiliary. It was an able document and eminently satisfactory and encouraging. It aims to raise funds for missionary objects, by contributions from every member of the Church within the diocese, of one cent per day. Its income for the year just closed was \$2,000.

The committee on the endowment of the diocese made an important report, recommending the acquisition of lands by gift, now, while the price of land is comparatively low.

The financial report of the Board of Missions showed: Total receipts, \$3,254.79; disbursements, \$2,848.24; balance in hand, \$406.55.

The more important of the elections resulted as follows: Standing Committee, *Clerical*—the Rev. C. S. Williams, the Rev. R. H. Weller, the Rev. F. Dunham, *Lay*—J. J. Daniel, Dr. G. E. Harris, J. N. C. Stockton. Deputies to General Convention, *Clerical*—the Rev. Messrs. J. J. Scott, C. S. Williams, W. H. Carter, S. B. Carpenter, *Lay*—Messrs. J. J. Ambler, C. B. Benedict, H. E. Dotterer, and E. K. Foster.

Mr. C. B. Benedict was elected treasurer of the diocese; the Hon. C. C. Yonge, chancellor; A. S. Baldwin, M.D. registrar.

COLORADO.

The 13th annual convocation opened its session at St. John's cathedral, Denver, June 9th. The Bishop presided and the Rev. Messrs. O. E. Ostenson and A. B. Hunter acted as secretaries. The Rev. Alfred W. Arundel, of Manitou, and the Rev. D. D. Wallace, of the cathedral, were ordained to the priesthood. Mr. John Wallace Ohl, of Crested Butte, and Mr. T. R. Gwillim, were ordained to the diaconate. The ordination sermon was delivered by the Bishop of Nebraska.

The episcopate fund was announced to amount to a total of \$4,724.07, including \$4,223.93 in notes and \$500 in bank. The report from St. Luke's hospital showed receipts of \$9,620.91; expenditures, \$9,593.16; amount due the hospital, \$1,009.11; indebtedness June 1, 1887, \$1,935.01; indebtedness on building, \$600.

After the reading of various reports, the Bishop delivered his annual address. The Rev. Henry Forrester reported that the committee appointed in 1885 to consider and report as to the advisability of the organization of a diocese within the limits of this jurisdiction, before the General Convention of 1886, have had the question under advisement and deem it inexpedient to take any steps at present toward the organization of a diocese in the jurisdiction, but they hope, however, that it will be practicable to perfect such organization before the General Convention of 1889.

In the evening a missionary service was held at St. John's cathedral, followed by a reception to the Bishop of Nebraska and to the clergy and laity, at Matthew's hall, Bishop Spalding's residence.

The election of officers of the convocation was held and resulted as follows: Deputies and provisional deputies to the General Convention: the Rev. J. F. Protheroe, clerical delegate; S. D. Hunter, lay delegate; alternates, the Rev. A. R. Kieffer, D. E. Parks; Treasurer of convocation, C. D. Cobb.

On the subject of Lay Readers, suggested by the proposed canon by Prof. R. H. Thornton, Bishop Spalding said he was ready to give a general support to the memorial. There had been several very excellent readers in this jurisdiction. "The question came up in connection with this memorial, how we are to reach the scattered sheep in the great western country. There was a country in western Colorado that was rapidly filling up and that we know scarcely anything about. If we could find good laymen adapted for the work it seems to me that great good might result. We might employ any number of such readers. We have places that we

can't get clergy to attend to on account of lack of support, and lay readers could do a great deal for us."

After much discussion the question of adopting the memorial was put to vote and there was a vote of 12 to 10 in favor of the memorial.

The report of the committee on state of the Church was presented, expressing a healthy condition of the Church in the jurisdiction of Colorado and a hopeful outlook for the future. The next convocation will be held on the second Wednesday in June, 1887, in the cathedral, or such other church in Denver as the Bishop may select.

WISCONSIN.

