

The Living Church.

SATURDAY, JUNE 27, 1885.

THE HIDDEN FACE.

BY F. BURGE GRISWOLD.

Ah! not from any touch of shame,
That fastens on her spotless name,
Has Luna hid her face tonight—
That old, old moon, so pure and bright.

Is it, that, from her lofty place,
She notes such deeds of sad disgrace,
As make her draw her veil around,
And shrink within its depths profound.

How beautiful the pristine earth!
No shade of sin to taint her birth
When God pronounced her "very good,"
As from his moulding hand she stood.

Alas! no longer can we boast
An innocence too quickly lost.
Fallen so low, how can we rise
To pierce the gloom of murky skies.

O moon come forth! In pity show
Thyself to mortals here below,
Who knows but in thy pearly light
All darksome things may take to flight.

Washington, D. C., 1885.

NEWS AND NOTES.

FOR the next few weeks this column will be under the control of another. Its preparation has always been to me a labor of love, lightened often by kind words of approval or of friendly criticism. May all its readers have a pleasant and restful vacation.

THE recent election to the vacant see of Meath, has been declared void by the General Synod, and a new one ordered.

THE Church of England has just received its first deaf and dumb clergyman. There are at least three in our Church here.

THE Church Council of Natal have decided to keep up the unhappy Colenso schism, and to elect a bishop. This latter can easily be done, but how will he be consecrated?

THE deanery of Lincoln has been offered to Canon Butler, of Wantage, a most admirable Churchman, who would work in perfect harmony with the new bishop of that ancient see.

DR. PHILLIPS BROOKS is being received with great honors in England. His sermons as usual are attracting very complimentary attention. The University of Oxford has granted him the degree of D.D.

HAVING made a signal failure of his Bampton Lectures, Archdeacon Farrar intends seeking consolation by a trip to this country. Florid, pretentious, and ill-tempered, he will hardly be received with much enthusiasm.

I WONDER if the good gentlemen who are receiving so hospitably the foreigners who have brought us the Bartholdi statue, are aware that to a very large percentage of Frenchmen the "Marseillaise," which they have been playing every day and all day, is about as pleasant as the "Battle of the Boyne" or "To ——— with the Pope" is to the average Irishman.

THE Irish Presbyterians are going to extraordinary lengths. A meeting at Dublin last week not only passed a resolution in favor of introducing instrumental music in public worship, but roundly declared that if any attempt were made to "exercise discipline" against those who adopted the innovation they would "dance on the Assembly." The dancing is, of course, the

logical result of the music, and shows what comes of introducing the thin edge of the wedge.

THE *Tourists' Church Guide*, an admirable publication which might with great advantage be imitated in this country, gives very encouraging statistics of English churches. It appears that there is now a daily Celebration in no fewer than 157 churches, and a weekly in 3,046. The vestments are used at 449 (an increase since last year of 53); incense in 38, (increase 16); altar lights at 869, (increase 129); the Eastward position at 2,858, increase, (214); 1,463 churches are always open for private prayer, and 1,426 are entirely free.

ON the first of July some important changes, long sought for, will take place in the postal regulations of this country. The unit of weight for letters will become one ounce as in England, instead of the bothersome half-ounce, and by affixing a special ten-cent stamp one's letter will be delivered immediately by messenger in all towns of over 4000 population. Both these changes are movements in the right direction, but there was no necessity to reduce the postage on newspapers mailed by publishers. Two cents a pound is little enough, and the result of the reduction by one-half will only be to burden the mails with an increased quantity of papers that one would willingly let die.

THIS is the way they "secularize" churches in Paris, as described by an English correspondent, who visited the Pantheon the day before Hugo's funeral:

"The scene inside the church was very singular and not without its picturesque element. There were heaped up, ready to be carted away, the better part of the altar tables and of the very tabernacles used as lately as only Friday morning in the service of God. The odor of freshly burnt incense still lingered in the air, and I picked up some lilies and roses which had fallen from the vases at the altar of the Virgin. Although the high altar is gone, and the stalls of the canons have been removed, the side-altars, albeit deprived of crucifixes and statues, still exist, but hidden under heavy black draperies. The sacred inscription describing the dedication of the Church "to God Almighty, under the invocation of Ste. Geneviève," has been painted over. The superb frescoes representing scenes in the life of the patroness of Paris have been hidden under veils of crape. Where the principal altar stood the catafalque will be placed, under a canopy of violet and black velvet edged with silver fringe. Eight tripods will stand on either side, and between these are to be placed tall silver candelabras."

