

# The Living Church.

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

VOL. IX. No. 18.

CHICAGO, SATURDAY, JULY 31, 1886.

WHOLE No. 404.

## ST. GABRIEL'S SCHOOL,

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

## HOLDERNESS SCHOOL for BOYS.

Plymouth, N. H.  
Regular courses of study in preparation for Colleges or Scientific Schools; and Elective courses in Latin, Modern Languages, Mathematics, Sciences, Drawing, and Commercial and English Studies. Charges \$250; no extras. Eighth Year begins Sept. 8th. For catalogues and full information apply to the Rector, the Rev. FREDERICK M. GRAY.

## DE VEAUX COLLEGE,

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

## ST. JOHN BAPTIST SCHOOL FOR GIRLS.

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

## ST. HILDA'S SCHOOL,

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

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

For circulars address MISS ISABELLA WHITE.

## ST. MARGARET'S SCHOOL,

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

## CROTON MILITARY INSTITUTE.

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

## MISSES GRANT'S SEMINARY.

247 and 249 Dearborn Ave., Chicago.  
For Boarding and Day Pupils. Eighteenth year opens Wednesday, Sept. 15th, 1886. For circulars apply as above.

## KEBLE SCHOOL for Girls.

Hingham, Mass. Recommended by the Bishop and clergy of the Diocese. Reopens Sept. 29th, 1886. MRS. J. W. DUKES, Principal.

## BISHOPTHORPE, Bethlehem, Pa.

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

## ACADEMY & HOME for Ten Boys.

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

## GANNETT INSTITUTE, For Young Ladies,

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

## KIRKLAND HALL, A Church School for Boys.

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

## WALNUT LANE SCHOOL AND WELLESLEY

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

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

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

## KEBLE SCHOOL, SYRACUSE, N. Y.

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

## EPISCOPAL HIGH SCHOOL,

near Alexandria, Virginia.  
L. M. Blackford, M.A. (Univ. Va.), Principal; L. Hoxton, Grad. West Point, Associate Principal. The Diocesan School for Boys, founded in 1839. Fits for college or business. Elevated and beautiful situation, three miles from town. The 17th year under present Principals opens September 22, 1886. Catalogues on application.

## CHURCH SCHOOL FOR BOYS.

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

## VASSAR COLLEGE,

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

## KINDERGARTEN INSTRUCTION.

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

## ST. JOHN'S MILITARY SCHOOL

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

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

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

## ST. AUSTIN'S SCHOOL, New Brighton, Staten Island, N. Y.

A Church School of the highest class for boys. Terms \$50. The Rev. A. G. Mortimer, B.D., Rector, assisted by nine graduates of Brown, Princeton, Columbia, Oxford, Cambridge, London, and Dublin. The School has been incorporated and has purchased the well-known property of the late W. T. Garner, which gives it probably the most splendid home of any school in the country. Council: The Rt. Rev. Bishops of New York, Albany and New Jersey; the Rev. Drs. Dix, Hoffman, Shipman and Davies; and Hon. G. W. Curtis.

## SELWYN HALL, READING, PA.

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

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

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

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

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

## THE HANNAH MORE ACADEMY—The Diocesan

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

## AMERICAN CONSERVATORY OF MUSIC,

Weber Music Hall, Chicago.

J. J. HATTSTAEDT, GEN. DIRECTOR. WALTER C. LYMAN, MAN. ELOCUTION OPT.

ESTABLISHED TO MEET THE WANTS OF THE AMERICAN PEOPLE.

Faculty composed of eminent artists and instructors. Course of study, thorough and comprehensive. Catalogue free on application, or mailed to any address.  
American Conservatory of Music, Chicago.

## NEW ENGLAND CONSERVATORY

OF MUSIC Boston, Mass.

THE LARGEST and BEST EQUIPPED in the WORLD—100 Instructors, 2005 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$30; board and room with Steam Heat and Electric Light, \$45 to \$75 per term. Fall Term begins September 9, 1886. For Illustrated Calendar, with full information, address, E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.

## J. & R. LAMB,

59 CARMINE ST., N. Y.

## Trinity Season.

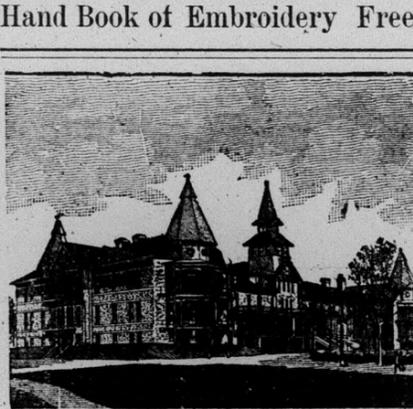
CHURCH GREEN Cloth.....70 inches wide.....\$5.00  
Diagonal.....70 inches wide.....\$4.50  
Felt.....70 inches wide.....\$1.50  
Suitable for ALTAR, LECTERN and PULPIT CLOTHS.

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

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

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

Hand Book of Embroidery Free.



## ST. MARY'S HALL,

Faribault, Minn.

RT. REV. H. B. WHIPPLE, Rector.  
MISS E. F. BROWN, Principal.

For health, culture, and scholarship this school has no superior.

The Twenty-first year opens September 9th, 1886.

Apply to Bishop Whipple, Rector, or to Rev. Geo. B. Whipple, Chaplain.

## The NATIONAL SCHOOL

OF

## Elocution and Oratory.

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

## University of Illinois.

Courses in Agriculture; Engineering, Mechanical, Civil, and Mining; Chemistry, Natural History; English and Modern Languages; Ancient Languages; Preparatory Course of one year. Women admitted. For information address

SELIM H. PEABODY, LL D.

Postoffice, Champaign, Ill.

## Edgeworth Boarding and Day

SCHOOL for Young Ladies and Little Girls. Mrs. H. P. LEFEBVRE, Principal, No. 59 Franklin Street, Baltimore, Md. The 25th school year will begin on Thursday, September 17, 1886.

## SPURGIN'S PAT. QK REFERENCE INDEX.

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

## MORGAN PARK MILITARY ACADEMY.

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

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

## ST. PAUL'S HALL

SALEM, N. Y. 18 BOYS.



The lustre of fine linen rapidly becomes impaired by washing them with soap containing too much alkali, which cuts the fibre, so roughens and destroys the finish. The Ivory Soap contains no free alkali, so its use insures "snowy linen of glossy beauty."

## AIDS TO HISTORY.

Pupil's Companion Book to Swinton's Outlines.

BY MRS. ANNA F. RUDD.

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

## PRATT & SONS,

ROBE MAKERS, CLERICAL TAILORS,

AND MAKERS OF THE IMPROVED

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

COPEs, ROCHETS, & CHIMERES

kept in stock to select from.

Complete Clerical Outfits suitable for all climates

24, Tavistock St., Covent-garden, London, W.C.

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

## THE COLLEGE

OF

Physicians & Surgeons.

OF CHICAGO. Regular session opens Sept. 21, 1886.

Finest and best arranged College Edifice in this country.

Experienced Faculty. Splendid Clinical advantages.

For Catalogues address Prof. D. A. K. STEELE, Sec'y, 1801 State St., Chicago, Ill.

## THE NORTHWESTERN

CONSERVATORY OF MUSIC.

MINNEAPOLIS, MINN.

Piano, Organ, Voice, Theory, all Orchestral and Band Instruments. Modern Languages, Elocution.

SPECIAL GOLD MEDALS for progress in Piano, Organ and Voice. VALUABLE FREE CLASSES. Strongest corps of Teachers in the West. \$5 to \$15 for lessons. Pupils received at any time. Fall term begins Sept. 9. Send for Calendar.

CHARLES H. MORSE, Director.

## CHICAGO FEMALE COLLEGE

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

## SHORTHAND

Writing thoroughly taught by mail or personally. Situations procured for pupils when competent. Send for circular. W. & G. CLAYTON, Oswego, N. Y.

## UNION COLLEGE OF LAW

The Fall Term will begin Sept. 2nd. For circular address H. BOOTH, CHICAGO, ILL.

# The Living Church.

THE POPULAR FAMILY AND PARISH PAPER,

Has a large circulation in every Parish and Missionary Jurisdiction in the United States. Its circulation in Canada is rapidly increasing.

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

PRICE, ONE DOLLAR A YEAR;

IF NOT PAID IN ADVANCE, \$1.50.

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

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

### NEWS AND NOTES.

To disseminate Church News is the first aim of this journal, and a liberal expenditure of time and money is devoted to it. Affairs of general interest, both foreign and domestic, receive due notice and comment, and as far as possible church matters of local interest in every Diocese and Missionary Jurisdiction are represented.

### ARTICLES ON THE CHURCH.

are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject especial attention.

### HISTORY AND BIOGRAPHY.

In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attained a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.

### THE REVISION OF THE PRAYER BOOK.

has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

### INDEPENDENT EDITORIALS.

on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

### OPINIONS OF THE PRESS.

is a department which gives to the reader pithy paragraphs from contemporary journalism upon vital questions of Church and State.

### PASTORAL WORK.

receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

### THE HOUSEHOLD.

has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.

### CURRENT LITERATURE.

Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

### POETICAL CONTRIBUTIONS.

are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

### LETTERS TO THE EDITOR.

are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.

### THE LIBERAL SUPPORT.

accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

### PROGRESS AND ENTERPRISE.

will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

### THE MODEL PARISH PAPER.

Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to

### THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

# JAMES PYLE'S



## PEARLINE

THE BEST THING KNOWN

### FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

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

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

## ENCYCLOPEDIAS

VERY CHEAP.

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

### "Zell's Encyclopedias"

And are prepared to sell them at a very

### Great Reduction.

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

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

**\$18.00.**

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

**DANIEL AMBROSE,**

45 Randolph Street.

### BATES WAIST

COMFORT, HEALTH, BEAUTY.

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

## GOT CORNS

Liebig's Corn Cure Will Cure

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

## CONTRA COSTA

"CALIFORNIA COMPANY,"

130 La Salle St., Chicago.

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

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

## CONSUMPTION.

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

## Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

### Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. Kigg, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

## Ayer's Sar

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

## The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

### Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

## saparilla

and, in a short time, her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5

## NATURE'S CURE FOR CONSTIPATION,



**SICK-HEADACHE, AND DYSPEPSIA** druggists everywhere.

This well known substitute for the old-fashioned drastic cathartics was manufactured in 1844 for the use of the Physicians of the Metropolis. It rapidly supplanted the violent purgatives then in vogue, and is now prescribed by Physicians and recommended by Druggists everywhere. In small doses it is an efficient antidote for Nausea, Sick Headache and Sea Sickness. In larger doses it tones the stomach and gently operates upon the bowels, neutralizing the ill effects of indiscretions in eating or drinking. Its neat portable form, its inexpensiveness and its prompt action render

**TARRANT'S SELTZER APERIENT** as indispensable an addition to the Household Medicine Chest, as it is to the Traveler's Outfit. Sold by

## SANITARIUM.

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

### CHRONIC DISEASES.

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

## NEVER SQUEEZE A LEMON:

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



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

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

## CATARRH

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

## BARLOW'S INDIGO BLUE.

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

## CURE FOR THE DEAF

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

## Holman's Liver & Stomach Pad

Absorbs all impurities from the blood. Invigorates and vitalizes the whole system.

## Holman's Liver & Stomach Pads

Cure Biliousness, Indigestion, Jaundice, Diarrhoea, Malaria, Sick Headache, Rheumatism, &c.

## Holman's Liver & Stomach Pads

Regulate the Stomach and Bowels, improve the Appetite, correct Constipation, Complexion, &c.

## Holman's Liver & Stomach Pad

Prevents Sea Sickness, Cholera, Smallpox, Yellow Typhus, Typhoid and Billous Fevers.

All Druggists.—Or sent on receipt of

PRICE, \$2.00.

## HOLMAN PAD CO.,

120 WILLIAM STREET, N. Y.

## Mental Gymnastics,

Or, MEMORY CULTURE

By ADAM MILLER, M.D.

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

### THE CLERGY, Their Sermons;

### THE STUDENT, His Lessons;

### THE BUSINESS MAN, Items of Business.

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

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

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

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

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

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

Address

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

## Have You CONSUMPTION

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

## HINDERCORNS

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

# The Living Church.

SATURDAY, JULY 31, 1886.

## MINE OWN GARDEN.

BY F. BURGE GRISWOLD.

Walking in mine own garden,  
A noxious growth I found,  
Luxuriant and rank it stood  
Within the cultured ground.

Close by the Rose of Sharon,  
And Lily of the Vale,  
And where the daintiest of blooms  
Their richest sweets exhale.

The odious plant extended  
Its leaflets fresh and bright,  
And flaunted its gay coloring  
Before the garish light.

A passing stranger, noting  
The thing so seeming fair,  
Might easily have counted it,  
Exceeding choice and rare.

Thus had my thought esteemed it,  
Until a wiser said:  
"Root up the bitter, worthless weed,  
And myrtle put instead.

"That when the Master cometh  
To view this place of thine,  
And sees thy work, He may impress  
On it His seal divine,

"As meet to be transplanted  
To the pure realms above,  
Where that forever shall abide,  
Which bears the flower of Love."

Washington, D. C.

## NEWS AND NOTES.

THE REV. EDWIN G. WEED, S.T.D., Bishop-elect of Florida, will be consecrated to his high office at St. John's church, Jacksonville, on Wednesday, August 11th.

THE Old Catholic Synod has met at Rhemfeld. Bishop Reinkens also attended it from Germany. One of the chief points considered was its relation with the University of Berne, where it resolved to give a salary of 4000 francs to a Divinity professor.

It has been discovered by a genealogist that Maria Theresa, the wife of Louis, son of Luitpold, the Regent of Bavaria, is the present lineal representative of the Stuart dynasty, and that her son Rupert, born on May 13, 1869, is the Stuart Prince of Wales.

CANON KNOX-LITTLE is reported as seriously ill. In the event of recovery from the last attack, it will be necessary for him to take an absolute rest for a year, after which there is every reason to believe in his entire restoration to health and strength.

CANON LIDDON has returned to London much improved in health. He preached in St. Paul's on the first Sunday of this month, as canon in residence. It was his first appearance in the cathedral pulpit for more than a year.

THE REV. DR. CARTWRIGHT of *The Church Press* is temporarily disabled from work by an unfortunate accident. Before the progress of recovery warranted the effort, he attempted to resume work, but was obliged to desist. We trust that his enforced vacation will bring back his old-time strength and energy.

*The Nonconformist*, in announcing Canon Liddon's refusal of the bishopric of Edinburgh, says it would be useless to deny that that refusal has given satisfaction to the Presbyterian ministers of the city. Episcopacy is attractive enough as it is to the would-be fashionable people of the West-end,

and the sermons of Liddon would have made St. Mary's Cathedral the ecclesiastical centre of Edinburgh.

A MEMORIAL building to the late Bishop Kerfoot is projected. The last convention of the diocese of Pittsburgh appointed a strong committee which has taken the matter in hand in a vigorous manner which promises speedy accomplishment. The details of the plan will be found in another column. The cost of the building will be about \$40,000. It will contain rooms for the late Bishop's library, for the clergy, committees of the diocese, and an office for the Bishop.

THE following, from *The Family Churchman*, of London, though not quite exact as to facts, is we hope correct in its forecasting of the Book Annexed: "So far every diocesan convention in America has expressed disapproval of the 'Book Annexed,' and deprecates any attempt to force it upon the Church. The 'Book Annexed' is a sort of appendix of services and permissible variants upon regular services promulgated by the bishops. Its fate is virtually sealed."

A CORRESPONDENT suggests that, in view of the efforts of the Board of Missions to increase the alms of the faithful during the summer, the clergy who officiate in summer resorts could materially assist. He mentions several instances where Church clergymen thus officiating in congregations composed almost wholly of Church people, have turned over the money collected, to the local sectarian churches. He suggests that this money be devoted to the work of the Board of Missions.

THE class of 1886, of the General Theological Seminary, is notable for its missionary character. One is a Persian, who returns to his native land to undergo the trials of a Christian's life under Mahomedan rule. Another, an outcast from his family by reason of his faith, goes to the Japan mission to preach Christ crucified. The third, the son of the honored James Pott, of New York, goes from his family circle to China. All honor to these heroes of the Cross. May they know that they have the support and sympathy of a praying, giving Church.

THE Church of England Working Men's Society, which now numbers over 9,000 working men, all of whom are engaged in some definite Church work, will hold its tenth anniversary festival in London on July 31st and August 1st. To illustrate the extent of the society's influence, it is stated that services in commemoration of its institution are to be held in over 500 churches besides the grand service in St. Paul's Cathedral. The secretary, Mr. Powell, visited this country last year and awakened a good deal of interest in his work; he proposes to repeat his visit next fall. Last year many of the clergy in the United States and Canada held services in connection with the anniversary, and it is hoped they may be repeated this year.

THE Bishop of Michigan has begun a most important work to bring the influence of the Church to bear on the 1,200 students of the University of Michigan at Ann Arbor. It includes a hall, with lecture rooms, reading room and parlors, constantly open and under

the control of St. Andrew's church; an endowed lectureship for the establishment and defence of Christian truth as taught by the Church; lectureships on Biblical literature and other branches of sacred learning; and a society of students, called "The Hobart Guild," with the Bishop and rector at its head for the active carrying on of all this work. The "Guild" already numbers 200 active members; the site of the hall has been secured, and \$11,000 subscribed towards its erection; the first lectureship has been endowed with \$10,000, and the Bishop of Western New York has been chosen to give the first course of lectures; and \$7,500 have been contributed in two gifts only, towards the other lectureships.

A TARDY recognition of the services of Baron De Kalb to the cause of American independence will be made on August 16th, when a statue of De Kalb will be unveiled at Annapolis. In October 1780, Congress resolved that a monument should be erected to his memory, but it was not until February 1883 that an act was approved appropriating \$10,000 to erect the statue. De Kalb accompanied Lafayette to America, and September 15, 1777, he was appointed by Congress a Major-General, as which he joined the main army under Washington, and was active in the events near Philadelphia which preceded the terrible winter at Valley Forge. He served in New Jersey and Maryland until, in April, 1780, he was sent to reinforce Gen. Lincoln, then besieged in Charleston, but arrived too late. He was second in command under Gen. Gates, and in the disastrous battle of Camden, August 16, 1780, he was at the head of the Maryland and Delaware troops. There De Kalb fell as he was leading his Marylanders in a vigorous attack, pierced with 11 wounds.

THE dissolution of Parliament carries with it that of the convocations of Canterbury and York. Writs for the new elections have been issued, the convocations opening at the same time with Parliament. The issues involved in the elections are happily not the same. It seems however, that a boycotting and inquisitorial spirit is not confined to this side of the water where it has been oppressively manifest in times past. Thus in the Southwell diocese some opposition is threatened to Canon Hole, because, as a member of the English Church Union, he is held to be responsible for Viscount Halifax's speech on the reunion of Christendom. In reply to Canon Morse, who intervened to prevent opposition, Canon Hole says: "I shall confidently appeal against an organized opposition—not only suggestive of an ecclesiastical caucus, but of a distrust of my loyalty to the Church—to the clergy of the diocese, who will support me in resisting the dictation. I have no more sympathy with the innovations and myths of Rome than with the terrors of Calvin or the worldly views of Erasmus, and I am unconscious of any words or deeds of mine which could justify a suspicion of my devoted attachment to the principles and practices of the Church of England."