On Tuesday, June 15, the 40th annual council began its session at the cathedral. At 10:30 the Holy Communion was celebrated by the Bishop, Dean Mallory being deacon and Canon St. George sub-deacon. The sermon was by the Rev. Dr. Adams on "Forty-five Years at Nashotah." It was an interesting and able resumé of the long term of years, during which he has been there engaged. The Bishop's address in the afternoon covered the Church work in the diocese. He paid well deserved tribute to the memory of that goodly company of priests who have departed this life during the past year. He also congratulated the diocese on the prosperous condition of Nashotah, Racine, Kemper Hall, the Church Book Store, and the other institutions of the Church within the diocese located. The evening session was for missionary reports and addresses. A valuable suggestion of the Rev. W. P. Ten Broeck was adopted, namely that the treasurers of diocesan funds be instructed to loan money to parishes and missions in the La Crosse Convocation, for the purpose of building rectories, the lumber to be furnished by the people; the diocese to receive a mortgage for the amount loaned. Thus the feeble churches in that missionary convocation district, would be better able to support a clergyman, his residence being secured. Lumber would in almost every case be given free, as that is a lumber district.

From 10 A. M. to 7:30 P. M. Wednesday, was spent in balloting, 24 ballots being necessary. The old Standing Committee was re-elected, Dr. Conover succeeding the late Dr. Kemper. The deputies to General Convention are the Rev. Drs. Adams, Ashley, Royce, and Gray, and Messrs. Walter M. Wells, J. B. Doe, L. H. Morehouse, and Hon. Angus Cameron. The secretary, treasurer and registrar were re-elected.

On a motion reported by the Committee on Canons, the restriction of suffrage to male parishioners, at parish meetings, was abolished. Now any communicant or regular contributor is entitled to a vote.

A Sunday School Conference occupied Thursday's session. Valuable essays were presented by the Rev. E. G. Richardson, the Rev. G. G. Carter, the Rev. Drs. Conover and Royce, Canon St. George, Mrs. Wm. H. Vibbert, Mrs. L. H. Morehouse, Miss Mary Conover, Mrs. H. E. Whitney, Mrs. E. Wells, and the Rev. H. B. Dean. In a few cases, the essayists were not present, and their papers were read by other parties. They were all very valuable. A children's service in the evening closed the session. It was expected that the Rev. S. Burford, of New York, would address the congregation, but he being unable to attend, Mr. C. A. Butler, of St. Luke's parish, Brooklyn, kindly acted as substitute, and delivered a pleasing and instructive address.

CENTRAL NEW YORK.

The eighteenth annual convention of this diocese was held in Trinity church, Watertown, on Wednesday, June 9. After Morning Prayer Bishop Huntington read his annual address. In reviewing his year's labors, the Bishop mentioned the retreat, devotional and confessional, which he held in September, 1885, at Farmingdale, for candidates for Holy Orders, under the approval of the Bishop of Long Island; the "Choral Union" meeting of Sunday Schools, at Christmas, in the cathedral; the establishment of the Diocesan Silver Cross Guild for boys; the work of diocesan missions; the ordination of three priests and four deacons, and the Confirmation of 852 persons. Four corner-stones of churches have been laid, and one consecrated.

All charitable institutions in the diocese are prosperous.

The afternoon session was taken up with reports from various committees; the recommendation of the committee on Prayer Book revision, in favor of the Revised Prayer Book, was adopted. The Standing Committee are; *Clerical*—The Rev. Drs. Joseph W. Clark, John Brainerd, William F. Gibson, and the Rev. H. F. Lockwood. *Lay*—Daniel C. Salmon, T. D. Green, I. W. Glover, and A. H. Sawyer. The following were elected deputies to the General Convention: The Rev. Drs. Egar, Brainerd, Wilson and Gibson, and Messrs. J. F. Comstock, H. O. Moss, William Masani and G. C. McWhorter.

OPINIONS OF THE PRESS.

The Church Times.