I SHOULD like much to have been present at Dr. Stuart Muir's trial for "Popery," which took place recently before the General Assembly of the Free Church of Scotland. Much of Mr. Muir's trouble seems to have arisen from his veneration for Mary Queen of Scots, and in his address to the "fathers and brethren" he spoke of Queen Elizabeth as "the illegitimate daughter of Henry VIII.," an historical allegation which called forth the laughter of even a Scotch audience. One of the members of the Presbytery who tried his case, he said, behaved towards him "more like his executioner, with his blue apron and his glittering knife,

standing by ready to behead him, than like a man wearing the unstained ermine of his office." Dealing with the charge that he had allowed himself to be photographed in an attitude of prayer holding a crucifix in his hands, he said he had never promised not to be photographed in any way that he thought proper, and he never promised to believe that it was contrary to the Confession of Faith and the Word of God to be so photographed. In short, if the Assembly did not reverse the finding of the Synod on this count, many along with himself would be inclined to agree with the statement of the witty monarch Charles II., that "Presbyterianism was not a religion for a gentleman." He would infinitely prefer being dealt with by the lords bishops of a prelatic Church—for he would be treated as a gentleman—than he would subject himself again to the interference of the lower brethren of the Free Presbytery of Edinburgh. He might object to these lords bishops, but their treatment would not be so humiliating and degrading to him as a man, as a minister, and as a gentleman, as the plebeian interference of the brethren of the Edinburgh Presbytery. Even if the Apostle Paul had pleaded from the bar that day on his behalf, the Assembly would still have voted as they had done, for they had prejudged the case.

In the matter of his prayers, Mr. Stuart Muir held that the Assembly was not competent to pronounce judgment in regard to his dealings with the Almighty in that respect. After an allusion to the irreparable injury that had been done him—"injury for which all the gold of California and all the jewels of India could never afford adequate compensation"—he reminded his clerical brethren that by his suspension he was deprived of his livelihood, and that unless "alimony" were granted "his ghost might be at the next Assembly, but not himself." The climax was reached when Mr. Muir pulled from his breast a small crucifix, and holding it aloft addressed it as "this emblem of my faith in the despised Christ." The uproar which arose thereupon brought the oration to a premature close, and with all despatch the appeal was dismissed, and the case was sent back for trial by the "plebeian co-presbyters."

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LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

From London to Alexandria in five and a-half days! Impossible! Well, it is done every week; so swiftly does steam on land and by sea bear the modern pilgrim on his way. On Friday night you bid good-bye to friends at Victoria Station. Next Thursday morning you greet others in the ancient city at the mouth of the Nile! One Friday you dine in Pall Mall, the next you satisfy hunger at the well-spread table of the City of the Caliphs, el Kahira!

The journey is less pleasant, however, than swift. To Dover is charming, but the next hour is decidedly the reverse. If any future Doré wants faces to people a canvas of some Inferno, he could not do better than catch the look of the poor sufferers between Dover and Calais. Passing through France is only disagreeable from its wearisome length.