THE trial of the anarchists concerned in the Chicago murders of May 4th, has already developed the fact that the conspirators, most of whom have not

been in the country long enough to become citizens, were engaged in plotting against the peace of the community with the design of provoking a riot and bringing about a condition of social chaos which they intended to use for wholesale robbery. *The Tribune* thus justly speaks of them:

Driven from their own countries as public enemies, they have come to the United States, and without waiting to acquaint themselves with the nature of our laws and institutions, or to understand the spirit of our society, without any grievance of their own or cause for antagonizing the Government or the community, of which they know little or nothing, they organize themselves into secret bands for the purpose of pillage, incendiarism, and murder. They are cut-throat assassins of the most despicable kind. Such men are in no sense labor reformers or social revolutionists. They are simply robbers, incendiaries, and murderers. Their purpose was not to bring about a social revolution or to ameliorate the condition of labor. "Reform" never entered into their calculations. Their program contemplated riot, fire, plunder, and rapine. That is the kind of social revolution they were plotting. It would be as absurd to suppose that a gang of thieves conspiring to break open a store, or of safe-blowers to rob a bank are engaged in the work of social revolution as to credit these cowardly anarchist robbers with having that purpose in view. The only distribution of wealth they contemplated was the transfer of the wealth of citizens or the money in the banks into their private pockets. The distribution was to be no more general than that. All their utterances and their acts show it was their object to inaugurate a scheme of plunder and to induce discontented and unprincipled men to join in the general effort to bring about a suspension of law, order, and decency.

## ENGLAND.

The contractors have commenced the erection of the chapel on the south of the chancel of Manchester cathedral, which is being raised by Mrs. Fraser to the memory of her husband, the late Bishop of Manchester.

A section of the memorial buildings connected with All Souls' (Hook Memorial) church, Leeds, has been opened. It consists of a set of schools, and the cost has been defrayed by Mr. T. Tennant, in memory of his brother, Mr. Joseph Mason Tennant, who was for many years Dr. Hook's churchwarden and one of his warmest personal friends. Hitherto the boys' schools had been held in a temporary wooden building erected about ten years ago by the Church Extension Society, and the girls had met in hired premises in Woodhouse-lane, but the new buildings will provide for 800 children.

A new effort is being made for a judicial separation of the sees of Gloucester and Bristol, unhappily united fifty years ago. Bishop Ellicott is beginning to feel the weight of years, and is anxious that the proposal should be carried out within the next two years, ere he reaches the patriarchal age of three-score-and-ten. The committee do not appear to take a very sanguine view of the matter, looking forward only to raising the money in the lifetime of their children, but not in their own.

The Lord Mayor entertained the archbishops and bishops at a banquet at the Mansion House on Wednesday night, at which 280 ladies and gentlemen were present. The Archbishop of Canterbury replied to the toast of the evening, and, referring to the great number of colonial visitors in this

country at present, his Grace said that he would be wanting in his duty to the Church if he did not call attention to the federation of the Churches which was begun long ago, and which was binding the colonies to us. Forty years ago there were seven colonial dioceses, and now there were 75, every one of which looked to this country for help, encouragement, and in some respects, protection. Every one of these great dioceses had its own synod, its own legislation, and its great Council, the time for whose meeting was coming round again rapidly. Was it not true, therefore, that the Church was preparing for federation, if federation was to come, by founding that federation alone on the real foundation on which it was to be built? He had just received an account of an investigation in one of his dioceses, which furnished an exemplification of what endowments were doing for the Church of England. In the 520 parishes which composed the diocese to which he was referring there were 195 which had no form of religious work and no religious instruction whatsoever except what was given to them by the endowments of the Church of England, and in the same county there were 450 parishes out of the 520 in which there was no resident minister at all except the minister which the Church of England provided.

#### IRELAND.

The new Bishop of Down and Connor, held his first Confirmation in St. Patrick's church, Ballymena, when upwards of 140 children received the Apostolic rite, on the 1st inst. Previous to the service an address was presented to the Bishop by the select vestry in the name of the congregation, in which reference was made to the fact that he had in former years ministered so long, and with such acceptance in the parish, and that the parishioners and the dean regarded it as a matter of much congratulation that his lordship performed his first episcopal act in the church which he had originally been instrumental in building.

#### SCOTLAND.

The election of a Bishop of Edinburgh is fixed for the 6th prox. Canon Dowden will be proposed, and, it is expected, will have the suffrages of the bulk of the clergy. The name of Canon Jackson, of Leith, has also been mentioned in connection with the vacancy.

#### MISSIONS.

In a recent sermon before the University of Oxford, the Rev. Dr. Pope said:

I stand here as a witness. As the result of over forty years of Indian experiences, I declare that the influence of missions in the East was never so much felt as now. I doubt whether there ever was so wise, so systematic, so thoughtful a conduct of our missionary work as in the present. The calls are increasingly loud, the necessity daily becomes more urgent, the facilities are hourly increasing. Even the government of British India but lately expressed its gratitude to the 600 missionaries laboring in India. In the history of India we have reached a crisis, a dangerous crisis. I am not sure that the danger is adequately estimated, or is felt with sufficient acuteness.

**AUSTRALIA.**—The Very Rev. Dean Russell of Adelaide, died from the result of an accident on May 21st. He was a Scotchman, and was educated at the High School and University of Edinburgh, and afterwards at Trinity College, Dublin. He went out to Adelaide in 1852, and has been dean of the diocese since 1869.

#### CANADA.

In contrast with the assertions of some that our Communion is not holding its own in the 'new Northwest,' Mr. Borthwick, in writing to the *Church Guardian*, gives for the three territories of Assiniboia, Saskatchewan, and Alberta the following numbers: Anglicans, 9976; Romanists, 9301; Baptists, 762; Methodists, 6896; Presbyterians, 7709.

In the far north, where the new diocese of Mackenzie River has as yet a population of not over 9000, Archdeacon Macdonald has baptized during his missionary career 1600 Indians. Having married into the Loucheux tribe, he and his wife are translating the Prayer Book and Psalms into her language.

The *Dominion Church of England Temperance Journal* announced that "at Holy Communion in St. James's Church, Orilla, next Sunday, the unfermented fruit of the vine will be used." The *Dominion Churchman* publishes a just complaint of this daring innovation, and calls attention to its discouragement by the Upper House of Canterbury in 1883, and by the late Bishop of Manchester in his last charge.

#### CHICAGO.

"Lincoln Memorial Church" is a new congregation now worshipping in O'Callaghan's Hall, at the corner of N. Lincoln and W. Indiana streets, in the 13th Ward. The first service was held May 23d, 1886, on short notice, with an attendance of 35 persons. Nine Sunday evening services, and two social meetings have been held with an average attendance of about 150; the offerings for furniture, rent paid to August 1st, and incidentals, amounting to \$112.54. Over 500 pastoral visits have been made, and within the surface of less than one square mile 140 Church families, 130 communicants, and over 600 souls have been found favorable to the Church. Three children have been baptized, and almost 100 more await Baptism. The sick have been visited, and one marriage has been solemnized.

On the 27th of June, 1886, a Sunday school was opened. Four sessions have been held, and now 90 scholars and teachers are enrolled. The young men have met for organization as a Guild. The married women are holding meetings every week. The men have met on business and leased the hall, which is commodious, beautiful, and well appointed for worship, until May 1st, 1887. The Rev. F. M. Gregg is the priest in charge.

#### NEW YORK

**CITY.**—A handsome four-story dwelling to cost \$50,000 is to be erected on the grounds of St. Luke's Hospital. It is designed for the Superintendent.

The Summer Home of the church of the Holy Communion has been formally opened. It is designed exclusively for the poor and has at times entertained a family of 170 persons. The Home embraces a hundred acres and four cottages, two of the cottages having been added last year. The cost of each of the persons entertained per week, including traveling expenses, is about \$2.60. The usefulness of the Home will be in proportion to the means at command.

**SING SING.**—The semi-centennial of St. Paul's church was celebrated in this place on Friday, July 23. The day of the consecration fell on July 6, but the celebration was deferred on account of the Assistant Bishop who at that time was unable to be present. He was present on the 23d, however, making an address. In addition to the large

congregation, many of the clergy were also present, several taking part in the services.

St. Paul's church was organized October 3, 1833, while the church edifice was consecrated July 6, 1836. The church has had eight rectors, these were the Rev. E. N. Mead, 1834; the Rev. C. H. Halsey, 1839; the Rev. Charles Tomes, 1836; the Rev. W. F. Halsey, 1847; the Rev. J. H. Black, 1857; the Rev. James L. Helm, D.D., 1863; the Rev. J. O. Drumm, 1880, and the present rector, the Rev. A. B. Jennings, who became rector in 1881. Entire number of Baptisms in the parish, 953; Confirmations, 464; Marriages 192; burials, 441. In 1864, the Confirmations numbered 33. In 1858, the Church received a new organ, while in the year following, the chancel was enlarged, increasing the seating capacity of the church one-third. The spire was erected in 1870. In 1874 the Ladies' Aid Society was organized, which has been instrumental in paying off the remaining indebtedness of the church as, also, in doing manifold works of benevolence. Taking into account the delightful day, the large congregation present and the most interesting exercises, the occasion was one long to be remembered.

#### SPRINGFIELD.

On Monday afternoon, July 19th, there passed to his rest one of the most devoted sons of the Church. Sorrow will fill the hearts of the many friends of the Rev. Ralph Byron Hoyt, priest, and dean of McLeansboro, when they hear that he has departed this life. Six years ago he came into this diocese, and for a time was a member of the household of the Bishop. A short time ago he returned to the same hospitable home, and there departed in peace.

Dean Hoyt made many friends by his kind and social manners. He was a good singer, an excellent reader, and an interesting preacher. Hard and difficult work fell to his lot, but he shrank from none of it. At times great sacrifices came before him, and he accepted them without a murmur. He realized the Catholic character of the Church, and was a faithful and consistent teacher of the same. His last work was at Mount Carmel, where he organized a surpliced choir, and had a service equal to few, even in large cities, for the "beauty of holiness."

On the morning of the day of his death, he received calmly and peacefully the Blessed Sacrament, and soon afterwards gave all needful directions to his wife concerning his burial. He was married but three-quarters of a year ago to Miss V. K. McKenzie. She has been a most devoted wife, and deeply mourns his loss. There was a celebration of the Holy Eucharist in the oratory of St. Agatha's school, Springfield, where the body lay, at seven o'clock Wednesday, the 21st. At 11:30 P. M., the first part of the Burial Service was said in St. Paul's church. The Bishop was assisted by the Rev. Messrs. Hines of Springfield, McKellar of Rantoul, and Tomlins of Albion. Afterward the body was taken to Mount Vernon, Ill., where it was interred the next day, the Bishop saying the service. The Lord grant unto this dear brother eternal light and rest.

#### WESTERN MICHIGAN.

**MANISTEE.**—A season of spiritual refreshing was enjoyed here on the third Sunday after Trinity. The Bishop preached four excellent sermons, that to the Sunday-school being not the least in interest, the Bishop improving his very happy faculty in preaching to the

children. He also confirmed four persons—three in Manistee, and one at Filer City. He likewise visited the poor-house and jail. The Church people here are very grateful for the help in the way of Church and Sunday-school papers from all parts of the Union so freely supplied.

#### TENNESSEE.

The Standing Committee of this diocese for the current year was duly organized on June 2. The Rev. Davis Sessums of Calvary church, Memphis, Tenn., was elected president, and Dabney M. Scales, Esq. sec'y. The Rev. George Patterson, D.D. of Grace church, Memphis, the Rev. W. Klein, St. Mary's cathedral, Memphis, and Mr. S. H. Lamb (all residents of Memphis), constitute the committee. Regular monthly meetings on 1st Monday at Calvary church.

#### MARYLAND.

**BALTIMORE.**—Bishop Paret has received a check for \$150 to be divided among two or three of the clergy who have the smallest income.

During the year, 18 congregations of this diocese gave nothing to missionary work; 24, nothing for the episcopal and convention fund; 42, nothing for the aged and infirm clergy fund. Do the last 42 ever expect to be old or ill?

During May, the diocesan mission fund has added \$2,314 to its treasury; aged and infirm clergy fund, \$176.65 for the same time; colored fund, \$240.

William and Mary parish is building a home for the rector; All Faith is doing the same—in the latter parish, the lot was a gift, and the rectory will be ready in September.

A portrait of the late Robert Proud, Esq., has been presented the Brotherhood. Mr. Proud was its president for a number of years.

St. Margaret's, Anne Arundel, has determined to enlarge by the erection of a new church, in memory of the late Rev. Dr. S. Ridout, long-time rector.

Bishop Paret has become a trustee of St. James's College, this diocese.

#### VIRGINIA.

The diocesan missionary society have on hand, to begin the year with, the sum of \$2,444, having paid out \$9,788 out of \$11,332. The evangelist receives a salary of \$1000 per year, several worthy clergy who were in need have received several hundred dollars each, and some 45 missionaries, including three colored deacons, have been aided by this society, and now it goes forth to new efforts and renewed good.

Mrs. Jennings is doing a valuable work among the colored population in Cumberland parish, in connection with Trinity chapel, the Rev. E. B. Jones, rector. Bishop Randolph confirmed nine the last season at this place.

Among the wealthy parishes and well worked ones must be reckoned that of Christ church, Frederick Parish, Winchester, the Rev. Jas. R. Hubbard, D.D. rector, and the Rev. J. C. Wheat, D.D., assistant. The total monies foot up for the year just ended, at \$4,335. The Brotherhood has been able to raise \$1991.61, of this \$1837 is due the Brotherhood.

The schools for the colored people at Antrim church, near Halifax Court House, are in an excellent working condition and have just closed a year of great usefulness. Teachers are here taught to teach and made more efficient for their future work among those of their own color.

**ALEXANDRIA.**—At eight places near the Theological Seminary here, 20 stu-

dents carry on missionary work. 50 teachers help in the Sunday-schools, which comprise nearly 400 pupils. \$661 has been raised in one year towards the work.

**PITTSYLVANIA.**—The ancient church of St. Andrew's, in Banister parish (post-office of the rector, Chatham) had been deserted for many years, but has of late been re-opened by the Rev. C. O. Pruden, through whose efficiency it has revived greatly, six being confirmed by Bishop Whittle, and \$300 or thereabouts already raised and disbursed. The promises of continued interest in this resuscitated parish, resurrected, indeed, from the grave of dead works, are good and encouraging. For 30 years it has been almost lost sight of. The same rector, the Rev. Mr. Pruden, ministers at Emmanuel in the same parish, where now communicants to the number of 50 co-operate in the good work. Emmanuel contributes this year \$750 to total purposes, parochial and diocesan.

At Dumfries, Quantico church, lay the ruins of the old colonial church. It fell in 1813. None have been confirmed here since 1812, until on the 3d of May last, the Assistant-Bishop confirmed a class of six. This old church has now been rebuilt at a cost of \$1,200.

**PETERSBURG.**—In the "branch school" in this place, during the last year, 17 colored students were enrolled. In December four were ordained. Of the class, as many as six are so far advanced as to pursue higher studies, the rest English only. Several of the class will be ordained deacons. The Rev. Thos. Spencer is professor in charge.

**RICHMOND.**—Christ church (Henrico parish) possesses now a new chapel, that of the Redeemer. It has lately been erected, and is situated on Chelsea Hill, holding about 150 persons. At the parish church \$1,552.50 has been raised; there are about 170 communicants, and over 200 scholars in the Sunday schools—teachers 20.

**NEW JERSEY.**

The Bishop consecrated St. Mary's church, Keyport, on Wednesday, July 14th, in the presence of a goodly number of the clergy and a large congregation. Some years ago the frame building occupied by the congregation was burned in a conflagration which swept away a large part of the town. Though the congregation was neither large nor wealthy, they have at last succeeded in paying their debt, and no doubt under their new rector may now hope for a well-deserved prosperity. At the same service seven were confirmed. Morning Prayer was said by the Rev. Messrs. Cullen and Thompson, the Rev. W. O. Embury reading the Lessons. The sermon was preached by the Rev. J. F. Jowitz, of Red Bank. The Bishop was assisted in the Holy Communion by Dean Rodman, and the Rev. Dr. Franklin. Several others of the clergy were present. In the afternoon, Trinity church, Mattawan, was visited, where a small congregation was present. The Rev. F. B. Crozier is rector of both parishes, and is to be congratulated on his success in a very difficult field. Mr. Crozier has only been in charge since April last.

**WISCONSIN.**

In common with their flocks, many of the clergy are whiling away the dog-days in such out-of-the-way places as are supposed to be conducive to coolness. The Bishop is summering at Neshotah, as he has done in past years; and really no better place could be found, for rest, retirement and recreation. The rector of St. Paul's, Milwau-

kee, the Rev. C. S. Lester, is in New York State, with his wife; Dr. Keene, of St. John's, on the South Side, leaves shortly for Europe; Canon St. George, with his family, is at Bayfield, a pretty resort on Lake Superior, where, if anywhere in this country, cool winds are supposed to prevail; Canon Llwyd has just returned from Tomah, in the interior of the State, where he has spent several weeks. He returns in much better health and vigor.

Outside the city, the same story comes to the ear, though unfortunately, many of the clergy are unable to leave their posts. Prof. Riley is at his old home, at Scranton, Pa. Mr. Townsend's vacation was taken in the spring, when he took an Eastern trip, and Mr. Susan was in Iowa during parts of May and June. Mr. Weller, of Eau Claire, was also away for some time, in June, on his bridal tour.

The Rev. Moses L. Kern, missionary at Menominee, died suddenly on July 7th, at Eau Claire. He came into the Church from the Methodist denomination, and studied under Dr. Rankin at Geneva. He has been for many years in the diocese.

The Rev. J. M. Francis, and Mr. Edward S. Welles, who have been for the past year or more in Oxford, England, are expected home in October: Mr. Francis is the registrar of the diocese, and was for some time connected with the cathedral. Mr. Welles, a son of the Bishop, has been preparing for Holy Orders.