CHURCH UNITY.—The council of the diocese of Louisiana has taken a foolish or at least ignorant step. It has resolved to petition the next Triennial Convention "to instruct its Commission on Ecclesiastical Relations to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as 'Evangelical,' and to send overtures in writing to the governing bodies of its several denominations, inviting them to a conference on the matter of Church unity; and further, that the bishops of said Commission be authorized and empowered to visit officially, when practicable, the sessions of such of each governing bodies for the like purpose." No Churchman who had the most elementary acquaintance with the New Testament or ecclesiastical history, or who had the smallest appreciation of the doctrine of his own Church as set forth in her ordinal, could conceive it possible to meet the sects on equal terms.

The Churchman.

SEPARATE ORGANIZATIONS.—We observe that the annual council of the diocese of Virginia has adopted a canon which provides for a separate organization for the colored Episcopalians, to be known as the Colored Missionary Jurisdiction of the diocese of Virginia. The majority in favor of the canon was 114 out of 164 votes. The Southern people ought to know their own interests and duties; but a totally separate jurisdiction for colored people is an arrangement of the greatest possible importance, and the result of the experiment will be watched with the liveliest interest and even anxiety. The two colored delegates in the Virginia council spoke and voted against the canon. It might be supposed that so serious a departure from former usage should be sanctioned by no less an authority than that of the General Convention. Many very excellent Churchmen are inclined to fear the tendency to autonomy in each separate diocese. Any measures tending to reduce the whole Protestant Episcopal Church in the United States to a multitude of really independent, though allied bodies, should be watched with the most anxious solicitude.

The London Times.

THE MARTYR-BISHOP.—Careers and deaths like Bishop Hannington's remind a prosaic and artificial generation that the instinct of Christianity remains what it was at its foundation. There is a simplicity about men of his stamp such as there was in the leaders of the primitive Church. In their faith there is no mixture of doubt. Their ideal of religion is not encumbered with the frivolities of legend and ritual. The one enemy they know is the darkness of heathenism. The one vocation they claim to exercise is war to the death against that. If their own life stand in the way, or be a missile they can wield, they are willing and eager to part with it. The homage of King Mwanga's court or the stocks in Usoga, life or death, they are equally ready to take as one or the other comes. To a man of Bishop Hannington's nature there would be a difficulty in making sufficient account of the prudential pleas in favor of a circuitous passage to Rubaga as against one in itself more expeditious. His eyes were fixed too intently on the object towards which he was bound, for him to pause to weigh extraneous considerations. His resolution is to be deplored. The single-heartedness from which it emanated is a grand quality; and it has yielded its possessor a death which he would have been himself the last to deprecate.

HINTS FOR HOUSEWIVES.

NOTHING, it is said, is better to clean silver with than alcohol or ammonia, finishing with a little whiting on a soft cloth.

To keep the hands nice and smooth, use the following preparation each time they are washed: Three parts rose water to two parts of glycerine well mixed and kept in a bottle ready for use. For those who cannot use glycerine, equal parts of lard and white of egg, thoroughly beaten together, and scented according to choice, is an excellent remedy for chapped or rough hands.

EGG BASKETS.—Boil eggs hard, cut neatly in half and extract the yolk, rub these to a paste with some melted butter, pepper and salt, and set aside. Chop very fine the meat of cold fowl, ham or veal, and mix with the egg paste. Cut off a slice from the bottoms of the hollow whites of the eggs, to make them stand. Fill with the paste, arrange close together on a flat dish, and pour over them gravy heated boiling hot. For serving with cold meat, omit the hot gravy, and serve on lettuce leaves.

EMBROIDERED SACHET.—The sachet is made of olive plush, with terra-cotta satin for lining. A piece of each material, 22 inches long by 14 wide, is required. Line the pieces with stiff foundation muslin, and place a layer of perfumed wadding between. Fell the edges of the satin and plush together, then fold the sachet through the middle, and sew up one side. A flap to fold in is set along the opposite side; this is made of plush and satin with foundation interlining, is four inches deep at the end where the edges are closed, and six inches deep at the opposite end, which is hollowed out toward the middle. All the edges and seams are finished with olive silk cord. A Japanese fan decorates the upper side and is covered with olive satin on the middle smooth part, and with a festooned scarf of terra-cotta satin around the edge. The smooth part is decorated with a spray of Kensington embroidery in colored silks and gold, and is surrounded with a thick gold cord. The handle, which is at the closed corner, is wound with silk cord and trimmed with a ribbon bow and pompons, and a similar bow is placed at the opposite edge.