Then comes Switzerland; then the whole length of Italy. Sixty hours of railway at a time don't make you more supple the day after they are done. Add the cold of January in France, through a long bitter night, with the hardly less shivering discomfort of a night in Northern Italy, and one may be excused for thinking twice before he tries how fast travelling can be made. Of sight-seeing one has comparatively little. You pass in the night through the piece of France on your route, and see nothing from the foot of the Alps to Bologna. The ice had been in cakes on the windows all through the first night and rather disenchanted us of Swiss sights, however grand, for you can't be sentimental between bits of shivering and a whole day among heights and valleys, varied only in their degree of barrenness, without rising either in height or depth to the sublime, make one invincibly stolid. All very well in summer, when the cow bells sound aloft, and the snow glitters on distant peaks, and the pines are green, and the valleys human and picturesque; but in winter, any place rather than Switzerland! The third morning brought the pleasing change of a sun along the coast of the Adriatic to Brindisi, which we only reached at mid-night. All day long the stations seemed to strive whether soldiers or beggars should score the greater numbers. No wonder Italians are poor. Germany spends £50,000 a day on her army, but Italy is foolish enough to lay out even more, though her independence is guaranteed and it is quite certain that she must be beaten if she attempted war on her own account. Even Germany can't stand it, said an intelligent son of Deutschland, in the train. In fifty years, at the most, she will be forced to wage a great war to compel a general disarmament. The tax of her present army must be paid till the empire is consolidated, but if not lightened after a time, it will ultimately crush us. Yet Italy grinds her people with a heavier blood tax than is demanded even by Bismarck. All along the Adriatic the soil was poor—the cottages often of mud bricks; the towns nestling as best they could on the hill tops, where they were forced to shelter themselves, in past ages, from the storms of war and robbery that swept beneath over the plain. Olive orchards began to show themselves as we got south. Spring grass began to show itself in the hollows. Clouds of pigeons flew among the houses. A few lambs and kids were in the fields. Patches of garden, divided into little beds, with water trickling down each side, spoke of coming heat, and finally, when we reached Brindisi, we found, on looking out next morning, that we had reached the land of the palm and the prickly pear.

Brindisi itself is a very poor town; wine-shops seem the principal form of business. The streets are narrow and filthy, and the inner harbor smells so shockingly from the sewage poured into it, night and day, that I was glad to hurry from it as far as possible.

In contrast with this general squalor, the splendid vessel of the Peninsular and Oriental Steamer Co., rose at the side of the street—for there is no quay—like a leviathan. Fifty-one great ships form the fleet of the company; their

aggregate tonnage, 177,000, while their horse-power amounts to 174,000. The passengers were typical of the greatness of our empire in their diversity. Judges and officers and barristers returning to India; merchants going out to India, Australia, the South Seas and Japan, and the chief engineer of the Trinity House on a mission to inspect the light-houses of Ceylon and other Eastern dependencies. Last time I was in the Mediterranean we sailed through a sea of silver light, calm as a mirror; the universal phosphorescence lighting up the whole surface; then the calm was disturbed by a shoal of fish or the rush of the ship. Instead of this we had now grey waves as melancholy as possible, with a charming increase of wind that emptied the tables wonderfully as we sailed on. Heat, there was none; rather disagreeable cold, and the rain for a whole day fell in wild torrents. Yet the Mediterranean knows nothing of such waves as have been known to break the glass of the Calf Light-house on the southwest of Ireland, at 120 ft. above the ordinary level of the water. They must have a queer time of it in such regions. The old Eddystone, lately taken down, used to shake so violently when struck by a heavy sea as to throw men off their seats, and at the Bell Rock, the foundation trembles in a storm as if there were an earthquake.

On the third day the storm had passed, and bright weather brought out the crowd of sufferers from their berths. Artemus Ward declared that he would almost have thrown up his immortal soul, he was so bad, but none of our company seemed to have got to that length, at any rate, if, in all cases, they had any souls to get rid of. The ship could now be seen to advantage, with its crew of 130 men, of endless nationalities, from John Chinamen to Ismanli stokers from the coast of Africa below Bob el Man Dib. Twelve stewards attended to the passengers, but to make them understand what was wanted was by no means easy. "Is the *table d'hôte* at six or seven?" asked one innocent. "I have been six months on board, not eight," was the reply. Second attempt: "Is the *table d'hôte* at six or seven?" "No, sir, we are twelve waiters on board this ship." Second innocent: "Have you such a thing as gum?" "No, sir, it is me," replies the black gentleman. Only 22 of the 130 were Europeans. Over the rest anthropologists might have had rare disputes for the next ten years if they did not speak their Babel of languages.