**PITTSBURGH.**

On the third Sunday after Trinity the Bishop, accompanied by the missionary, and the Rev. William White, D.D., made a visitation to one of the interior rural parishes. Driving over twenty miles from the railroad on Saturday evening they reached Smicksburg about dusk and held a service. A goodly number were present, many coming many miles. On Sunday morning an early service was held and they then drove over to St. Michael's, Wayne township, a large and flourishing country parish, now without a rector. Here Morning Prayer was read by Dr. White, a sermon delivered by the Bishop and the Holy Communion administered. By a previous arrangement the families of the parish, residing within a circuit of seven or eight miles (there is not a house within sight of the church) who had brought their lunches, encamped immediately after service by families, in the churchyard and the woods surrounding. The Bishop and the Dr. then visited around, taking a cup of tea here, a sandwich there, and a bite somewhere else, and thus called upon all the members of the parish. It was veritably a Sunday picnic, with none of the evil and all of the good surroundings. At three o'clock another service was held and the people returned to their homes really benefitted by an actual episcopal visitation. The Bishop then took his carriage and after visiting those who were too sick to attend, drove to Kittanning, where he administered Confirmation in the evening, made an address to the candidates and followed with another on diocesan missions. On Monday, the 12th, he proceeded to Oil City, for the purpose of laying the corner stone of Christ church. There were present and assisted, the rector of the parish, the Rev. J. H. B. Brooks, and the Rev. Drs. White, Purdon and Ryan, the Rev. Messrs. Yewens, Byllesby, McLure and Kelly. At 3:30 Evening Prayer was said in the old church and a class of eleven con-

firmed, the Bishop addressing them. The Rev. M. Byllesby and the Rev. H. L. Yewens also made addresses. The building, which will seat 400 people, is to be of grey sandstone from designs by E. M. Curtis of Fredonia, and will cost \$25,000. The corner stone is a finely polished block of grey granite, and contained among the papers and records a copy of THE LIVING CHURCH and Living Church Annual.

In the evening the Bishop and his party proceeded to McClintockville, a flourishing mission in connection with Christ church parish and a few miles from Oil City. Here Evening Prayer was said and a sermon preached by the Bishop. The service was held in the school-house, over 100 being present; of the eleven confirmed in the afternoon at the parish church, eight were from this mission. Arrangements are now being made for the erection of a church building.

**PENNSYLVANIA.**

The 15th annual report of the Philadelphia Protestant Episcopal City Mission shows that during the past twelve months the general work has gone on in its different departments continuously and actively. The board of council has recently purchased for the uses of the Southwest Sick-Diet Kitchen, a conveniently located house, No. 768 South 19th St., and has altered and improved it so as to adapt it perfectly to the uses of the charitable work carried on there. The work of several of the other Sick-Diet Kitchens under the care of the city mission is still carried on, under some inconveniences, in rented houses. During the past year, also, the new Home for Consumptives, at Chestnut Hill, comprising a large central building and one adjacent cottage, has been erected by the board of council.

A special department of the work of the city mission, second to no other, indeed in some respects of paramount importance, is that of preaching the Gospel to the inmates of the public institutions in this city, and conveying to them by means of stated visitations and regular public services, and by private counsels and ministrations, the benefits and the comforts of the Christian religion.

The city mission stands now at its entrance upon the seventeenth year of its existence, with real-estate and invested funds, of which it is the owner and trustee, amounting in value in the aggregate to nearly \$300,000. The current rate of its expenditures and disbursements for some years past has been at the rate of, say, from \$15,000 to \$18,000 per annum. This was as large a rate of expenditure as the receipts from annual donations and from the invested funds would enable the board of council to make. But the field of labor is a large and growing one. As the population of the city steadily increases, so the percentage of poor and sick and wretched who need help increases in the same ratio, and every cent given can be wisely and judiciously and economically expended.

**MISSOURI.**

Mission services are held by the Rev. F. B. Scheetz of Kirkwood, at Eureka and St. Paul's Station, on the Missouri Pacific Railway. A goodly number of interested persons from the surrounding country avail themselves of Church privileges. At Eureka there is no Church building. At St. Paul's there is a pretty little chapel which was built by the late Mr. Wm. Cudy, about four years ago, and which was last

year transferred to the diocese. Up to the time of his death Mr. Cudy was lay reader, and had Sunday school regularly at St. Paul's.

The Ladies' Society of Grace church, Kirkwood, had about \$200,—with which they intended to purchase new furnaces for the church—deposited in the unfortunate Provident Savings Bank of St. Louis, which recently suspended. Although St. Jude's parish, Monroe, has been for several months without a rector, the Sunday school has been kept up, and the congregation has made some needed repairs to the Church building. The Rev. Mr. Hatch of St. Joseph, is in temporary charge.

**SEDALIA.**—July 11th, the new church just completed by Calvary parish, was opened, with appropriate services, for divine worship. Morning Prayer was read by the Rev. E. Talbot; the Rev. J. Davis, the Rev. H. T. Bray, LL.D., the Rev. A. Leonard and the Rev. S. H. Green also assisted in the services. The sermon was preached by the Rev. Jas. Runcie, D. D. The ordination to the priesthood of the Rev. J. J. Wilkins by the Bishop of Northern Texas, followed. At the evening service, the rite of Confirmation was administered to a large class.

The building is of Gothic architecture, constructed of stone, rough-faced, and surmounted by a spire rising from the centre of the roof, in this respect presenting a somewhat unique appearance. The room has a normal seating capacity of 351. Above the vestibule is a gallery with seats for 50. The pews are of oak trimmed with walnut, and are comfortably cushioned. The chancel furniture is of walnut, handsomely designed and finished. Depending from the centre of the room is a corona of burnished brass, and blue and red enamel, with 72 burners, while on the walls are side brackets of same design, having a total of 66 burners. The handsomest feature of the church is the magnificent stained-glass windows. The central window of the chancel is a figure of the Good Shepherd, the left window contains a figure of the Pentecostal dove, and of the "Cup"; the window on the right contains a representation of the pelican feeding her young from her breast, and a figure of the font. The other windows are also symbolical in design.

Calvary parish was organized in 1867, by the Rev. Thomas Green, mainly through the exertions of a small number of Church people. The early services were held first in a small school house, and subsequently in the court house, until a chapel was built. The Rev. F. R. Holeman, of Boonville, was engaged to hold services once a month, and continued in this way for about two years. The chapel was built in 1868, at a cost of some \$2,000. In 1882 it was sold, and the congregation purchased two lots where the new church has been erected. Among the rectors who have served the parish have been the Rev. Messrs. Thos. J. Taylor, Dr. S. C. Thrall, Abiel Leonard, J. Wood Dunn, William D. Sartwell, A. T. Sharpe and C. A. Foster. During the two years or so that the last-named served the parish, he did good work, and to his efforts is largely due the holding together of the congregation during a period of great difficulty. On the first of January last, the Rev. J. J. Wilkins, of Christ church, Boonville, accepted a call from Calvary parish, and removed here. Since his connection with the church, it has received a fresh impetus, and the congregations have increased in numbers.

country at present, his Grace said that he would be wanting in his duty to the Church if he did not call attention to the federation of the Churches which was begun long ago, and which was binding the colonies to us. Forty years ago there were seven colonial dioceses, and now there were 75, every one of which looked to this country for help, encouragement, and in some respects, protection. Every one of these great dioceses had its own synod, its own legislation, and its great Council, the time for whose meeting was coming round again rapidly. Was it not true, therefore, that the Church was preparing for federation, if federation was to come, by founding that federation alone on the real foundation on which it was to be built? He had just received an account of an investigation in one of his dioceses, which furnished an exemplification of what endowments were doing for the Church of England. In the 520 parishes which composed the diocese to which he was referring there were 195 which had no form of religious work and no religious instruction whatsoever except what was given to them by the endowments of the Church of England, and in the same county there were 450 parishes out of the 520 in which there was no resident minister at all except the minister which the Church of England provided.

## IRELAND.

The new Bishop of Down and Connor, held his first Confirmation in St. Patrick's church, Ballymena, when upwards of 140 children received the Apostolic rite, on the 1st inst. Previous to the service an address, was presented to the Bishop by the select vestry in the name of the congregation, in which reference was made to the fact that he had in former years ministered so long, and with such acceptance in the parish, and that the parishioners and the dean regarded it as a matter of much congratulation that his lordship performed his first episcopal act in the church which he had originally been instrumental in building.

## SCOTLAND.

The election of a Bishop of Edinburgh is fixed for the 6th prox. Canon Dowden will be proposed, and, it is expected, will have the suffrages of the bulk of the clergy. The name of Canon Jackson, of Leith, has also been mentioned in connection with the vacancy.

## MISSIONS.

In a recent sermon, before the University of Oxford, the Rev. Dr. Pope said:

I stand here as a witness. As the result of over forty years of Indian experiences, I declare that the influence of missions in the East was never so much felt as now. I doubt whether there ever was so wise, so systematic, so thoughtful a conduct of our missionary work as in the present. The calls are increasingly loud, the necessity daily becomes more urgent, the facilities are hourly increasing. Even the government of British India but lately expressed its gratitude to the 600 missionaries laboring in India. In the history of India we have reached a crisis, a dangerous crisis. I am not sure that the danger is adequately estimated, or is felt with sufficient acuteness.

AUSTRALIA.—The Very Rev. Dean Russell of Adelaide, died from the result of an accident on May 21st. He was a Scotchman, and was educated at the High School and University of Edinburgh, and afterwards at Trinity College, Dublin. He went out to Adelaide in 1852, and has been dean of the diocese since 1869.

## CANADA.

In contrast with the assertions of some that our Communion is not holding its own in the 'new Northwest,' Mr. Borthwick, in writing to the *Church Guardian*, gives for the three territories of Assiniboia, Saskatchewan, and Alberta the following numbers: Anglicans, 9976; Romanists, 9301; Baptists, 762; Methodists, 6896; Presbyterians, 7709.

In the far north, where the new diocese of Mackenzie River has as yet a population of not over 9000, Archdeacon Macdonald has baptized during his missionary career 1600 Indians. Having married into the Loucheux tribe, he and his wife are translating the Prayer Book and Psalms into her language.

The *Dominion Church of England Temperance Journal* announced that "at Holy Communion in St. James's Church, Orilla, next Sunday, the unfermented fruit of the vine will be used." The *Dominion Churchman* publishes a just complaint of this daring innovation, and calls attention to its discouragement by the Upper House of Canterbury in 1883, and by the late Bishop of Manchester in his last charge.

## CHICAGO.

"Lincoln Memorial Church" is a new congregation now worshipping in O'Callaghan's Hall, at the corner of N. Lincoln and W. Indiana streets, in the 13th Ward. The first service was held May 23d, 1886, on short notice, with an attendance of 35 persons. Nine Sunday evening services, and two social meetings have been held with an average attendance of about 150; the offerings for furniture, rent paid to August 1st, and incidentals, amounting to \$112 54. Over 500 pastoral visits have been made, and within the surface of less than one square mile 140 Church families, 130 communicants, and over 600 souls have been found favorable to the Church. Three children have been baptized, and almost 100 more await Baptism. The sick have been visited, and one marriage has been solemnized.

On the 27th of June, 1886, a Sunday school was opened. Four sessions have been held, and now 90 scholars and teachers are enrolled. The young men have met for organization as a Guild. The married women are holding meetings every week. The men have met on business and leased the hall, which is commodious, beautiful, and well appointed for worship, until May 1st, 1887. The Rev. F. M. Gregg is the priest in charge.

## NEW YORK.

CITY.—A handsome four-story dwelling to cost \$50,000 is to be erected on the grounds of St. Luke's Hospital. It is designed for the Superintendent.

The Summer Home of the church of the Holy Communion has been formally opened. It is designed exclusively for the poor and has at times entertained a family of 170 persons. The Home embraces a hundred acres and four cottages, two of the cottages having been added last year. The cost of each of the persons entertained per week, including traveling expenses, is about \$2.60. The usefulness of the Home will be in proportion to the means at command.

SING SING.—The semi-centennial of St. Paul's church was celebrated in this place on Friday, July 23. The day of the consecration fell on July 6, but the celebration was deferred on account of the Assistant Bishop who at that time was unable to be present. He was present on the 23d, however, making an address. In addition to the large

congregation, many of the clergy were also present, several taking part in the services.

St. Paul's church was organized October 3, 1833, while the church edifice was consecrated July 6, 1836. The church has had eight rectors, these were the Rev. E. N. Mead, 1834; the Rev. C. H. Halsey, 1839; the Rev. Charles Tomes, 1836; the Rev. W. F. Halsey, 1847; the Rev. J. H. Black, 1857; the Rev. James L. Helm, D.D., 1863; the Rev. J. O. Drumm, 1880, and the present rector, the Rev. A. B. Jennings, who became rector in 1881. Entire number of Baptisms in the parish, 953; Confirmations, 464; Marriages 192; burials, 441. In 1864, the Confirmations numbered 33. In 1858, the Church received a new organ, while in the year following, the chancel was enlarged, increasing the seating capacity of the church one-third. The spire was erected in 1870. In 1874 the Ladies' Aid Society was organized, which has been instrumental in paying off the remaining indebtedness of the church as, also, in doing manifold works of benevolence. Taking into account the delightful day, the large congregation present and the most interesting exercises, the occasion was one long to be remembered.

## SPRINGFIELD.

On Monday afternoon, July 19th, there passed to his rest one of the most devoted sons of the Church. Sorrow will fill the hearts of the many friends of the Rev. Ralph Byron Hoyt, priest, and dean of McLeansboro, when they hear that he has departed this life. Six years ago he came into this diocese, and for a time was a member of the household of the Bishop. A short time ago he returned to the same hospitable home, and there departed in peace.

Dean Hoyt made many friends by his kind and social manners. He was a good singer, an excellent reader, and an interesting preacher. Hard and difficult work fell to his lot, but he shrank from none of it. At times great sacrifices came before him, and he accepted them without a murmur. He realized the Catholic character of the Church, and was a faithful and consistent teacher of the same. His last work was at Mount Carmel, where he organized a surpliced choir, and had a service equal to few, even in large cities, for the "beauty of holiness."

On the morning of the day of his death, he received calmly and peacefully the Blessed Sacrament, and soon afterwards gave all needful directions to his wife concerning his burial. He was married but three-quarters of a year ago to Miss V. K. McKenzie. She has been a most devoted wife, and deeply mourns his loss. There was a celebration of the Holy Eucharist in the oratory of St. Agatha's school, Springfield, where the body lay, at seven o'clock Wednesday, the 21st. At 11:30 p. m., the first part of the Burial Service was said in St. Paul's church. The Bishop was assisted by the Rev. Messrs. Hines of Springfield, McKellar of Rantoul, and Tomlins of Albion. Afterward the body was taken to Mount Vernon, Ill., where it was interred the next day, the Bishop saying the service. The Lord grant unto this dear brother eternal light and rest.

## WESTERN MICHIGAN.

MANISTEE.—A season of spiritual refreshing was enjoyed here on the third Sunday after Trinity. The Bishop preached four excellent sermons, that to the Sunday-school being not the least in interest, the Bishop improving his very happy faculty in preaching to the

children. He also confirmed four persons—three in Manistee, and one at Filer City. He likewise visited the poor-house and jail. The Church people here are very grateful for the help in the way of Church and Sunday-school papers from all parts of the Union so freely supplied.

## TENNESSEE.

The Standing Committee of this diocese for the current year was duly organized on June 2. The Rev. Davis Sessums of Calvary church, Memphis, Tenn., was elected president, and Dabney M. Scales, Esq. sec'y. The Rev. George Patterson, D.D. of Grace church, Memphis, the Rev. W. Klein, St. Mary's cathedral, Memphis, and Mr. S. H. Lamb (all residents of Memphis), constitute the committee. Regular monthly meetings, on 1st Monday at Calvary church.

## MARYLAND.

BALTIMORE.—Bishop Paret has received a check for \$150 to be divided among two or three of the clergy who have the smallest income.

During the year, 18 congregations of this diocese gave nothing to missionary work; 24, nothing for the episcopal and convention fund; 42, nothing for the aged and infirm clergy fund. Do the last 42 ever expect to be old or ill?

During May, the diocesan mission fund has added \$2,314 to its treasury; aged and infirm clergy fund, \$176.65 for the same time; colored fund, \$240.

William and Mary parish is building a home for the rector; All Faith is doing the same—in the latter parish, the lot was a gift, and the rectory will be ready in September.

A portrait of the late Robert Proud, Esq., has been presented the Brotherhood. Mr. Proud was its president for a number of years.

St. Margaret's, Anne Arundel, has determined to enlarge by the erection of a new church, in memory of the late Rev. Dr. S. Ridout, long-time rector.

Bishop Paret has become a trustee of St. James's College, this diocese.

## VIRGINIA.

The diocesan missionary society have on hand, to begin the year with, the sum of \$2,444, having paid out \$9,788 out of \$11,332. The evangelist receives a salary of \$1000 per year, several worthy clergy who were in need have received several hundred dollars each, and some 45 missionaries, including three colored deacons, have been aided by this society, and now it goes forth to new efforts and renewed good.

Mrs. Jennings is doing a valuable work among the colored population in Cumberland parish, in connection with Trinity chapel, the Rev. E. B. Jones, rector. Bishop Randolph confirmed nine the last season at this place.

Among the wealthy parishes and well worked ones must be reckoned that of Christ church, Frederick Parish, Winchester, the Rev. Jas. R. Hubbard, D.D. rector, and the Rev. J. C. Wheat, D.D., assistant. The total monies foot up for the year just ended, at \$4,335. The Brotherhood has been able to raise \$1991.61, of this \$1837 is due the Brotherhood.

The schools for the colored people at Antrim church, near Halifax Court House, are in an excellent working condition and have just closed a year of great usefulness. Teachers are here taught to teach and made more efficient for their future work among those of their own color.

ALEXANDRIA.—At eight places near the Theological Seminary here, 20 stu-

dents carry on missionary work. 50 teachers help in the Sunday-schools, which comprise nearly 400 pupils. \$661 has been raised in one year towards the work.

**PITTSYLVANIA.**—The ancient church of St. Andrew's, in Banister parish (post-office of the rector, Chatham) had been deserted for many years, but has of late been re-opened by the Rev. C. O. Pruden, through whose efficiency it has revived greatly, six being confirmed by Bishop Whittle, and \$300 or thereabouts already raised and disbursed. The promises of continued interest in this resuscitated parish, resurrected, indeed, from the grave of dead works, are good and encouraging. For 30 years it has been almost lost sight of. The same rector, the Rev. Mr. Pruden, ministers at Emmanuel in the same parish, where now communicants to the number of 50 co-operate in the good work. Emmanuel contributes this year \$750 to total purposes, parochial and diocesan.

At Dumfries, Quantico church, lay the ruins of the old colonial church. It fell in 1813. None have been confirmed here since 1812, until on the 3d of May last, the Assistant-Bishop confirmed a class of six. This old church has now been rebuilt at a cost of \$1,200.

**PETERSBURG.**—In the "branch school" in this place, during the last year, 17 colored students were enrolled. In December four were ordained. Of the class, as many as six are so far advanced as to pursue higher studies, the rest English only. Several of the class will be ordained deacons. The Rev. Thos. Spencer is professor in charge.

**RICHMOND.**—Christ church (Henrico parish) possesses now a new chapel, that of the Redeemer. It has lately been erected, and is situated on Chelsea Hill, holding about 150 persons. At the parish church \$1,552.50 has been raised; there are about 170 communicants, and over 200 scholars in the Sunday schools—teachers 20.