KNIT EDGING.—Cast on nine stitches, knit across plain.

First row: Slip one, k 2, o, n, k 1, o 2, n, k 1.
Second row: K 2, k 1, p 1, k 3, o, n, k 1.
Third row: S 1, k 2, o, n, k 5.
Fourth row: K 7, o, n, k 1.
Fifth row: S 1, k 2, o, n, k 1, o 2, n, o 2, n.
Sixth row: K 1, k 1, p 1, k 1, k 1, p 1, k 3, o, n, k 1.
Seventh row: S 1, k 2, o, n, k 7.
Eighth row: Bind off three, k 5, o, n, k 1.

This finishes one scallop.

DYSPEPSIA

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

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

Sick Headache

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

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

Hood's Sarsaparilla

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

100 Doses One Dollar.

BULL'S SARSAPARILLA.

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

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

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

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

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

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

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

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

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
 THE POPULAR REMEDIES OF THE DAY.

THE BLOOD IS THE LIFE.

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

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

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"FAMOUS RESORTS OF WISCONSIN."
 If so, write for the exquisite books, "Apostle Islands and Lake Superior," and "Famous Resorts of Wisconsin," sent FREE to all intending visitors of this region of delights.
 Come to these scenes of peace, Where, to rivers murmuring,
 The sweet birds all the summer sing,
 While cares and toils and sadness cease.
 Address, JAMES BARKER, Gen'l Pass'gr Agt., Wisconsin Central Line, Milwaukee, Wis.

"HOTEL CHEQUAMEGON," Ashland, Wis. (Lake Superior). The largest and finest summer hotel in the West. Magnificent Surroundings. Superb Accommodations. Splendid Summer Resort. Address at once for circulars. S. H. Brown, Mgr.

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The through line from Chicago to St. Joseph, Missouri, over the Chicago, Rock Island & Pacific Railway, was opened to the public on May 2nd, 1886. The extension west from Altamont (from which point the main line diverges to St. Joseph) has been constructed with the utmost care and in all respects compares favorably with any of the older portions of the Rock Island system. Through express trains run as follows: Leave Chicago 12:10 P.M. and 11:00 P.M., arrive in St. Joseph 8:15 A.M. and 7:56 P.M. respectively. Returning, leave St. Joseph 7:35 P.M. and 7:55 A.M., arriving in Chicago at 2:35 P.M. and 6:25 A.M. The passenger equipment of these trains, consisting of day coaches, Pullman palace parlor and sleeping cars, reclining chair cars and dining cars, is and will be characterized by the same comfort, luxury and splendor which have made the Kansas City Route of the Rock Island so universally popular. The new line opens up a new and independent avenue of transportation to and from one of the most flourishing, go-ahead cities of the West—a city of 50,000 inhabitants, commanding an immense trade that covers a vast area included in the States and Territories contiguous and tributary to it. Success to the through line to St. Joseph, and may the Chicago, Rock Island & Pacific management harvest that full measure of reward which their superior energy and enterprise have so fairly earned.

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

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These books are authority on all the subjects treated and should have a place in the library of every well regulated family. The sets consist of 5 volumes each; are bound in sheep and are very fine books. The ordinary price is \$42.00, our price is

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

THE RIGHTS OF WOMEN.

The right to watch while others sleep,
 The right o'er other's woes to weep,
 The right to succor in distress,
 The right when others curse to bless,
 The right to love when others scorn,
 The right to comfort all who mourn,
 The right to shed new joy on earth,
 The right to feel the soul's high worth,
 The right to lead the soul to God
 Along the path her Saviour trod;
 Such woman's rights God will bless
 And crown her champion with success.
 —Jennie Wood.