Amidst many discussions, delightful from the ripe experience of the speakers, the hours passed very pleasantly till we cast anchor on the morning of the fourth day in the harbor of Alexandria—three days after we had left Italy.

THE Coptic monks neither kneel, sit, nor stand, but remain on their feet, leaning against the wall, with their bodies bent forward and supporting themselves on a kind of crutch, in the form of the letter T (which is the form of the cross commonly accepted by the Coptic Church). The chancel is separate and kept shut as in the Greek Churches. The priest celebrates mass with water. The sacred vessels are of glass. Common bread is consecrated; the priest cuts it in pieces and mixes it with consecrated water. Of this he eats a few spoonfuls and then administers a spoonful to all present.

NIGHT and day let us keep our souls awake and our hearts lifted up to God.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXVIII.—THE ANGLICAN CHURCH AND THE BREAKING OF THE BREAD.

"And then—as when the doors were shut, With Jesus left alone— The faithful sup with Christ, and He In breaking bread is known."

—Bishop Coxe, *Christian Ballads*.

In the history of eternity there has been but one true sacrifice—that of the Son of God Who made "by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This, the so-called sacrifices of the Patriarchal and Jewish dispensations foreshadowed; to it they pointed; from it they derived whatever of meaning, virtue, and grace they possessed.

In like manner our great High Priest at the offering up of Himself, "did institute, and in His holy Gospel commands us to continue a perpetual memory of that His precious death and sacrifice." The Eucharist, so far as its sacrificial character is concerned, differs from the sacrifices of the elder dispensation chiefly in point of *time*. They prefigured; it commemorates. They were a type; it is a memorial. They were the shadow on the dial before the hour of noon; it the shadow on the dial after the sun has past the meridian.

Christ bade His Church: "Do this for My memorial."¹ And the Church has done it, not as a renewing of Christ's sacrifice, but as a commemoration of it, a pleading of it before the Father, a "showing of the Lord's death till He come."² And so from St. Paul³ and St. Ignatius⁴ nay, even from our Lord Himself,⁵ to the American Prayer Book,⁶ the Table of the Lord has been authoritatively (as it is almost always popularly) called the altar, because on it is celebrated the sacrificial memorial of the one great sacrifice.

This aspect of the Holy Eucharist has been by some distorted, and by others entirely ignored. Judged by the usage of the early Church, the Romanists have disproportionately exaggerated it, and the Protestant Dissenters have lost sight of it altogether—giving not even a *minimum* of recognition to the divine system of priest, altar, sacrifice.⁷ Between these two extremes the Anglo-Catholic Church has maintained a safe, primitive and practical medium. Like the early Church she gives due recognition to the sacrificial idea by requiring (as she has always done), that no one but a lawfully ordained priest (*sacerdos*) shall present the "Pure Offering" upon the Holy Table, consecrate the Eucharist, and pray the Father to "accept this our Sacrifice of praise and thanksgiving." The ideal expression of the Anglican view (which, as has been said, is the primitive) is to be found in the Scottish and American Liturgies especially in that meaningful passage: "We Thy humble servants do celebrate

¹ *Eis ten emen anamnesin*. St. Luke xxii: 19.

² I. Cor. xi: 26.

³ We have an altar, etc. Heb. xiii: 10, cf., also I. Cor. x: 18, 19, 20, 21.

⁴ "St. Ignatius, who lived in the Apostolic age itself, says, 'In every church there is one altar.' [Ad Philipp.] Other early fathers frequently allude to the Christian altar." Blunt, *An. P. B.* p. 158.

⁵ St. Matth. v: 23 and 24. See Sadler's commentary on this passage: "If the sermon on the Mount is to be for the guidance of the Church in all time, then there must be in God's Church at all times, something which can properly be called an 'altar,' etc."

⁶ See *Office of Institution*, Am. P. B. 4th rubric *et passim*. Also the English Coronation Service.

⁷ See Bp. Andrew's vol. v: p. 66, on "Altar, Priest," etc.

and make here before Thy Divine Majesty, with these Thy holy gifts which we now offer unto Thee, the Memorial Thy Son hath commanded us to make."