#### NEW JERSEY.

The Bishop consecrated St. Mary's church, Keyport, on Wednesday, July 14th, in the presence of a goodly number of the clergy and a large congregation. Some years ago the frame building occupied by the congregation was burned in a conflagration which swept away a large part of the town. Though the congregation was neither large nor wealthy, they have at last succeeded in paying their debt, and no doubt under their new rector may now hope for a well deserved prosperity. At the same service seven were confirmed. Morning Prayer was said by the Rev. Messrs. Cullen and Thompson, the Rev. W. O. Embury reading the Lessons. The sermon was preached by the Rev. J. F. Jowitt, of Red Bank. The Bishop was assisted in the Holy Communion by Dean Rodman, and the Rev. Dr. Franklin. Several others of the clergy were present. In the afternoon, Trinity church, Mattawan, was visited, where a small congregation was present. The Rev. F. B. Crozier is rector of both parishes, and is to be congratulated on his success in a very difficult field. Mr. Crozier has only been in charge since April last.

#### WISCONSIN.

In common with their flocks, many of the clergy are whiling away the dog-days in such out-of-the-way places as are supposed to be conducive to coolness. The Bishop is summering at Nashotah, as he has done in past years; and really no better place could be found, for rest, retirement and recreation. The rector of St. Paul's, Milwaukee,

the Rev. C. S. Lester, is in New York State, with his wife; Dr. Keene, of St. John's, on the South Side, leaves shortly for Europe; Canon St. George, with his family, is at Bayfield, a pretty resort on Lake Superior, where, if anywhere in this country, cool winds are supposed to prevail; Canon Llwyd has just returned from Tomah, in the interior of the State, where he has spent several weeks. He returns in much better health and vigor.

Outside the city, the same story comes to the ear, though unfortunately, many of the clergy are unable to leave their posts. Prof. Riley is at his old home, at Scranton, Pa. Mr. Townsend's vacation was taken in the spring, when he took an Eastern trip, and Mr. Susan was in Iowa during parts of May and June. Mr. Weller, of Eau Claire, was also away for some time, in June, on his bridal tour.

The Rev. Moses L. Kern, missionary at Menominee, died suddenly on July 7th, at Eau Claire. He came into the Church from the Methodist denomination, and studied under Dr. Rankin at Geneva. He has been for many years in the diocese.

The Rev. J. M. Francis, and Mr. Edward S. Welles, who have been for the past year or more in Oxford, England, are expected home in October. Mr. Francis is the registrar of the diocese, and was for some time connected with the cathedral. Mr. Welles, a son of the Bishop, has been preparing for Holy Orders.

#### PITTSBURGH.

On the third Sunday after Trinity the Bishop, accompanied by the missionary, and the Rev. William White, D.D., made a visitation to one of the interior rural parishes. Driving over twenty miles from the railroad on Saturday evening they reached Smicksburg about dusk and held a service. A goodly number were present, many coming many miles. On Sunday morning an early service was held and they then drove over to St. Michael's, Wayne township, a large and flourishing country parish, now without a rector. Here Morning Prayer was read by Dr. White, a sermon delivered by the Bishop and the Holy Communion administered. By a previous arrangement the families of the parish, residing within a circuit of seven or eight miles (there is not a house within sight of the church) who had brought their lunches, encamped immediately after service by families, in the churchyard and the woods surrounding. The Bishop and the Dr. then visited around, taking a cup of tea here, a sandwich there, and a bite somewhere else, and thus called upon all the members of the parish. It was veritably a Sunday picnic, with none of the evil and all of the good surroundings. At three o'clock another service was held and the people returned to their homes really benefitted by an actual episcopal visitation. The Bishop then took his carriage and after visiting those who were too sick to attend, drove to Kittanning, where he administered Confirmation in the evening, made an address to the candidates and followed with another on diocesan missions. On Monday, the 12th, he proceeded to Oil City, for the purpose of laying the corner stone of Christ church. There were present and assisted, the rector of the parish, the Rev. J. H. B. Brooks, and the Rev. Drs. White, Purdon and Ryan, the Rev. Messrs. Yewens, Byllesby, McLure and Kelly. At 3:30 Evening Prayer was said in the old church and a class of eleven con-

firmed, the Bishop addressing them. The Rev. M. Byllesby and the Rev. H. L. Yewens also made addresses. The building, which will seat 400 people, is to be of grey sandstone from designs by E. M. Curtis of Fredonia, and will cost \$25,000. The corner stone is a finely polished block of grey granite, and contained among the papers and records a copy of THE LIVING CHURCH and *Living Church Annual*.

In the evening the Bishop and his party proceeded to McClintockville, a flourishing mission in connection with Christ church parish and a few miles from Oil City. Here Evening Prayer was said and a sermon preached by the Bishop. The service was held in the school-house, over 100 being present; of the eleven confirmed in the afternoon at the parish church, eight were from this mission. Arrangements are now being made for the erection of a church building.

#### PENNSYLVANIA.

The 15th annual report of the Philadelphia Protestant Episcopal City Mission shows that during the past twelve months the general work has gone on in its different departments continuously and actively. The board of council has recently purchased for the uses of the Southwest Sick-Diet Kitchen, a conveniently located house, No. 768 South 19th St., and has altered and improved it so as to adapt it perfectly to the uses of the charitable work carried on there. The work of several of the other Sick-Diet Kitchens under the care of the city mission is still carried on, under some inconveniences, in rented houses. During the past year, also, the new Home for Consumptives, at Chestnut Hill, comprising a large central building and one adjacent cottage, has been erected by the board of council.

A special department of the work of the city mission, second to no other, indeed in some respects of paramount importance, is that of preaching the Gospel to the inmates of the public institutions in this city, and conveying to them by means of stated visitations and regular public services, and by private counsels and ministrations, the benefits and the comforts of the Christian religion.

The city mission stands now at its entrance upon the seventeenth year of its existence, with real-estate and invested funds, of which it is the owner and trustee, amounting in value in the aggregate to nearly \$300,000. The current rate of its expenditures and disbursements for some years past has been at the rate of, say, from \$15,000 to \$18,000 per annum. This was as large a rate of expenditure as the receipts from annual donations and from the invested funds would enable the board of council to make. But the field of labor is a large and growing one. As the population of the city steadily increases, so the percentage of poor and sick and wretched who need help increases in the same ratio, and every cent given can be wisely and judiciously and economically expended.

#### MISSOURI.

Mission services are held by the Rev. F. B. Scheetz of Kirkwood, at Eureka and St. Paul's Station, on the Missouri Pacific Railway. A goodly number of interested persons from the surrounding country avail themselves of Church privileges. At Eureka there is no Church building. At St. Paul's there is a pretty little chapel which was built by the late Mr. Wm. Cudy, about four years ago, and which was last

year transferred to the diocese. Up to the time of his death Mr. Cudy was lay reader, and had Sunday school regularly at St. Paul's.

The Ladies' Society of Grace church, Kirkwood, had about \$200,—with which they intended to purchase new furnaces for the church—deposited in the unfortunate Provident Savings Bank of St. Louis, which recently suspended. Although St. Jude's parish, Monroe, has been for several months without a rector, the Sunday school has been kept up, and the congregation has made some needed repairs to the Church building. The Rev. Mr. Hatch of St. Joseph, is in temporary charge.

**SEDALIA.**—July 11th, the new church just completed by Calvary parish, was opened, with appropriate services, for divine worship. Morning Prayer was read by the Rev. E. Talbot; the Rev. J. Davis, the Rev. H. T. Bray, LL.D., the Rev. A. Leonard and the Rev. S. H. Green also assisted in the services. The sermon was preached by the Rev. Jas. Runcie, D. D. The ordination to the priesthood of the Rev. J. J. Wilkins by the Bishop of Northern Texas, followed. At the evening service, the rite of Confirmation was administered to a large class.

The building is of Gothic architecture, constructed of stone, rough-faced, and surmounted by a spire rising from the centre of the roof, in this respect presenting a somewhat unique appearance. The room has a normal seating capacity of 351. Above the vestibule is a gallery with seats for 50. The pews are of oak trimmed with walnut, and are comfortably cushioned. The chancel furniture is of walnut, handsomely designed and finished. Depending from the centre of the room is a corona of burnished brass, and blue and red enamel, with 72 burners, while on the walls are side brackets of same design, having a total of 66 burners. The handsomest feature of the church is the magnificent stained-glass windows. The central window of the chancel is a figure of the Good Shepherd, the left window contains a figure of the Pentecostal dove, and of the "Cup"; the window on the right contains a representation of the pelican feeding her young from her breast, and a figure of the font. The other windows are also symbolical in design.

Calvary parish was organized in 1867, by the Rev. Thomas Green, mainly through the exertions of a small number of Church people. The early services were held first in a small school house, and subsequently in the court house, until a chapel was built. The Rev. F. R. Holeman, of Boonville, was engaged to hold services once a month, and continued in this way for about two years. The chapel was built in 1868, at a cost of some \$2,000. In 1882 it was sold, and the congregation purchased two lots where the new church has been erected. Among the rectors who have served the parish have been the Rev. Messrs. Thos. J. Taylor, Dr. S. C. Thrall, Abiel Leonard, J. Wood Dunn, William D. Sartwell, A. T. Sharpe and C. A. Foster. During the two years or so that the last-named served the parish, he did good work, and to his efforts is largely due the holding together of the congregation during a period of great difficulty. On the first of January last, the Rev. J. J. Wilkins, of Christ church, Boonville, accepted a call from Calvary parish, and removed here. Since his connection with the church, it has received a fresh impetus, and the congregations have increased in numbers.

## The Living Church.

Chicago, Saturday, July 31, 1886.

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

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

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

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

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

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

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

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

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

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

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

In this age of mad multiplication of higher schools, and as mad competition among them for patronage, the really brave and far-sighted educator will not forget, that an honest reputation for producing the most thorough scholarship, is the only sound passport to public favor and the only guarantee of enduring success.

The action of our Board of Managers in reducing the missionary appropriations for next year to the amount contributed during the past year, should meet with general approval. We have always held that it was poor policy for the Board to be far in advance of its resources, in the expectation of working up contributions by special appeals and entreaties, and then using legacies to meet the inevitable deficiency. Perpetual impecuniosity is no credit to the Board and no criterion of the work it is doing. Churchmen who contribute to missions are dispirited by records of deficiency and debt, while those who do not give never read them, and care nothing about them. Let the Board collect what it can and spend it judiciously. Failure to do the latter will not be easily forgiven by the constituency, while for a lack of funds the whole membership must answer.

A CONTEMPORARY, referring to the fact that "Children's Sunday" (a modern invention) happened to fall this year on Whitsun Day, thinks it was a happy coincidence, but says: "The churches that have united in the celebration of the Children's Sunday have no such festival as Whitsun Day on their calendar, and do not care to commit themselves to a stereotyped commemoration of Pentecost."

A stereotyped commemoration of the birth-day of the Christian Church and the mission of the Holy Spirit, a continuation of the feast of Pentecost which was established by Divine appointment "for all genera-

tions," would be very bad! No good Puritan could consent to it. From the day of Moses to the present, this stereotyped commemoration has been going on. The Pentecostal celebration has not failed for more than three thousand years. As our contemporary goes on to say: "It commemorates an event whose light streams over the whole field of Christian history, and which fills with hope and promise the still wider expanse of all the unknown future." Which is better, the old Pentecost of the Church, or some fanciful invention of "Children's Sunday," or "Flower Sabbath?"

### THE CHURCH OF THE FUTURE.

In the papers, religious and secular, we read of late, much about the Church of the future; and one or two of the Chicago pulpits have discussed the same theme. The impression which one gets from much of this discussion is, that the religion of Jesus Christ, as it exists in this world, and as it has existed, is not yet understood, for the reason that the world is not yet up to it; that the religious organizations of the world are and have been, mostly mistakes, struggles in the dark; or, to use another figure, they are embryotic developments that, by-and-by, will grow into a Church—the Church of the future. And what is that Church of the future like? It does not seem to have much tangible reality; it is built mostly of dreams and such unsubstantial things. If there be such a thing as negative substance, that goes largely into the fancied Church of the future. No creed, no dogma, no dominating of the conscience, no restraint of any kind over man's free self, are the watchwords of the coming kingdom. It seems as though they were looking for light without inspiration, liberty without law, virtue without moral restraint, and salvation without a Saviour.

Now we suggest, that the world would be better employed in looking for the Church that is, and that has been, through all the Christian centuries; a Kingdom that is a reality, and has been doing its blessed work in this world every year and every day from the time that the blessed Apostles, by the aid of the Holy Spirit, gave it its marvelous life. There has been no moment since the time that John the Baptist started the cry: "The Kingdom of Heaven is at hand," that the "Kingdom" has not been at hand; men may not understand it, they may not feel it, they may not see it, but that does not lessen the reality of its presence. The earth is full of treasure that men do not see; the elements teem with blessings that men do not appropriate.

Christ did not start his Kingdom

to go into effect after twenty centuries. It were better if the world looked more for the Church in the present and less for the Church of the future; it were better if the world knew more of the Church of the past; better if it judged it more candidly and credited it more justly. It is the fashion of the day to discredit the Church of the past, and that too when its course has been a track of light, and when it has produced Christian men and women in all the centuries, even in those that are called the dark centuries, that seem to dwarf the Christians of our time. It is not a new Gospel that we want, or a new dispensation of it; what we want is a moral enlightenment to see Christ as He is and as He has been; it is not a new Church that we want, but the same that ever has been, the Church of the past, the Church of the present; hindered sometimes by the folly and fanaticism of men, as the wheat is choked by the tares, but the same in its unchangeable creeds, its blessed Sacraments, its Catholic tone, its sweet charity, and its open door of salvation.

### BISHOP HUNTINGTON ON THE LABOR QUESTION.

Nothing wiser or better has been written on the industrial revolution in this country than what Bishop Huntington has said in the July number of *The Church Review*. He is one of the few men among us whose discursive studies in other years, and whose wide sympathies, have fitted him in a peculiar sense, to understand what the country needs, and what the Church can do to restore confidence to those who have been estranged from one another, and his paper breathes from beginning to end the spirit of one who sees his way through the conflict, and has the vision of better days. What attracts us to his paper is that he does not propose any new-fangled scheme, but returns to the old laws and forces that have carried men through difficulties again and again in former times, and proposes to put Christianity into them with renewed power. Here he is right. Fairness, justice, sympathy, toleration, adjustment, retrenchment are needed. The employer has his trial, and the employee has his. The work is to be done, and the changes in its methods must be accepted, and the play of industrial forces must be allowed.

His view of the situation brings into the field the old economic laws which have the force of first principles, and it is through these channels that the new distribution of industrial employment must be made. The shortest and best way out of our embarrassments is by the clearer and heartier recognition of principles which Christianity propounds,

and which alone can bind together and bless society. Conscience, prudence, kindness, fairness, good-will, must be the chief reliance. School and Church must train men fit to be capitalists, to organize industry, to manage large concerns, to pick their workmen, and deal skilfully with their imperfections. The fruits of a perilous one-sidedness in our national and personal education are now felt, and the cure of much of our distress is to be found in thorough training in the elements of good citizenship, and in the methods of social order. What is wanted most of all is that any two parties in these social distractions and industrial confusions should look at the issue from one another's point of view. This requires breadth of mind and a benevolent regard for the common good, and our general education and Church traditions ought to make these qualities practicable.

The "classes" are suffering from the want of mutual introduction and interpretation; they need more light as to their interests and duty. They need as much as the employers of labor to learn that the world was made and has long been run on the principle that what is for the interest of one is for the interest of all. This is the teaching that Master Workman Powderly has dared to give to the Knights of Labor when they would gladly have received a different exhortation. Everything in this discussion leads up to human brotherhood. This is the true remedy for the misunderstandings of a half-civilized civilization. Society says that the individual must be sacrificed to the interests of its members, but the creed and the lessons of Christianity express the mind of the Maker of man and of society alike. Here the individual and the community find their proper relation. The specific theories of socialism do something to diminish inequality, but none of them can supersede the method by which issues are worked out through ordinary industrial competition. The courses of natural economic laws are not to be interfered with if society is to produce its best results. A studious regard for the laws of reciprocal interdependence which bind the several trades and professions together is a matter of profound importance in such times as these through which we are passing.

These are the views, in brief, which Bishop Huntington has put forth in *The Church Review*, and they are of such moment and force that too large a circulation can not be given to them. They are a credit to the man who is responsible for them, and they will help far and near to put Christian men in the forefront as wise friends of the great industrial ranks of the coun-

try. They are wise and opportune, and it is a matter of both pleasure and pride that one of our broadest-minded bishops has expressed them at the moment when the calm and sober thought of the people is turned to the solution of the labor question. Assistant-Bishop Potter recently gained much credit by his judicious pastoral in the height of the industrial disturbances; Bishop Huntington's essay will win not less favor at the hands of all who desire to see their way out of present difficulties. It is safe to say that he has never written anything wiser or more helpful for our social interests, and that no one else has surpassed him. His essay ought to be reprinted and circulated by the thousands among the working people of the nation.

### THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

#### II.—THE APOSTOLIC CHURCH.

Two questions decide by their answers the authority of the summons voiced to all in this land by that which is known as the Protestant Episcopal Church. First: Is the Protestant Episcopal Church one in historic descent with the Apostolic Church? and second: With what authority and organic character was the Apostolic Church endowed; To the careful consideration of these questions our thought is at once invited.

There are three theories of the form in which our Blessed Lord willed and directed that His Gospel should be perpetuated throughout the world. The first is that His work consisted of teaching a new and lofty theory of life, and finally of a grand object lesson of disinterested benevolence in that He died that men might see in Him an example, both of the displeasure of God with sin, and of the self-sacrifice and discipline necessary to overcome sin. That this being finished, He committed His sublime philosophy to His disciples, to be by them taught to the nations of the earth. That religion is adherence to the code of ethics defined by that philosophy. That churches are mutual, though optional, organizations, differing in character and form with locality or circumstances. That while they are helpful or necessary to some as aids to a religious life, "character in religion" is the only requisite thing, and that all forms and organizations may be, and to a great extent have been, outgrown in the advance of intelligence and of religious thought.

The second is that our Lord did for the sake of the Jews among whom His first disciples were found, institute an outward organization, modeled after the closing dispensation of Israel. But that, with the spread of the Gospel, the form and character of this Church at once changed, and that ere long, the original Apostles passing away, the Apostolic Church spread like water released from bounds among many churches, suited to other places and times. That these organizations, varying in many particulars, but to be judged by their agreement with the writings of the New Testament, have continued until now; and that while none has an exclusive right to the title,

they altogether constitute "the Church of God."