The inventor of the circular saw now in use was Benjamin Cummings, and in a lonely, secluded spot in the north-west corner of the cemetery near the little village of Richmond, Kalamazoo County, Michigan, the visitor will find on a white marble slab, nearly concealed from view by a large cluster of lilac bushes, engraved the simple inscription, "Benjamin Cummings, born 1772, died A.D. 1843." Nearly sixty years ago, at Burtonville, New York and Amsterdam, this man hammered out at his own blacksmith's anvil the first circular saw known to mankind. According to an American contemporary he was a noted pioneer in Richmond; a first cousin of one of the Presidents of the United States; a slave owner in New York State; a vessel owner on the North River before the days of steamboats; a captain in the war of 1812, where, after having three horses shot from under him, with one stroke of his sword he brought his superior officer to the ground for insult, and because he was a traitor and a coward; and after being court-martialed, instead of being shot, he was appointed colonel in his place. The same man, nearly seventy years ago, at Albany, New York, took up and moved lodily large brick buildings, and to the wonder and astonishment of the world, constructed a mile and a half of the Erie canal through a bed of rock, and also built the first low bridges over the same. He also aided in the construction of the first ten miles of railway in the United States, and founded both the villages of Esperance and Bostonville, on the old Schoharrie, near Amsterdam. —Iron.

NERVOUS EXHAUSTION.
 A very large number of persons are suffering from physical or nervous exhaustion and a low state of vitality, brought on by various causes. They are not sick enough to be classed with invalids, nor well enough to enjoy life. For this class of persons the Compound Oxygen treatment of Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., is especially adapted, acting as it does directly on the great nerve centers, rendering them more vigorous, active and efficient. Send for their pamphlet describing the nature and action of this remarkable treatment. It will be mailed free.

Nice Lemonade.
 In this day of improvements it is not strange that improved methods should be discovered in the use of lemons. No drink is more delightful and refreshing than lemonade in hot weather. In another column is advertised by the Prairie City Novelty Co. a lemon drill, by the use of which in making lemonade, or using lemons in any form, the juice of the lemon can be obtained while the bitter oil and unpleasant flavor is gotten rid of, that comes from pressing the seeds and skins. Any one using lemons will do wisely to send 12c in stamps to the Prairie City Novelty Co., and receive one of these by mail. We can recommend this company as being reliable, and will perform what they promise in every way.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.
 Is more reliable as an agent in the cure of Consumption, Chronic Coughs and Emaciation, than any remedy known to medical science. It is so prepared that the potency of these two most valuable specifics is largely increased. It is also very palatable.

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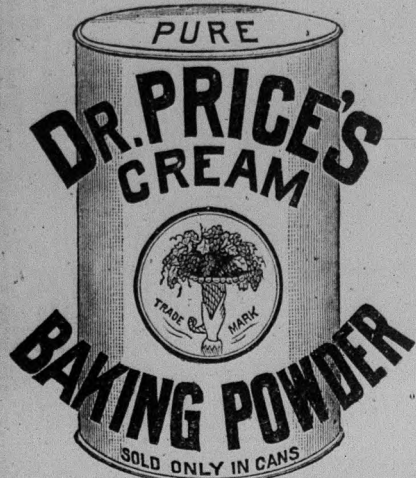
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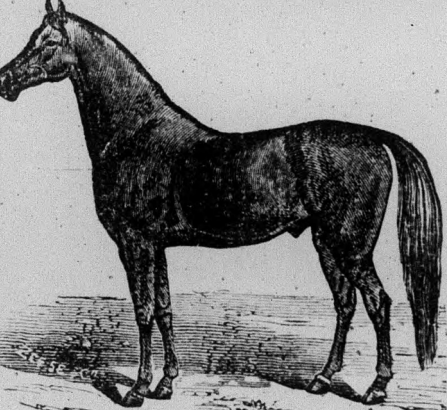
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