The third theory is that our Blessed Lord gathered in the original twelve, the human foundation of a visible Church, the finished and complete fulfillment of all earlier and partial dispensations. That one of these proving a traitor, his place was filled by divine direction, ere the Holy Spirit came forth as a Divine soul, to indwell for all time a human body. That guided by that Spirit, the complete organization, the instant propagation, the doctrinal proclamations of that Church, were infallibly secured. That though human error and vain-glorious assumption, have burdened it down with heresy and rended it with schism, that Church has always existed, and still exists, manifesting the four marks of the Apostolic Church—continuance in "the Apostles' doctrine and fellowship, in the breaking of bread, and the prayers"—and that to that Church, and only to that Church, is given the divine pledge of a final and complete conquest of the world.

The first is the theory of the so-called liberal Christianity of to-day; the second is the philosophy—the *raison d'être*—of sectarianism; the third is the faith of Catholic Christendom, and an article of the Apostolic Creed.

To substantiate the last theory is to answer the other two. By five arguments let this be briefly attempted. First, the argument from prophecy:

The literal fulfilment of prophecy is the strongest argument for the inspiration of the Old Testament Scriptures. Men everywhere agree with St. Justin Martyr: "To declare a thing before it come to pass and then to bring it about according to that declaration, this, or nothing, is the work of God." And the literal fulfilment of prophecy is emphasized, as a marvelous token of its inspiration. The prophecies concerning the ancient empires and monarchies; concerning great and mighty cities and apparently resistless kings—all these were literally fulfilled and stand as proofs to the might and majesty of the declaration: "Thus saith the Lord." The prophecies concerning the Advent and Incarnation of our Lord, are adduced by all Christians, as initial proofs of His Divinity. No one attempts to question the literalness of these prophecies, or their fulfilment. Glance then at another class of these inspired prognostications, spoken in terms no less explicit, nor in any way capable of less literal fulfilment. There can be no dispute that God instituted a Jewish Church, as visible and organic as was the fabric of any historic nation. By divine direction, all the details of service and worship, of praise and prayer and sacrifice, reached the highest possible development. The people rendered their service to God in a way that was pleasing and acceptable unto Him, and in answer God bestowed upon them His continued blessing. This, then, is certain, that God did have a visible Church in the days of old. Around the fabric of that Church cluster a remarkable series of prophecies. Nowhere in all of inspiration is there any intimation that this visible Church shall cease to be, or that its service or worship shall cease or change, save in the fulfilment of the type of sacrifice. But the prophecies are innumerable that in the fulness of time, with the Advent of the Messiah, this visible Church shall widen from a Jewish into a Catholic Church, when the visions of seer and prophet shall be accomplished, and Zion shall become "the joy of the whole earth."

No prophecies are plainer, nor admit more literal interpretation. Righteous Abraham heard the promise: "In thy seed shall all the nations of the earth be blessed."—Genesis xxii., 18; Isaiah sung the gathering of the Gentiles and the widening of the stream of Israel's covenant blessings; David taught Israel to sing, led by temple choristers, the universal Kingdom of the Lord's Anointed; while Daniel, the prophet of the kingdom, interpreted the vision of the king, and prophesied: "In that day shall the God of Heaven set up a Kingdom that shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." A Kingdom! The word is applied over and over again to Israel as God's Church on earth. Is there any reason why it should be spiritualized and made invisible when the time of the fulfilment has come. If the Jewish Church was a visible Church, and was called God's Kingdom, why is not the prophecy of a universal Kingdom, a prophecy of a universal Church, as visible as that of old? No canon of interpretation will admit of arbitrary distinctions in the use and meaning of the same word. The voice of prophecy witnesses to the Catholic Church.

Second, the argument from the words of our Lord:

It is remarkable that St. John Baptist, the last of the race of prophets, the evening star of the old dispensations, should in his wilderness Advent cry have taken up the same words that his predecessors left off four centuries before: "The Kingdom of Heaven is at hand!" The same words again, dropping from prophecy into fulfilment—"the Kingdom of Heaven." And our Lord took up in His earthly preaching the same theme. Begin with the record of His ministry and to the hour of His Ascension He preached "the Gospel of the Kingdom," the great plan of the Church. Of all His thirty-two recorded parables, nineteen are parables of the Church, in which by simile and illustration, He pictures and describes its growth, its character, its unity, its organic life, its final victory. When in one of the few moments of His life He demanded of St. Peter the confession of His Divinity, He cast His infallible power over all the centuries of time, as He spoke as if in epitome of all His mighty mission: "On this rock I will build My Church, and the gates of hell shall not prevail against it." After His resurrection every recorded word of conversation with His disciples is either instruction, commission or promise concerning the Kingdom. His sheep, all nations, and when at last a cloud receives Him from their adoring vision, there still linger in the quiet air, those marvellous words, that tell them that while their lives must shortly run their course, their work, their mission, their office to which they had been ordained, was perpetual and self-perpetuating, for the ascending Lord had said to them, whose lives could cover but a little space: "Lo, I am with you always, even unto the end of the world."

The third argument is from the facts of Apostolic history:

Waiting in Jerusalem until the Holy Ghost had come upon them, these Apostles began at once not to preach merely, but to baptize and to build up the Church as their Master had commanded. The very record of Pentecost closes with these words: "and there were added to the Church daily such as should be saved." What need here to

follow the Apostles when they left Jerusalem. What did they do? Preached the Gospel and spread the Church. E'er long by pressure of necessity, they fulfilled the inspired and inherent plan, by throwing off as a ring from a revolving planet, the office of deacon; then by pressure again of necessity, attendant upon the growth of the Church, ordaining priests in every city, retaining only the episcopal oversight of the Church, and the administering of Holy Confirmation, and thus completing in its three-fold ministry, a division sanctioned by all of type and precedent, the organic fabric of the Apostolic Church. From the Acts of the Apostles on, there is nothing but Church in Holy Scripture; indeed but for the Church, there had been no New Testament Scripture, either written or preserved. And when their lives were nearing their close, here is this one or that one of these holy servants of the Lord, ordaining a successor here, or a new Apostle or bishop in some new quarter to continue their authoritative ministry. A Church, one, Catholic, liturgic, sacramental, infallibly guided by the Holy Ghost—to find aught else in Apostolic history, is to read a plain and natural meaning out, and to read an unnatural and ambiguous meaning in.

The fourth argument is from the testimony of the Apostolic Fathers:

The men who learned of the Apostles, and who were by them ordained as their successors, have left us their written testimony to the universal mind of the Church of their day. Only one lifetime has passed since our Lord Himself, when we find the Apostolic Fathers living in the midst of a fully developed Churchly system, claiming for it the authority of prophecy, of our Lord Himself, and of their teachers and consecrators, the holy Apostles. Out of their day came the teaching that crystalizing at Nicea, is still confessed throughout the world: "I believe in the Holy Catholic Church."

And finally, the fifth argument for the Catholic theory lies in its extreme reasonableness. We know the vacillating, wavering character of the human mind. We know now with the centuries of earth behind us, the ebbs and flows of human culture and intelligence. We can conceive of nothing of more infinite value than the benefits of the atonement of Christ, and the method of their attainment. Which is more natural, or in accord with the nature of God and the needs of men? That our Lord having declared and showed forth at the expense of His own life, the Gospel of salvation, should merely commit it haphazard to the then present generation of men, to be by them repeated to the years to come,—or that, having brought down from heaven a priceless treasure for the sons of men, He should raise up and equip an agency to hold in trust, and proclaim His Gospel unchangingly and unchanged, "until the end of the world." To it was committed "the faith which was once for all delivered to the saints." With it, went forth upon its time-long journey the holy Spirit of God. We shall see how beginning at Jerusalem, spreading through Asia and Greece, touching Imperial Rome, and with her wide-spread empire reaching far-off Spain and the "island of the West," the Church bearing the Gospel, fulfilled the commandment of her Lord. We shall search the history of each succeeding century, to find if the American Church, one in historic succession with the Catholic and Apostolic Church, has the right, the authority, to lift up her voice and bid all men

bow with her before the altar throne of Christ, and name her voice as she cries: The Call of the Mother Church.

### LETTERS TO THE EDITOR.

#### THE CHURCH IN PERSIA.

To the Editor of The Living Church:

Attention is being drawn to the state and needs of the Church in Persia, and it is likely that this ancient branch of the Catholic Church will soon come prominently before us as an interesting subject for our study, as well as a most promising field for missionary work.

There are in Persia 150,000 Christians, speaking the Syriac language, among whom there is not one printed Prayer Book, and of manuscript liturgies only a few fragments scattered here and there; these written, not in the vernacular, but in ancient (obsolete) Syriac. As a consequence, the people are ignorant in religious matters, and the Church sadly weakened. Still there remains not a little zeal among them, a genuine thirst for ancient Christianity; and their churches are filled with crowds who worship with fervor, if not according to knowledge. They are ready and eager to welcome any help which the Anglican Church will extend to them, and official assurance has been given that her guidance will be accepted in standards of belief.

It may not be generally known, that during the past year there have been in the General Theological Seminary two native members of this Syriac Church, preparing for work among their people.

The Rev. Isaac Dooman was graduated in June, and ordered deacon on Trinity Sunday. Mr. Yaroo M. Neesan is still in the seminary, where he is doing excellent work, in the fullest confidence and respect of the faculty and his fellow-students. During a year or more past Mr. Neesan has occasionally made appointments to lecture (in costume) upon the subject of Persia, its customs and religions, and his lectures are pronounced by all who have heard them to be most entertaining and instructive. Mr. Neesan is thoroughly in earnest and desires nothing so much as to see the venerable but sickly branch of Christ's Church in his native land, become a vigorous and fruitful one. It may, by God's grace and a little effort on the part of our own Church, to help Mr. Neesan will be a very practical way of aiding the general cause. Mr. W. S. Barrows, Short Hills, N. J., will be glad to arrange appointments for him to lecture during the summer and fall.

It will interest many to add that Mr. Neesan has, at the expense of nearly his entire property in Persia, and at a self-sacrifice which is pathetic to relate, secured one of the oldest extant copies of the Peshito Version of the New Testament, over 1,200 years old, and of great rarity. It is possible that he may be induced to exhibit this valuable manuscript in addition to the other articles of interest which he possesses.

WALTER C. CLAPP.

New York City, July 23d, 1886.

#### INTUITIONALISM.

To the Editor of The Living Church:

I was delighted with your recent (July 3d) editorial on the Apologia of Bishop Huntington, and with the undertone of thought which, standing on the beach of disinterested, but, by no means, you see, uninterested perusal, I felt take hold upon me with the receding wave of reflection.

Perhaps the far larger part of man-

kind are at heart "religious"—not pious and benevolent, forgiving and foud of Church-going—but naturally religiously inclined, *i. e.*, have an "imaginative sympathy" with the supernatural. An excess of this is, in the ignorant, superstition. It is not difficult to get at the hearts of the young, to interest them in religious matters. They have a tender, delicate sense of "ethical beauty." They have not yet thrown off, or set aside, their natural impressibility. It is only as men get on in age that we find it hard to arouse them, to rekindle the fire in the cooling embers, and to knock aside the pale, grey ashes which overlay them.

May it not then be that we reason too much, and depend too much upon our logic and our rhetoric? Why ignore, or neglect even, the common, though it is true, not universal gift of the sacred intuitions? The imagination may conquer a religious truth, doctrine or proposition, while the reason is merely putting on its armor. Conscience apprehends in the twinkling of an eye. The affections seize truth as strong tendrils grasp hold of stone walls. Faith and hope beat and maul down the barred ways of religious perplexity as with the hands of a giant, and carry off the brazen gates upon easy shoulders.

Intuitionalism is one thing—*emotion-alism*, quite another, as the ocean-breakers are not the natural play of the sea, but the wave obstructed, and its usual benediction contravened. The soul, mounting upon the wings of its native instincts and spiritual gifts and faculties, finds itself and our holy religion to be things in common, as the bird does the air, and the ship the face of the waters upon which it broods—a thing of life.

Out, then, upon the coldness that asks icy questions, and the tardiness that stops to question at all. Away with the lukewarmness that can pause to reason, though it be ever so deftly. I pray because my nature demands it; I believe because my instincts tell me to; I worship because I am impelled thereto; I love and adore, and look up and hope on, and work and wait, and close the ear to doubt and distrust, and speed (as the king's messengers of old, whom no one might molest or question) on the highway of my religious life, not because of *thy* saying, nor because of *thine*, nor because of *any one's*, but because I have seen and do know of myself, by the grasp of the intuitive and the confirmation of the experimental, that this is indeed the power and the wisdom of God unto salvation.

R. W. L.

Benning, D. C., July 15th, 1886.

#### PERSONAL MENTION.

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

The Rev. James Creigh has removed to West Chester, Pa.

The Rev. A. T. Sharpe has accepted the rectorship of Calvary church, Columbia, Mo., to take effect August 1st.

The Rev. R. A. Holland, S.T.D. has formally accepted the call from the vestry of St. George's, St. Louis, and has signified his intention to enter upon the work October first.

At the last Commencement, Hobart College conferred the degree of S.T.D. upon the Rev. George H. Nicholls of Hoosac Falls, N. Y.

The Rev. Ed. Ransford has resigned the care of St. Peter's church, Stone Ridge, with its adjacent missions, and has been appointed missionary-priest in charge of the colored congregation attached to the church of St. Athanasius, Brunswick, Ga. Address accordingly.

The address of the Rev. Peter Wager is Brownwood, Brown Co., Texas.

The Rev. W. H. Knowlton has accepted the rectorship of St. Paul's church, Winona, Minn., to take effect August 1st.

The address of the Rev. Caleb Ben-Ham after August 1st will be Bismarck, Dak.

The Rev. Clarence E. Brant has accepted the position of assistant minister in Trinity church,

Michigan City, Ind., and entered upon his duties. Address accordingly.

The address of the Rev. George W. E. Fisse is Monroe, Orange Co., New York.

The address of the Rev. Luther Pardee, priest-in-charge of the Cathedral, Chicago, is changed from 408 Warren Ave., to 18 South Peoria St.

#### TO CORRESPONDENTS.

DECLINED.—"The Ransomed of the Lord."

F. A. K.—The verses are pretty but will not do for our columns.

E. M. M.—You don't need forty-horse power magnifying glasses to find such mistakes in almost any publication.

X. X. X.—We know of no book or treatise dealing with what you term "the doctrinal theory of Celebration for worship only." The Celebration of the Holy Eucharist being a complex action, involving the two chief elements of Sacrifice and Communion, both of these elements were always more or less prominently expressed, *i. e.* every Celebration is a sacrificial action, and there is always the possibility of communion. Even at the High Mass, in the Roman Church, people may communicate, though it is not commonly done. Among the many authorities on the whole subject, see Blunt, Theolog. Dictionary; Arts. Eucharist and Elevation; Smith's Dictionary of Christian Antiquities, Art. Missa; Walcott, Sacred Archeology, Art. Mass; the Rev. M. F. Sadler, The One Offering; Johnson, Unbloody Sacrifice, Works, Anglo-Cath. Lib.; Bishop Wm. Forbes, Considerationes Modestae, (Anglo-Cath. Lib.) vol. II, Bk. 3 on the Eucharist; Remondot, Liturgiarum Orientalium Collectio; Kieble, Eucharistic Adoration.

#### ORDINATIONS.

NOTE.—We shall be glad to publish, under this head, notice of all ordinations, and names of those ordained. To be of value, the information should be prompt.

At Calvary church, Sedalia, Mo. July 11th, the Rev. J. J. Wilkins was ordained to the priesthood by the Rt. Rev. A. C. Garrett, D.D., Bishop of Northern Texas.

#### APPEALS.

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

#### GENERAL APPEAL.

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

#### THE 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. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D.D., General Secretary.

#### A MEMORIAL TO BISHOP KERFOOT.

At the last convention of the diocese of Pittsburgh the initial steps were taken towards erecting a building in memory of the Rt. Rev. John Barrett Kerfoot, D.D., LL.D. The plan so far as matured, is to secure a suitable place of deposit, for the valuable theological library which was the Bishop's bequest to his clergy, and in connection therewith diocesan offices—headquarters for the administration of the diocese—and which in short, shall be not only a monument to his memory, but also a centre of diocesan work and influence in the future.

Earnest efforts will be made to secure the co-operation of all who knew and valued him—his students at Trinity College, his "boys" at St. James's College, those whom he baptized and confirmed, or to whom he ministered in any way. Thus the memorial will be the aggregate of many small offerings rather than the result of a few large benefactions. Personal appeal will be made to all who are included in the above classes, so far as their names and addresses can be obtained; but there are doubtless many others who cherish tender memories of the Bishop, who would be glad to have a part in establishing some such worthy memorial of his life and services. To all such who may read these lines the appeal is thus made to send such sums as they may feel moved to contribute, be the amount little or great, to the treasurer of the committee, Mr. ROBERT BRUCE, JR., Seventh Ave. and Smithfield St., Pittsburgh, Pa.

The Committee having the matter in charge are the Bishop of Pittsburgh, the Rev. W. R. Mackay, Secretary, the Rev. Thos. D. Pitts, D.D., the Rev. G. A. Carstensen, Mr. Wm. Metcalf, Mr. Robert Bruce, Jr., Dr. L. H. Harris, and the Hon. Pearson Church.

#### OFFICIAL.

A Retreat for the clergy, to be conducted by the Rev. Edward Osborne, will be held at Kieble School, Hingham, Mass., Sept. 20th and 23d. Further particulars will be given in a few weeks.

#### THE GENERAL CONVENTION AT CHICAGO, OCTOBER, 1886.

ARRANGEMENTS FOR REDUCED RAILWAY FARES. Notice is hereby given that arrangements for special fares have been made by the Trunk Line Commission with the following lines of railway, for persons who may desire to attend the approaching session of the General Convention in Chicago, or meetings held in connection with the Convention.

List of roads which will accept Return Tickets issued under the Certificate Plan:—

Baltimore & Ohio (East of Parkersburg, Bellaire, and Wheeling); Bennington & Rutland; Boston & Albany; Boston & Lowell; Boston, Hoosac Tunnel & Western; Buffalo, New York, & Philadelphia; Central Vermont; Delaware & Hudson Canal Co.; Delaware, Lackawanna, & Western; Fitchburg; Grand Trunk; Lehigh Valley; New York Central & Hudson River; New York, Lake Erie, & Western; New York, Ontario, & Western; Norfolk & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Rochester & Pittsburgh; Rome, Watertown, & Ogdensburg; Shenandoah

Valley; Troy & Boston; Utica & Black River; West Shore.

Reduced Rates on Western and Southern Railways will be secured by the Local Committee in Chicago.

These arrangements provide that persons going to the Convention shall pay full outward fare, and be entitled to buy a return ticket at one-fourth of the regular rates.

In order to avail one's self of the reduced rates, application (if by mail enclosing stamped envelope) should be made to any one of the following:—

The Rev. T. G. Addison, D. D., 219 C St., N. W., Washington, D. C.; the Rev. J. A. Child, D.D., 1102 Walnut Street, Philadelphia, Pa.; the Rev. P. Wroth, 3 Franklin Street, Baltimore, Md.; the Rev. W. S. Langford, D.D., 22 Bible House, New York City; Miss Elton, 5 Hamilton Place, Boston, Mass. (Or the undersigned until Sept. 20th.)

A blank certificate will be sent to be presented to the agent of whom the ticket is purchased. The certificate, signed by the agent, will show that full fare has been paid, and will state the route of the ticket. This certificate, thus filled out and signed, will be retained by the person buying the ticket; and when signed by the Secretary of the Convention, and presented to the Ticket Agent at Chicago, will enable the holder to purchase a return ticket by the same route at one-fourth of the regular rate.

This concession will expire at the end of three days after the adjournment of the Convention. Outward tickets may be purchased at any time.

If a person's starting-point is not located on one of the roads included in the foregoing list, he may purchase to the most convenient point on one of these lines, and there repurchase by direct route through to Chicago.

The return tickets, purchased at reduced rates, will be good only for continuous passages.

CHARLES L. HUTCHINS,  
Secretary House of Deputies.

Medford, Mass., July 1, 1886.

#### OBITUARY.

PETERSON.—Entered into the rest of Paradise on Tuesday morning, July 20th A. D. 1886. Mary Duncan, wife of the late Knute A. Peterson. "In the Communion of Saints."

#### MISCELLANEOUS.

WANTED.—By Churchwoman of experience, position as matron of institution, or house-keeper for a clergyman's family. References. Address "F." LIVING CHURCH office.

WANTED.—A Churchwoman wishes a position in charge of some home or hostel. Salary not an object. Reference to eminent priests, and to others. Address "C." care W. C. L., 402 Locust street, Philadelphia.

A TEACHER of experience, understanding thoroughly the management of girls, desires a position as assistant principal, or teacher of English in Belles-Lettres, or the middle classes. Address TEACHER, 8 Friend St., Charleston, S. Carolina.

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, Fairbairn, Minn.

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 sends his address and two stamps to O. W. RUGGLES, Gen'l Pass'r 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. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

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

The Household.

CALENDAR—JULY, 1886.

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

MULTI SUNT PRESBYTERI.

[Under the above title, Dr. Neale, in his "Medieval Hymns," gives the following translation of some quaint verses, which I transcribe as of interest to many readers of THE LIVING CHURCH. In a prefatory note, the sainted translator wrote these words to his own version of the old poem: "The choice quaintness and deep, simple piety of the original, have always made the following poem (which may be of the end of the fourteenth century) a great favorite with me. It was first published from a manuscript belonging to the cathedral of Oechingen, in the *Scrapium*, but very incorrectly." O. W. R.]

Many are the Presbyters  
Lacking information,  
Why the cock on each church tower  
Meetyly finds his station;  
Therefore I will now herof,  
Tell the cause and reason,  
If ye lend me patient ears  
For a little season.

Cock, he is a marvellous  
Bird of God's creating,  
Faithfully the priestly life  
In his ways relating;  
Such a life as he must lead,  
Who a parish tendeth,  
And his flock from jeopardy  
Evermore defendeth.

From what point the wind his course,  
On the tower directeth,  
To that point the cock his head,  
Manfully objecteth;  
Thus the priest, where'er he sees  
Satan's warfare waging,  
Thither doth he turn himself,  
For his flock engaging.

Cock, he, more than other birds,  
Way through ether winging;  
Hearth high above the clouds,  
Choirs angelic singing;  
Thus he warns us cast away  
Evil word and doing,  
Thoughts and joys of things above,  
Evermore ensuing.

On his head a royal crown,  
Like a king he beareth;  
On his foot a shapely spur,  
Like a knight he weareth;  
Waxeth golden more and more,  
As in age he groweth;  
And the lion quakes with fear,  
When by night he croweth.

Thus they spur the idle on,  
On their warfare bowing,  
Thus God marks His heritage,  
By the tonsure crowning;  
As they wax in age, their crowns  
Should but shine more glorious,  
And the lion-foe should quake,  
At their shout victorious.

Cock hath soldier's buskins on,  
Strengthening and protecting,  
Singularly every fault  
Of his hens correcting;  
So the priest is bound to do,  
Punishing transgression,  
Making men in word and deed,  
Better by confession.

Cock, he rules a tribe of hens,  
Laws and customs giving,  
And hath many cares of heart  
For their way of living;  
Even thus parochial cure  
Whoso entertaineth,  
Let him learn and let him do,  
That which God ordaineth.

Cock, he findeth grains of wheat,  
And his hens he calleth,  
Giving to the dearer ones,  
What to each befalleth;  
Midst his people, thus the clerk  
Scripture nurture shareth,  
And for sick, and poor, and maim'd  
Providently careth.

Cock is speedy, in his hens  
Very sore americing,  
Whom with other than himself  
He may find conversing;  
Thus the priest doth, unto them  
Due correction giving,  
From the Lord who turn away  
Unto evil living.

\* \* \* \* \*

When it draws to vesper-tide,  
Cock neglecteth never,  
But he goeth straight to roost,  
With his subjects ever;  
So that then, when midnight comes,  
He may well and truly,  
Call God's priests to rise and sing  
Matin service duly.

Cock at midnight croweth loud,  
And in this delighteth,  
But, before he crows, his sides  
With his wings he smiteth;  
So the priest at midnight, when  
Him from rest he raiseth,  
Firstly doeth penitence,  
After that he praiseth.

Let the present things suffice  
Of the cock related,  
Only in the hearer's heart  
Let them be located;  
This sweet musk, if fully chewed,  
In its truth and meetness,  
Shall abound with more than all  
Aromatic sweetness.

Thus the cock hath preached to you—  
Hear with duty fervent,  
Priests and Levites of the Lord,  
Every faithful servant!  
That at last it may be said:  
"Come to joys supernal;"  
Yea, bestow on all of us,  
Father, life eternal!

THE PYRAMID.

BY REV. C. S. PERCIVAL.

[To be read ascendingly, descendingly and condescendingly.]

There  
For aye  
To stay,  
Commanding  
Tis standing,  
With godlike air,  
Sublimely fair!  
Its fame desiring,  
Its height admiring,  
Looks on it from afar  
Lo! every smiling star  
To raise the pile to Heaven  
These beauteous stones are given:  
Each prayer for Truth's inspiring light,  
Each manly struggle for the right,  
Each kindly work to cheer the lowly,  
Each aspiration for the holy,  
Each strong temptation nobly overcome,  
Each clamorous passion held in silence dumb:  
As slow it riseth toward the upper Heaven  
Stone after stone unto the mass is given,  
Its base upon the earth, its apex in the skies,  
The good man's character a Pyramid doth rise!

A GOOD old Congregational deacon living in a small town not far from Rutland, Vt., was recently taken to task for "hors'-racin'" on Sunday. His defence was, "I don't approve of hors'-racin', but when another member of the church becomes so godless as to try to pass me on the road comin' home from meetin', I feel it my duty to the church to let out a leetle on the reins, just to keep him from puttin' his trust in earthly things."

THE Rev. Sir, George W. Cox thus concludes an article in the June *Contemporary*. "I share not less his (Dean Stanley) conviction that the Church of England has preserved the spirit of the ancient faith more nearly and more thoroughly than any other of the communions of Christendom; and I am bound to affirm fearlessly that membership in this body is the inherent and inalienable right of all who profess and call themselves Christians."

WHEN the Rev. Mr. Cureton was rector of St. Margaret's, Westminster, he preached in his regular rotation at the Abbey on a certain saint's day. In those days the boys of Westminster school used to attend service on holidays after which there was a holiday. Mr. Cureton was looking over his sermon at breakfast time when his son accosted him with much anxiety of manner: "Father, is yours a long sermon today?" "No, Jemmy, not very." "But how long? please tell me." "Well, about twenty minutes, I should say, Jemmy; why are you so anxious?" "Because father, the boys say they will thrash me if you preach more than half an hour."

A SUNDAY school superintendent essayed to treat the children to a black-board exposition of the lesson. So for a starter, and in the way of graphically illuminating his remarks, he took a bit of chalk and sketched on the black-board a representation of two hearts joined together. "Now then," he said turning to the school, "who will tell me what I have drawn." "I know," called a very little boy on the front seat. "Well," the pastor kindly said, "what is it." The little boy shrieked out: "A termarter."

THE great inconvenience experienced from the want of indexes to valuable works suggests the proposition of Lord Campbell: "So essential," he remarked, "did I consider an index to every book that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright; and, moreover, to subject him, for his offence, to a pecuniary penalty."

At the Commencement exercises of the Boston University held June 2, the degree of Ph. D., was conferred on Miss Ada J. Todd, well known as one of the most efficient and popular teachers of the Bridgeport High school. The examination for this degree is so searching that few succeed in it, and as Miss Todd had previously received the degrees of A. B. and M. A. from the University of Syracuse, the Board of Education may be congratulated upon having secured the services of such a talented lady. Miss Todd is a sister of Mr. Charles Burr Todd, the celebrated Connecticut historian, whose recently published life of "Joel Barlow" has received such favorable criticism.

THE following beautiful form of grace, entitled "A Prayer at Dinner," is found in the "Apostolic Constitutions" (vii: 49), the date of which is probably the latter part of the third century (A. D. 260-300). It is literally translated as follows: "Blessed art Thou, O Lord (Ps. cxix: 12), that nourishest me from my youth (Gen. xviii: 15), that givest nourishment to all flesh (Ps. cxxxvi: 25). Fill our hearts with joy and gladness (Ac. xiv: 17), that, always having all sufficiency, we may abound unto every good work (Cor. ix: 8) in Christ Jesus our Lord (1 Cor. xv: 31), through whom to Thee be glory, honor, dominion forever. Amen." (1 Pet. v: 2.)

AMERICAN inquisitiveness and ingenuity united, have produced thread made from the blossom of the common milk-weed, which has the consistency and tenacity of imported flax or linen thread, and is produced at a much less cost. The fibre is long, easily carded, and may be readily adapted to spinning upon an ordinary flax spinner. It has the smoothness and lustre of silk, rendering it valuable for sewing-machine use. The weed is common throughout this country, but grows profusely at the South. The material costs nothing for cultivation, and the gathering is as cheaply done as that of cotton.

THE danger of throwing rice at weddings has just been exemplified. The vicar of St. James the Less, Bethnal Green, has for many years solemnised the ceremony of marriage free to any who choose to avail themselves of his kindness. It is usual for the friends to wait outside and give the couples a reception with a shower of rice, and to such an extent has the practice grown that the neighboring grocers keep parcels ready packed for the occasion. The brides are generally protected by the

veils; the bridegrooms are less fortunate, and on Tuesday one of them received several grains in his eyes. After a vain attempt to clear his eyes he was led to a surgery adjacent, and he will now have to pass in the ward of a hospital what would have been his honeymoon. It appears that this is not by any means the first serious accident caused in this way.

A LADY thus describes the difficulties which church-going in London has to face: "It was such a down-pour this morning that I could not go to church, much to my disappointment, for the Bishop of Truro was preaching at St. Mary Abbott's, close by. This afternoon it cleared up and I went to the 4 o'clock service in the above church. At that hour I thought I might safely go into any pew, and consequently took my seat in one; but presently a widow lady, well stricken in years, came in, and although there was only one other person in the pew, she said to me almost shaking with agitation: 'You are occupying my seat!' It was rude, to say the least of it. Why should people be less polite in God's House than they are to a stranger in their own homes? I find that A—is exasperated by the treatment she received in St. Mary Abbott's last Sunday afternoon. After standing, she says, for nearly half-an-hour, she sat down in a seat, but was immediately asked to give it up. Then after waiting till the service commenced she again ventured to seat herself, but presently a lady came up and told her she had taken her seat, when Annie (to use her own words), 'boiling over with rage, left the church and came home.' You know A's droll way of saying things, so as she was leaving St. Mary's she met a gentleman going in, and said to him: 'I am in such a rage, please don't speak to me, I don't think I shall ever go to church again!' And it was only this morning that she said she had not yet got over the treatment she received last Sunday. I declare one might almost write a book on 'Worship as it is in the Present Day!'"

THE BISHOP OF ROCHESTER AT SELSDON PARK.

Selsdon Park has been for eight years the residence of the Right Rev. Anthony Wilson Thorold, D. D., the energetic and kindly Bishop of Rochester. No more diligent prelate, and no more lovable man, is numbered in the hierarchy of the Anglican Church. The title "Bishop of Rochester," does not in any way convey the dignity and importance of the see to those who do not know much of ecclesiastical matters. So far from meaning mainly the quiet little Kentish city that Dickens loved so well and faithfully (*Pickwick* takes you speedily to Rochester, and it was a charming description of Rochester and its cathedral that Dickens wrote on the morning of the day he was stricken down), the see includes the whole of London south of the Thames, from Richmond to Gravesend. It is the diocese of Dickens. It certainly includes both Gadshill and the Marshalsea, and it probably contains Muggleton and Dingley Dell.

On entering the house the visitor finds himself in a large and warmly-carpeted hall, with windows of stained glass. On six days out of seven, the Bishop will not be at home. Continual functions take him all over South London, with an occasional quieter day in a Kentish parish. But if he be found at all, he will probab., be found seated in a very large armchair in the library,

and, should the hour be five in the afternoon, he will have his two little girls with him. On seeing the Bishop, one is struck by his wonderfully youthful appearance. For, in addition to the very hard work he has gone through, and to the wear of several severe illnesses, he has just reached threescore years, although his trim, alert, and scrupulously tidy figure would lead one to think him ten years younger. The two little girls seated at his feet are his whole family, with the exception of a son, who, greatly to the surprise of all who knew him, lately went over to the Church of Rome. These little daughters are the Bishop's constant companions, and almost invariably accompany their father when he goes on a Sunday to do duty anywhere near.

Dr. Thorold is a man of singular amiability, though his office will not lose its due dignity in his person. He has that benignant, paternal manner, so often to be met with, and so suitable, in a Father of the Church. It seems to come naturally to the hierarchy. He is a great traveller, and nothing so revives him when run down as a good long voyage. Not only has the sea-air a very soothing and strengthening effect upon him, but he escapes the burdensome correspondence which follows him on shore. A recent voyage was to Naples, and his stay there lasted exactly three hours. He has since returned from the West Indies and Mexico, and his friends have lost count of the times he has crossed the Atlantic.

To Selsdon Park the Bishop comes back at the close of the fatiguing day, and, save for the society of his chaplain and his daughters, the short evening is spent in solitude. He goes very little into general society. At ten o'clock there is service in the pretty chapel, and then the household part; if you sit up later, it must be in your own room. Clockwork is no word for the punctuality of that dwelling. Morning chapel is at half-past eight, and no one knows what would happen if any one were late. The service is shortened, and the Bishop wears merely the surplice. On Sunday evenings there is full service and a sermon, and then he appears in the episcopal robes. When there is an ordination, the young clerics assemble at Selsdon Park on Friday afternoon, and remain till Monday forenoon, the ordination being on the Sunday at some neighboring parish church.

One can not have everything in this world. Selsdon Park is one of the most beautiful of houses, and the country round is the Garden of England. But the cathedral city is far away; practically unapproachable unless by going to London, and thence journeying to Rochester. It is a loss; but the claims of South London have conquered considerations of sentiment, and the Bishop cherishes the hope of seeing the beautiful St. Saviour's, at the south end of London Bridge, worthily restored, and made the Cathedral of Southwark. The three miles' drive to Croydon is a consideration on many mornings of the year; but the enviable prelate is never flurried; he walks with entire composure on to the platform as the train draws up, and in half a minute he is away to this or that function. Unlike many of his brethren, he can reach any part of his diocese by railway, returning home in the evening. The diocese is compact, though it contains near two million of souls.

The resting-day is Saturday. If it be at all possible, that day is spent at home. The forenoon goes to the never-ending letter-writing, and a quiet walk

in the park is the recreation of the afternoon, probably with some friend of like tastes abiding in the house. Few men have warmer friends. The Bishop attends the House of Lords only on occasions which he thinks demand it. He speaks with entire fluency and much earnestness, and is always listened to with great attention. Episcopal signatures are perplexing to the uninitiated, but probably no prelate on the Bench has to use one more quaint than the Bishop of Rochester. It is no wonder that, in answer to communications from him, letters occasionally arrive at Selsdon Park addressed to A. W. Roffen, Esq.

The Bishop is the son of the late Rev. Edward Thorold, rector of Hougham-cum-Marston in Lincolnshire. His grandfather, Sir John Thorold, Bart., was for forty years member for Lincolnshire. For many centuries his race has been linked with that county. You remember how Charles Kingsley, in *Hereward the Wake*, says: "The Thorolds of Lincolnshire, no better blood in England." After having finished a successful university career at Oxford, and gone through some minor clerical work, he was, in 1857, appointed rector of the important parish of St. Giles-in-the-Fields, in succession to Bickersteth, made Bishop of Ripon. This post he held until 1868, at which time he became Vicar of St. Pancras, and in the same year was made a Rural Dean. In 1870, the Vicar, who had already taken a great interest in education, was elected a member of the first London school board, and four years later he became a Canon Residentiary of York. It was now evident that Mr. Thorold was on the fair way to the episcopal bench. This elevation duly came. In May 1877, on the recommendation of Lord Beaconsfield, he was offered the bishopric of Rochester, in succession to Dr. Claughton, who then went to the newly constituted see of St. Albans. With what energy and tact Dr. Thorold has filled his great place is known to all. When the see of London became vacant, it appeared to many that the right man to fill it was one who had already administered, with signal success, the ecclesiastical system of the more difficult half of London for seven years. But just at that season the papers announced his son's secession to Rome. The Bishop has published several volumes which have passed through various editions: his first, *The Presence of Christ*, is now in its tenth. His latest work, *The Yoke of Christ*, is a most lively and attractive book. Its grave title conveys a most erroneous impression: it is a collection of essays in the manner of Sir Arthur Helps. He has written much in the religious magazines; but though he is the brother-in-law of the editor of *Truth*, we are not aware that he has contributed to that eccentric periodical.

If you want to find a bishop who can be fatherly without being donnish; duly dignified, yet absolutely without assumption; very wise, yet not in the least priggish; a hearty preacher, yet the most accurate of administrators; full of resources, and never flustered; likewise a man who has gone through much and felt it deeply, yet who remains wonderfully bright and buoyant; the kindest and truest of friends, who makes no difference though placed in an office which has cut off some from their old associates—it may be allowed to one, who can never get anything from him, to say that you may find all that and more in the 98th bishop of Rochester.—*The World*.

### THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

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

#### SECOND CONVERSATION.

Subject—*The Incarnation and Divinity of Jesus Christ.*

#### IV.

Q. This which you have set before me is a noble ideal, but has it been realized? If it has been realized, why are we yet seekers?

R. Alas! I must reply, it is because we do not really seek.

Q. How do you mean?

R. Have you, my friend, really sought? Have you not like many others confined yourself to rejecting without examination, the truths taught you in your infancy?

If you have really searched for the Truth, you are of the very few; if you have not, why be surprised that you have not found? Have you not daily preferred the visible world, your own pursuits and feelings, to the Truth?

Will you then listen attentively with mind and heart? This shall be a short search, it may be the first and last of your life.

Has Jesus Christ existed? The boldest sceptic cannot question the historical reality of a person called Jesus. Was He poor or rich, King of Judea or carpenter of Nazareth? Did He teach a doctrine called Christianity? Did He die on the cross? Was He a criminal, or the greatest and wisest of men? There can be about this no serious doubt, and as has been said, the facts concerning Socrates are less well attested than those concerning Jesus Christ.

Further, it is indisputable that He had disciples, and they, unlearned and ignorant men, in a short time produced the most powerful revolution in the world that was ever seen. There is no effect without cause, never could a lie or an illusion have been the greatest force that has moved the world. How did these Apostles inaugurate this moral, social, intellectual, and religious revolution?

One day a fisherman with a hundred Galileans goes into the public place, and says to the crowds: Did you see Jesus on the cross? Did you see Him dead, and His heart pierced, and the blood and water flowing? Yes, Well, we have seen Him risen from the dead, all of us. Five hundred disciples repeated in the same breath: "I have seen Him!" What was the result? On one day three thousand, on another five thousand, joined them. Later St. Paul sums up the evidence of the Resurrection, and gives his own testimony, I Cor. xv: 8. Later still St. John gave his witness, John xx. So spoke St. Peter, so wrote St. Paul and John, so witnessed all the Apostles, and the five hundred brethren who saw Him together.

Because they had seen Him, they drew men in masses, and the world itself has been drawn after Him. They saw Him. Christ then rose, and conquered death. It is indeed He who was to come, He who brings to us eternal life, He, the God-Man.

Q. I allow the weight of these testimonies joined to the effects they have produced which are now before our eyes, nor do I see what to reply unless it be that modern Biblical criticism has reduced the texts you have cited to nothing.

R. Forgive me for smiling at the

number of errors implied in your remark. And first, modern scientific criticism is at least two-fold. There are learned men who deny the authenticity of part of the Holy Books, there are others at least as learned who maintain the authenticity. Their testimony at the lowest computation cancels the other, therefore nothing is over-thrown.

Secondly, the destructive critics do not assail all the New Testament. I have quoted the gospel of John, the Acts and the Epistle to the Corinthians. The last two of these have scarcely been questioned. (The first has been, but its genuineness and authenticity unanswerably demonstrated by one of the most learned and impartial Biblical scholars of the age, the present Bishop of Durham).

See then the decisive authority under which we reasonably believe all that which is not contrary to reason.

And the human race was awaiting the Advent of the Divine Light, as each soul, which is not dead, looks for it now.

As a Northern people in its six months' polar-night lives in expectation of the future day, questions the prophetic stars, and trembles with suspense as the signs of dawn foretell the coming of the sun, so the world was hoping, expecting, questioning, and thrilled at the hour of Christ's coming.

Adumbrations of the coming splendor have been traced in old traditions of many nations preserved, though not understood, in pagan writers. And of the Hebrews, the heart of humanity, the life, law, and religion, has been an expectation of Messiah.

#### V.

In conclusion let us sum up what is certain.

The Incarnation of God is possible; and the human race expected it. The religion of India, for instance, rested much on one notion of Incarnation. The Hebrews have prophesied of it in detail. Science and philosophy cannot say a word against the possibility of this divine event.

Further, look at creation rising step by step towards its Creator. The Father of the world finally places in the bosom of creation a being free, intelligent, and capable of loving. This creature, like all the others "has his being" in God, but there remains a higher union, which we call personal incarnation.

Why think that the uncreated love of God, and the prayer of His creature which He inspires, will never clear the abyss? But we see with our eyes, in the midst of the dim and sad events of the past ages, a unique point which glitters like a star amid the clouds: "We have seen His star." It is the history of Emanuel, the God-Man. Numerous witnesses who despise riches and pleasure testify to have seen Him risen from the dead. They touched Him, and eat with Him after He came from the tomb. They died to witness to Him, and drew the Roman Empire, and the world by their irresistible conviction. There resulted a unique and fruitful revolution. Before Christ all was decay, since, all has been progress. From thence a civilization has issued, which is becoming mistress of the globe, which is still young after 18 centuries, and the influence of which upon the world is yet in its infancy. The human heart finds in the doctrine of Jesus Crucified, humble and poor, loving and "obedient even unto death," the supreme moral truth, and human intellects of the highest rank value the doctrine of the Christ as the source of all their power.

Finally, it is manifest at this very pe-

riod of the world's history, that if it remains in or returns to Christianity it is saved; if blind unbelief takes possession, it is undone.

### PRAYER BOOK REVISION.

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

NO. X.

#### WHAT IS TO BE DONE?

In this series there has been an effort to show that:

1. Our "Book of Common Prayer" gives fitting expression to the corporate worship of the Church, which is the primary intention of its compilation and use.

2. But slight revision is required to make it conform in all important features to liturgical and Catholic precedent, and no revision is really necessary. Liturgical revival is more needful and properly precedes liturgical revision.

3. The popular demand for adaptive forms can be met, if necessary, by extra Prayer Book services of local provision and authority—not substitutes nor alternatives, but supplementary. The regular worship of the Church should be maintained at all hazards, as the obligatory expression of a relation between us and God which is perpetual and unchangeable.

4. If any revision of the Prayer Book is undertaken, it must have in view an emphasis and full rendering of the historic and essential features of each service, in their proper order, with a due subordination of the modern and adaptive portions.

5. The "Book Annexed" is faulty in many details and has but few desirable features. Moreover it can not safely be made the basis of a revision since it is radically unsound from its utter lack of liturgical principle, which should govern such a book.

6. Not one of the resolutions which are contained in the proposed revision can bear the double test of real need, and liturgical merit in supplying such need, so that the whole work should be rejected.

Such rejection will not imply that the toil of the esteemed members of the revision committee has been in vain. Without it a general interchange of views between those competent to speak about the matter would have been impossible, and such discussion is a necessary preliminary to safe action. In fact the work thus far achieved, which is tentative at best, has served its purpose and may well be discarded, as having too much of experimental roughness and lack of scientific consistency to be the basis of such delicate work as the revision of the Church's forms of worship.

What is to be done then?

The diocesan resolutions and the drift of open discussion shows that the only things widely desired in the way of revision are three:

1. Restoration of certain Catholic features in the services, viz.: The complete forms of the *Venite* and *Benedictus*, the *Magnificat* and *Nunc Dimittis*, and the obligatory Eucharistic use of the Nicene Creed.

2. Optional shortening of services by an omission of certain non-historic parts—those portions of the Morning and Evening Prayer which precede the Lord's Prayer and follow the third collect, and the decalogue and long exhortation in the Holy Communion—except on specified occasions.

3. Special services for "Missions" and other peculiar needs of the day.

The last mentioned provision had better be left, as heretofore, in the

hands of diocesan authority, because the occasions which call for special additional services are too various to be met by any uniform provision, and because such services are too changeable in character to be given a place in a manual, the primary intention of which is to set forth the corporate worship of the Church.

The restoration of Catholic features and the shortening of the regular services can be provided for by inserting a fly-leaf in the Prayer Book, as is suggested in the Maryland report. If any immediate action is resolved upon, which we are far from considering necessary, this plan is to be urged for three reasons:

1. It is simple, requires no expensive re-issue of Prayer Books and offers no obstacle to a later and more complete revision.

2. It answers every present need of wide-spread character, and is the only feasible plan which has extensive following.

3. It is thoroughly conservative and Catholic.

We are inclined to agree with the Wisconsin report in deprecating any action at all at present. But, in view of the likelihood that something will be done, it is urged upon our readers to consider the plan suggested in the Maryland report, as worthy of their support for the reasons above stated.

As supplementary to such action the plan is here advocated which has been proposed by the dioceses of Iowa and Tennessee and has been supported by Dr. Richey—the appointment of a committee of liturgical experts, who shall be instructed to secure, if possible, the appointment and co-operation of similar committees on the other side of the water, for a careful joint revision of the liturgies and offices of the whole Anglican Communion.

This proposition is worthy of support as truly conservative, effective and conducive to Catholic unity.

THE END.

### THE DUTY OF THE CHURCH TO THE COLORED PEOPLE.

READ BEFORE THE EASTERN CONVOCAATION OF FLORIDA, BY J. J. DANIEL, ESQ.

Among the many questions which are agitating the thoughts of Christian men in this Christian land of ours to-day, there is none more full of interest than the question: "What is our duty, and how can we best discharge it to the colored people of these Southern States?"

In our very midst, dwelling at our doors, passing in and out among us every hour, members of our households, meeting and mingling with us in all the avenues of our daily lives, laboring for us in the workshop and on the farm, serving us at our homes, in the Providence of God there has come a people who stand waiting for the Church to find the way to bring them within its fold.

Seldom has such an opportunity been presented to the Church of God, and surely never has a greater responsibility rested upon a Christian people. God help us to find the way, and to do our duty as He would have us do it!

There is a way, and if we try right faithfully to find it, in God's own time the light will shine upon it, and then, perhaps, we may find, that while the wise were planning and the learned were discussing, the simplest and the humblest methods were the best.

In these latter days it sometimes seems that men would substitute their own methods for those of Christ. The

journals of the Church are filled with learned articles from clergy and laymen as to a colored clergy, and the admission of colored churches to union with white dioceses, questions of organization, and questions of canon law. Such questions are all well enough, if they are made subsidiary to the main question of all: How can we best reach these people and impress upon them the elevating and conservative teachings of the Church? What we need is to realize the full measure of our duty and privilege in this matter, and to reject no opportunity, or agency, which will help more effectually to accomplish the results.

In one respect the work among these people is different from all other missionary labors. The negro needs not to be persuaded of doctrinal truths of Christianity. He is religious in his nature. He accepts without argument the fundamental principles of the Christian belief. What he needs to have impressed upon him is the Christian life with its refining and purifying influences upon the personal character. He worships almost as by an instinct.

He believes without an effort, but his worship is like his personal life and character, uncontrolled and sensual, rather than as it should be, disciplined and spiritual.

It is here that the Church, with its well ordered and instructive services, and its careful and systematic teaching, enforcing by wisely arranged methods and judicious training, the divine life, seems most adapted to their condition and wants.

The practical question remains: How are we to reach them? That it is our duty to do so, cannot admit of a doubt. It is incumbent, upon every point of view. First and foremost it is our duty, because there are souls to be saved, and brought into communion and fellowship with the Church.

The Church of God knows no distinction, as its great Head knew none, between men by reason of nationality, race, color or condition in life. The divine injunction is that the Gospel shall be preached to all mankind. It is our duty because God has placed them, as it were, under our charge, and we will some day have to answer at the bar of God for what we do, or fail to do, in their behalf. It is our duty because these people are integral members of the society in which we live, and must impress themselves upon its social and moral conditions. It is our duty to our common country and its government, that they be trained in those things which will make them good citizens and useful members of the one political household.

To accomplish this, no agency not in opposition to the teachings of our holy religion, should be neglected or put aside. The duty devolves equally upon clergy and laymen of the Church. The white clergy, sustained and helped by laymen of their own race and color, must of necessity lead in the work. That teachers of their own race, and a colored clergy, as the work advances, can greatly promote its success, cannot however be questioned, and to these must we look in a large degree, for its future advancement. We cannot over-estimate the influence and power which will come from carrying the consolations and charities of the Church to the poor and weak, and afflicted, and ministering to their personal necessities and wants. Far better and more effectually than the white man, can the negro himself, clothed with the authority of Christ's ambassadors, understand and minister

to the physical necessities and spiritual wants of those who are of his own race and blood, and with whom he is in personal sympathy and accord.

There can be no doubt that the agency of the negro must enter as an important factor into the evangelization of his own race, if any great results are to be looked for and attained. None of these aids to the work can we afford to ignore or discard. What we most need, however, is to remove all barriers of race or personal prejudice, which more than anything else, stand in the way of that influence by the white race which must give initiation and impulse to the movement. The negro must understand that the Catholicity of the Church is not a mere abstraction, but that it means all that the word implies. In the Church there must be no divisions or distinctions; no subordination on account of difference in color or race.

Whatever distinction society and the State may make, in the Church there must be none except that between the priest and the people, and between followers of Christ and the world.

This problem is not an easy one to solve, though its solution stands right down at the bottom of the whole effort.

We need not shut our eyes to the fact of its existence. The white man has it, and so has the negro, in greater degree. With the former it results from the superiority in education, refinement, social caste and power which fits him to be the guide and teacher; with the negro it comes from the recognition of this inferiority and the natural jealousy which is inherent to this relation.

It comes, also, from the different physical, moral and intellectual characteristics of distinct races, which for wise purposes our Creator has implanted within us, and more than all from the reaction upon the relation of master and servant which so recently existed, under the institution of slavery, between the two races.

(To be continued.)

### CUMMINSITE ORDERS.

Rev. Arthur W. Little, in the Church Times.

In your issue of May 21 you say: "We heartily wish the total invalidity of Cumminsite Orders could be established, but the evidence as yet accessible does not disprove them." Permit me to call your attention to a fact not generally known, but which, it seems to me, invalidates the Cumminsite Orders. Admitting that Dr. Cummins, as a deposed heretical Bishop, was capable of conferring Orders—even in spite of his lack of intention—it should be remembered that the only men on whom he laid his hands with the words of episcopal consecration, were priests already canonically deposed. The learned canonist, the Right Rev. John Williams, D.D. LL.D., Bishop of Connecticut, maintains that it is a principle of Church law, laid down in ancient canons, that while a deposed bishop can give Orders, a deposed priest (or deacon) cannot receive Orders. He is "*non capax ordinum*."

In the early days of the Cummins movement a somewhat prominent Low Church priest in Newark, N. J., Dr. Nicholson, went over to the "Reformed Episcopalians." The diocese of New Jersey was at that time vacant; and as the Standing Committee of the diocese were taking no steps to secure Dr. Nicholson's deposition, the Bishop of Connecticut courteously wrote to them, urging them to call in some neighboring bishop (as provided by the American Canons) to pronounce sentence of deposition before the schismatic priest should be made a bishop. Accordingly, at the committee's request, Bishop Smith at that time the Presiding Bishop of the American Church, living in New York, regularly and canonically deposed Dr. Nicholson. A few days after this Bishop Cummins went through the form of consecrating the deposed priest. But

as I have often heard the Bishop of Connecticut say, "He might just as well have laid his hands on any well-to-do corpse. Nicholson was ecclesiastically dead." The Cummins sect, on this side of the water, is moribund and almost forgotten. *Nubecula est transibit.*

OPINIONS OF THE PRESS.

The Current.

THE CHURCH AND THE LABOR QUESTION.—We rejoice to see that the Church of Jesus Christ throughout the land is shriving itself of the stigma put upon it of late—that it sympathized with the oppressor, and that for the toiler it had no word save that he should toil, and say naught. Everywhere we see evidences of a re-awakening. The laboring man, as he turned away from the Church, averred scornfully that it was one of his employer's luxuries. Well, it was not. The Church will live when labor questions shall be dead as slavery or embargo. The Church will be right when all else shall be wrong. The Church will be strongest when, like the bomb-throwers, Christians shall again meet in caves, and suffer countless persecutions. If any Church have made too much of the man with the money-bag, that congregation shall pass away. If any priest of God have prayed that the oppressor might oppress; then the prayer should have been that the guilty might repent. The Church of God has never upheld cruelty, or selfishness, or greed. It never will. An honest prayer may anger a nation, but "woe unto thee, Chorazin! woe unto thee, Bethsaida!—it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." In a measure a day of judgment for the Church is come. Forever the succor of all men, the help of the needy both in purse and in soul, the Church asks herself if the oppressors shall not at once stand apart from mankind. She will not cast flowers in their path. She will chastise the haughty, even when the oppressed must bow in silent submission. So it has been. So be it evermore, amen.

The Episcopal Recorder.

WICKED PLAY.—After the "Hillian" banquet, the students and professors of Cornell University celebrated a mock marriage according to ancient Greek rites. Very funny, and no doubt highly classical. But is there nothing else to furnish amusement, save that which is God's holy ordinance, given in the garden of Eden? We may not look for much favor to Christianity from the university mentioned, yet in view of the steady decline in opinion concerning the sanctity of the marriage vow, it is not too much to expect that it will at least throw all its influence in favor of an ordinance essential to good morals, and not allow its members to make light of it. Familiarity ever breeds contempt, and that which we allow ourselves to laugh at we will not long continue to hold in respect.

The Southern Churchman.

REST FOR THE CLERGY.—The question is often asked: Why should ministers take rest from their duties, when business men very frequently work the whole year without leaving their homes? The answer is plain. The minister very often, on account of press of work, has to be employed every day of the seven a large part of the year, Sunday being his most trying day. He is subjected to continual anxiety. The mental work which he has to do necessitates relaxation. That this is needed is evidenced by the vacation taken by college professors. We believe that business men also would be better fitted for all their duties if they would seek refreshment and rest in an annual respite from their cares.

Irish Ecclesiastical Gazette.

THE ELECTIONS.—It will be for the historian of the future to tell what an escape England had from the peril of disintegration and overthrow in the year of grace, 1886. Had the Protestants of Ireland, urged on by a just resentment and disappointment at the treatment they received, turned round in the day of trial and thrown in their lot with the Anti-British faction in this country, nothing, humanly speaking, would have preserved Ireland to England. The island should have been reconquered in order to be restored to the Union. So blinded by political passion are the English and Scottish Radicals

that they do not see this; and Irish Loyalists will receive little thanks for the good service they have done to British interests. It should be a warning to English statesmen not to trifle too much with Irish Loyalists, lest in some bitter hour they turn round and cast in their lot with the majority. Symptoms were not wanting during the present crisis of a hardening in this direction, and if there should be any further straining of the British connection in Ireland the result may be found extremely perilous to the Union. The existence and practical sympathy of the Protestant Home Rule Association and the return of Mr. Sexton for Belfast are signs not to be overlooked.

Dr. Gold in the Scholastic.

THE PRAYER BOOK.—We ask, therefore: Have the clergy generally taken half the advantage they might of existing opportunities? As the Prayer Book now stands, there is abundant room for embellishment, adaptation and flexibility, in perfect accord with our present laws and the best traditions. We strongly deprecate the idea of playing fast and loose with the Prayer Book or riding rough-shod over rules and rubrics. All that is needed for the full and proper exhibition of the organic and ceaseless utterance of the devotion of the Church towards God can be found in the Prayer Book as it is, and until we appreciate what we have we surely deserve nothing better. We find it difficult to understand, on the other hand, why those who complain that there is a tendency in some directions to treat the services of the Church with too great license, should suppose that that tendency can be met by new legislation. A lawless spirit is not to be met by making more laws. Not laws, but truer training, will cure this spirit, and still more in Church than in State. From this survey of the situation our conclusion at this point is that while there are widespread and deeply felt needs in connection with the services of the Church and their effective presentation, this touches only in the slightest degree the substance of those services. In proportion as men have come to understand what those services signify, and to take advantage of the methods of flexibility and embellishment which our laws already allow, they feel such difficulties less and less. We venture to say, moreover, that no one who has not reached the measure of a celebration of the Holy Communion on all Sundays and Holy Days, and the daily recitation of the daily offices, can be competent to judge what liturgical revision really means. The full significance of the Catholic system of worship cannot otherwise be attained. Such men will involuntarily talk of "prayer days," and require to be reminded that from the Church's point of view "every day is a prayer day." They will inevitably regard the offices of the Church as matters of festival and Sunday use, for the rest to be laid aside, like Sunday clothes. They fail to understand that it is the primary and essential function of the Church of God, as a body, an organism, to send on high the voice of praise and thanksgiving perpetually, and that it is for this, first of all, that a priesthood exists.

The following is taken from the St. Paul Daily Globe, and is a synopsis of Bishop Whipple's address delivered before the St. Paul Board of Commerce on the 19th inst. in favor of the Indians:

Bishop Whipple appeared before the board for the purpose of interesting that body in behalf of the Indians on head waters of the Mississippi. In order to reach his hearers the bishop gave a sketch of the reservoirs and their establishment and of the injury done by them to the Indians. He stated that when it was deemed advisable to establish the reservoirs the question was raised as to whether or not the government had the right to enter upon the reservations of the Indians and there locate the reservoirs. The subject was brought to the attention of the United States attorney-general, by the secretary of war, and the written opinion of the former that the government had no right or authority whatever to go upon the reservation for such a purpose was obtained. This opinion, Bishop Whipple said, he would leave with the president of the chamber, but before he did so he read a short para-

graph from it in which the attorney-general emphatically states that the government cannot legally locate the reservoirs upon the Indian territory. Notwithstanding this opinion the dams were directed to be erected. More than a million of dollars were expended in their construction. All the resources the Indians have are rice and fish. Nearly all these resources are now destroyed. The white fish have disappeared and where they had gone the Indians did not know. So much of their reservations have been occupied by the reservoirs that but little land suitable to be cultivated is left to them. During his remarks the Bishop referred to the efforts that he, Gen. Sibley, Mr. Gillfillan and Capt. Blakely had made in behalf of these Indians, and said: "We have done all that we could do for them." He also read a long letter from Missionary Gillfillan, which told how the Indians are suffering in consequence of being deprived by the overflow of their lands and from the opportunity of catching fish. The letter further stated that large tracts of pine lands had been burned by the Indians, and that the amount of pine that would be burned in the future by them would be very great indeed. He closed by appealing to the chamber to aid in inducing the government to pay the Indians for the property that has been taken from them. He had no hope of inducing the government to take hold of the matter and right the Indians, by direct appeal to the government. The only hope he had was in public opinion. If they could bring that to bear upon the authorities at Washington, something might be accomplished. This consideration was what brought him before the chamber. Some discussion followed as to what was the best and quickest way to get at the matter and afford the relief needed. The subject was finally referred to the executive committee and made the special order of business for next Monday morning, after which the board adjourned.

CHURCH choirs, says *The Family Churchman*, need a little talking to at times; and the Bishop of Rochester's advice to them is all the more valuable because it hints in the most delicate way possible at a very serious occasion of scandal. He said: "I want to say a word about choirs. We are all coming to feel that Church music is a great help to worship. It is a very great privilege and distinction to be permitted to take part in leading the praises of the congregation. I feel that if members of the choir accept the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves, is reverence. I know choirs where their singing is almost a means of grace; it is done so reverently that it lifts the whole service to a higher level. I have also, I am sorry to say, seen choirs which during the service were turning over their music books, or whispering, instead of praying; and people see it, and a chill comes over the services, and those who ought to be nearest to God when in His presence, and helpers of the service, are actual hindrances. I again would impress upon you the one secret—reverence."

DR. HOLMES tersely indicated the power of heredity when he said, "The patient may almost always be saved, if the doctor is called in time; but he should be called two or three hundred years before the patient is born."

SPECIAL COMBINATION OFFER

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

Table listing subscription rates for various periodicals including Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, Atlantic Monthly, Young Churchman, St. Louis Magazine, Church Magazine, and Youth's Companion.

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

HINTS FOR HOUSEWIVES.

A PRETTY scarf for easel or chair is of light brown etamine. The border is worked in cross stitch with shaded silk in a design of acanthus leaves. There seems to be no diminution in the popularity of this species of furniture decoration. It is, indeed, steadily driving ribbons out of use.

BEAUTIFUL fire screens are made by pressing garlands or bunches of grasses, leaves or flowers between two sheets of glass, which are then framed and set up on legs to form the screen. It is transparent, and while it reveals the fire and shows the natural picture in the glass, wards off all heat also. The glass being double, is very strong and will stand a good deal of rude usage.

MADE MUSTARD.—Pour one quart each, water and vinegar, over one-quarter pound best yellow mustard, add a pinch of salt, and if you like, a piece of calamus root the size of a pea. Boil 20 minutes, stirring constantly. While boiling, add one teaspoonful flour, and just before removing from the fire, one teaspoonful sugar. Bottle when cold; cork tightly.

STUFFED LETTUCE.—Wash a head of lettuce well in very hot water, throwing away the broken outer leaves, and cutting out the heart in the centre; fill the cavity with a stuffing made of rice well washed, meat chopped fine, pine-nuts, a little grated onion, pepper, and salt; fold back the leaves, and tie securely; boil in water, or, better still, mutton broth, three-quarters of an hour; drain the lettuce, and lay in a deep dish. Make a sauce of the broth with butter, seasoning, salt, and flour. Boil up once, and pour over the lettuce.

HOME-MADE SEA BREEZES.—To produce an artificial sea air for sick-rooms, a contemporary suggests the use of a solution of peroxide of hydrogen (ten volumes of strength) containing one per cent. of ozonic ether, iodine to saturation, and 2.50 per cent. of sea salt. The solution placed in a steam or hand spray diffuser can be distributed in the finest spray in the sick room at the rate of two fluid ounces in a quarter of an hour. It communicates a pleasant sea odor, and is probably the best purifier of the air of the sick-room ever used. It is a powerful disinfectant, as well as deodorizer, acting briskly on ozonized test solutions and papers.

TO WASH and starch mourning goods, use water in which bran has been boiled and strained. If bran is not obtainable easily, use Graham flour, on which gradually pour cold water, rubbing to prevent lumps. Put it on the back of the stove, stirring to prevent burning. If there is not sufficient quantity, more water can be added. It should be well strained through a cloth. Use half to wash the dress, and the other half for rinsing or starching, and the dress will be both clear and stiff. Do not leave it out long, and as soon as dry, iron it on the wrong side.

DEVELOPED EGGS.—Boil six eggs for twelve minutes, plunge into cold water until cool, so that the shells will come off easily. When peeled, lay on their sides, and cut off about a third of each. Scoop out the yolks. Mash the yolks, and the pieces of white cut off, into a bowl. When thoroughly mashed, season with salt, pepper, mustard, chopped parsley, a tablespoonful of melted butter, (or oil if preferred) and a little vinegar. Fill this paste into the cavities left by the yolks. You will have to heap it up pretty well to get it all in. This makes a very good dish for luncheon, and adds much to the appearance of the table. Garnish with green parsley branches.

INSERTION EDGING.—Cast on 15 stitches and knit across plain. 1st row: S 1, k 2, o, n, o, n, k 4, o, n, o 2, k 2. (17 st.) 2d row: S 1, k 2, p 1, k 2, o, n, k 6, o, n, k 1. (17 st.) 3d row: S 1, k 2, o, n, k 1, o, n, k 3, o, n, k 4. (17 st.) 4th row: S 1, k 5, o, n, k 6, o, n, k 1. (17 st.) 5th row: S 1, k 2, o, n, k 2, o, n, k 2, o, n, o 2, n, o 2, k 2. (20 st.) 6th row: S 1, k 2, p 1, k 2, p 1, k 2, o, n, k 6, o, n, k 1. (20 st.) 7th row: S 1, k 2, o, n, k 3, o, n, k 1, o, n, k 7. (20 st.) 8th row: Cast off five stitches, k 3, o, n, k 6, o, n, k 1. (15 st.) Repeat from first row.

THE Bishop of Qu'Appelle has addressed a letter to all the bishops of the Dominion in favor of changing the name of the Church therein. He urges that all legal ties with the mother Church are dissolved, voluntary compact alone remaining. "There are amongst us many who never did belong, strictly speaking, to the Church of England; they belonged in their old homes to the Church of Scotland, of Ireland, or of the United States; and as such, when coming to any other country, they would naturally belong to the Catholic Church of that country. There is no reason why, when they come hither, they should be asked to join the Church of England. . . . Why, again, should our converts from heathenism among the Indians be asked to belong to anything but the Canadian Church?"

Are we not, also, by maintaining our present name, drifting into one of the worst errors of the Church of Rome—the claim of one local Church to a lordship over other Churches? The change Bishop Anson therefore advocates ought, he holds, to be made, not by either of the two "Provinces" into which—unfortunately, perhaps—our Communion in British North America has come to be divided, but by the Communion there acting as an integral whole. He would substitute the appellation "The Church of Canada," and this would not encroach on the legally recognized title of the "Holy Roman Catholic Church;" but he would not demur to that of "Canadian Catholic Church." With regard to the objection that such a change might endanger endowments, he says that "identity of the body would suffice to establish right to the property in law, notwithstanding."

**Social Amusements.**

The Passenger Department of the Monon Route have just issued a handsome book of over one hundred pages, with the above title, containing a choice collection of parlor games, tricks, charades, tableaux, parlor theatricals, figures and cards for dancing, etc., especially arranged and adapted for home amusement.

Write to Wm. S. Baldwin, General Passenger Agent Monon Route, Chicago, Ill., enclosing three cents in postage stamps, and a copy will be sent you by return mail.

**After Weaning.**

Babies should continue to be fed upon food as near as possible in composition and effect to the mother's milk. They cannot digest the ordinary foods usually given them, and cow's milk is very apt to disagree. If they are put upon lactated Food, it will be found to produce the most happy effects. It is as easily digested as mother's milk, and has great nutritive properties. Everywhere, it is wonderfully successful. Sold by druggists.

**Conservatory of Music.**—The Conservatory of Music established in Minneapolis by Prof. Chas. H. Morse, affords an opportunity for acquiring musical culture which has never been offered in the Northwest. In music incompetent or half-instructed teachers are worse than none at all. Prof. Morse is a thoroughly trained musician and employs only such teachers as are masters of their departments. The Conservatory deserves the support of all the lovers of music, and will do much to advance the standard of musical culture in the Northwest.

For contemplation he, and valor formed, For softness she, and sweet attractive grace. John Milton in his "Paradise Lost" thus distinguishes woman from man. Diseases fall to her lot that do not to man's, peculiar to her soft and more refined nature. A remedy adapted to the cure of her peculiar diseases is found in Dr. R. V. Pierce's "Favorite Prescription" for women. Thousands who have used it attest its great worth.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I. lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

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

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

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



**EUREKA SILK CO., Chicago, Ill.**

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

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

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

"Never trade horses while crossing a river." Always use N. K. Brown's Ess. Jamaica Ginger.

**That Tired Feeling**

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

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

**Strengthen the System**

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

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

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

**Hood's Sarsaparilla**

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

**100 Doses One Dollar.**

**GORHAM M'FG. CO., SILVERSMITHS,**

Broadway, Cor. 19th Street, New York.

**Ecclesiastical Metal Work.**

Communion Plate, Church Metal

Work, Memorial Brasses, &c.

**STAINED GLASS.**

Designs & Estimates on Application.

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

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

**ALBANY BOATS--PEOPLE'S LINE.**

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

**MARY POWELL.**

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

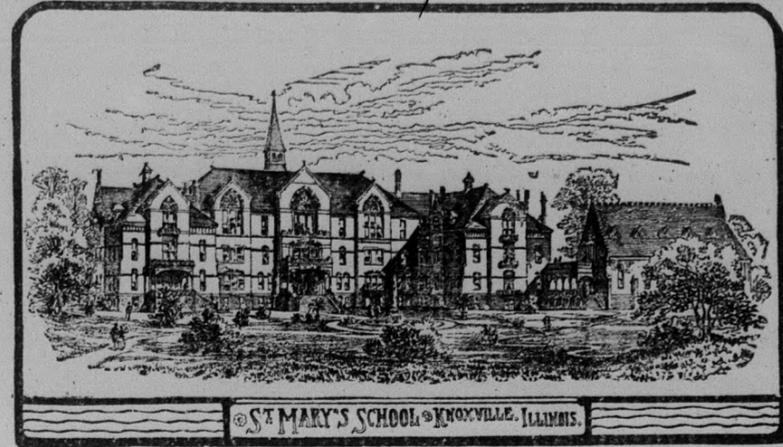
**The Church Cyclopaedia**

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

**SPECIAL ANNOUNCEMENT.**

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH Co., 163 Washington St., Chicago, Ill.



A magnificent new building, elegant new furniture and apparatus. Over eighteen years of successful administration. Social, sanitary and educational advantages unsurpassed. Number of pupils limited to one hundred. Only a few places now vacant. All Bed-rooms on the 1st and 2nd Floors. Reference is made to past and present patrons in nearly every city in the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to Rev. C. W. LEFFINGWELL, D. D., Rector and Founder, Knoxville, Knox Co., Illinois.

**Hellmuth Ladies' College**

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

**SUGGESTIVE OUTLINE**

**BIBLE STUDIES**

AND

**Bible Readings.**

By JOHN H. ELLIOTT,

Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

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

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

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

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

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

50 Bible Markers free with each copy.

Address

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

**MANY DISEASES**

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

**AUNT MARY**

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

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

**QUAKER MEDICINE CO.,**

161 LaSalle St., Chicago, Ill.

**FREE! A MAP of FLORIDA**

Will be mailed to every applicant for a sample copy of the Florida Rural Home, a monthly journal for everybody interested in the "Land of Flowers," \$1.00 per year; single copy, 10c. No free copies. Postage stamps not desired. Address

THE FLORIDA RURAL HOME, Jacksonville, Florida.

**Safe Investments.**

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

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

**THE FISHING LINE.**

TAKE THE

**Grand Rapids & Indiana R. R.**

THE DIRECT ROUTE TO

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

**NORTHERN MICHIGAN**

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

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

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

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

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

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

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

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

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

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

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

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

ORGANIZED 1845.

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

**NEW YORK LIFE INSURANCE COMPANY.**

(Purely Mutual.)

Cash Assets, over, \$66,000,000.00

Surplus, 13,225,053.00

Income, 1885, 16,121,172.74

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

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

**TOKOLOGY. A BOOK FOR EVERY WOMAN.**

ALICE B. STOCKHAM, M. D.

**A COMPLETE LADIES' GUIDE.**

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

Cloth, postpaid, \$2; Mor., \$2.75. AGENTS

The most popular work for

Sample Pages and list of health books FREE.

SANITARY PUB. CO., 159 LaSalle St., Chicago.

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

**CORRESPONDENCE INVITED.**

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

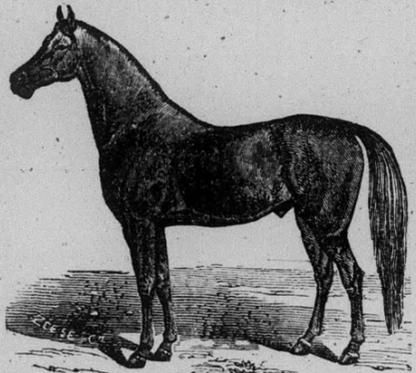
**A PRIZE.** Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

**Horsford's Acid Phosphate.**  
 Hundreds of Bottles Prescribed.  
 Dr. C. R. Dake, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."



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

**A TREATISE ON THE HORSE**



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

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

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

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

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

**W. H. WELLS & BROTHER, COMPANY.**  
**Stained Glass Works,**  
 48 & 50 Franklin St., Chicago.

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



**Lactated Food**  
 FOR INFANTS AND INVALIDS  
**THE SAFEST FOOD IN SUMMER**  
 For Young or Delicate Children.  
 A Sure Preventive of **CHOLERA INFANTUM.**

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

**AN UNPARALLELED SUCCESS!**  
**The Celebrated BOUDOIR ORGAN**  
 with Stool & Book, only \$65.00.  
 Warranted equal to Organs sold for double that price. Large size, best materials, four sets Reeds, 25 octaves each, fine Black Walnut Case, warranted five years. Everything just as represented or money refunded. Write for special offer by which we deliver Boudoir Organ free to purchasers in any part of the country. New Chapel Style just out.  
**W. J. DYER & BRO.**  
 148 and 150 Third Street, St. Paul, Minn.

**RIDGE'S FOOD**  
 Millions of Children have been brought up exclusively upon RIDGE'S FOOD.  
 SOLD BY ALL DRUGGISTS EVERYWHERE in Cans 50 CENTS 12 1/2 CENTS  
 Woolrich & Co on every label.

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

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

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

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

**RISING SUN STOVE POLISH**  
 For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled.  
**MORSE BROS., Provs., Canton, Mass.**

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

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for.....\$16.00.  
 The Same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for.....\$20.00.  
 Every Machine warranted for 5 years. Full particulars given in the

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

**THE INTEREST IN THE PASSING PROCESSION**  
 Of infants and little ones who are to-day using RIDGE'S FOOD as an exclusive diet, if they could be brought in grand review, would scarcely be exceeded by the grand review of our own countrymen who passed from the scenes of war and its desolation before our late grand hero, to their homes once more to till the soil, to fill our shops, to gladden the hearts and hearthstones. Some idea of the magnitude of the chorus that could be heard and the shout for RIDGE'S FOOD that would be raised is given in the fact that the proprietors have shipped when no inducement for quantity for over two gross is given, in a single order.

**Over Two Tons in Weight.**  
 WOOLRICH & CO. will be pleased to send free to any address mentioning this publication, a pamphlet on the rearing of children, and hints for the sick, and care of invalids and the aged. Address **WOOLRICH & CO., Palmer, Mass.**

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

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

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

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

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

**The PARAGON HAIR PIN**  
 IT IS POSITIVELY NON-SLIPPING.  
 Send 6 CENTS in STAMPS for prepaid PACKAGE To **TEAL & CO. (Limited) PHILADELPHIA.**

**ROYAL BAKING POWDER**  
 FULL WEIGHT ROYAL BAKING POWDER ABSOLUTELY PURE  
**Absolutely Pure.**

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

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

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

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

**Churchman Building**  
 47 Lafayette Place, New York.  
**CHAS. BOOTH Glass Stainer** MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.  
**CHAS. F. HOGEMAN** METAL WORKER. COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS, BASONS, Church Lights, &c.  
**OTTO GAERTNER**, Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.  
 ESTIMATES & DESIGNS ON APPLICATION.

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

**Steel JOSEPH GILLOTT'S Pens**  
 Sold by ALL DEALERS throughout the World  
 Gold Medal Paris Exposition, 1878.

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

**MONUMENTS** Designed and manufactured in any Granite or Marble by **JOHN H. VOLK** Office: S. E. Cor. Dearborn and Randolph St., Chicago