On the other hand our Church leaves no room for the undue and disproportionate magnifying of this aspect of the Sacrament of the Altar. (See article xxxi.)

The Eucharist, however, according to the teaching of Christ and St. Paul, and according to the usage of the Early Church as apparent in the primitive Liturgies and the writings of the Fathers, was not only a memorial of Christ's sacrifice, but also a Holy Communion or sacramental means of communicating to us the highest of all God's gifts of grace, uniting us to Him and to one another in the blessed "Communion of Saints." As St. Paul says: "The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one bread and one body; for we are all partakers of that one Bread."⁸ The gift conveyed is nothing less than the Body and Blood of Incarnate God, whereby we are made partakers of Him—as St. Peter says, "partakers of the divine nature."

Look at the Bible history of the Holy Communion. Our blessed Lord in His memorable discourse at Capernaum, (St. John vi), said: "I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread which I will give is MY FLESH which I will give for the life of the world."

No wonder that the Jews strove among themselves, saying "How can this man give us His flesh to eat?" For a mere man to utter these words, would have been the height of madness, and the Jews would have been right. But it was Incarnate God Who spake; He meant what He said, and therefore He repeated His assertion only more emphatically: "Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him. He that eateth Me, even he shall live by Me."

These words were so strange, so unlike the words of any one else, that many of our Lord's disciples said: "This is a hard saying, who can hear it?" And many of them from that time went back and walked no more with Him. Nevertheless He would not retract His words, those "words of eternal life."

Doubtless the faithful ones who still clung to Him were troubled and cast in their minds what He might mean; but they had not long to wait. For on the night on which He was betrayed, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; THIS IS MY BODY. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for THIS IS MY BLOOD.'"⁹

He said we must eat His Flesh and drink His Blood; and then to show us what He meant, He instituted the Holy Communion, saying: "This is My Body," "This is My Blood." St. Paul also teaches that the unworthy receiver of the Bread and Wine, is "guilty of the Body and Blood of the Lord."¹⁰

⁸ I. Cor. x: 16 and 17.

⁹ St. Matthew xxvi: 26-28.

¹⁰ I. Cor. xi: 27.

His sin consists in "not discerning the Lord's Body."

St. Ignatius speaks of certain heretics, who "confess not the Eucharist to be the Flesh of our Saviour Christ."¹¹

Justin Martyr, who gives us the first graphic account of the administration of the Holy Communion, says: "We do not receive these elements as common bread and common drink, but we have been taught that the food which has been eucharistically blessed is the Flesh and Blood of that same Incarnate Jesus."¹² Similar testimony might be brought forward to any extent showing that in the Holy Communion the Body and Blood of Christ are (as our article says) "given, taken, and eaten."

On the other hand, our blessed Lord and St. Paul taught, and the early Church believed, that the bread and wine, although after Consecration properly called the Body and Blood of Christ, nevertheless are still bread and wine, having no change of substance. Christ calls the consecrated wine His Blood, but He also calls it the "fruit of the Vine."¹³ St. Paul calls the consecrated bread not only the Body of Christ, but still bread, "for," says he, "we are all partakers of that one bread."¹⁴ and again, "As often as ye do eat this bread," and "Whosoever shall eat this bread," and "So let him eat of this bread."¹⁵ The Fathers also assert the same. Says St. Irenæus: "The bread from the earth, receiving the invocation of God, is no longer common bread, but the Eucharist, consisting of two things—an earthly, and a heavenly."¹⁶ St. Chrysostom says that the bread "when once Divine Grace has, through the intervention of the priest, sanctified it, is worthy to be called the Lord's Body, although the nature of bread remains."¹⁷ Theodoret says that Christ "honored the symbols, which are seen with the title of bread and wine, not changing their nature, but adding grace to the nature."¹⁸ And Gelasius, Bishop of Rome A. D. 492, says: "The grace of the Body and Blood of Christ which we receive is a Divine thing, wherefore also we are by the same made partakers of the Divine nature; and yet the substance and nature of bread and wine ceaseth not to be."¹⁹

Now, if we care anything for the teaching of Christ and of St. Paul, and anything for the belief of the Catholic Church in its purest days, we must admit two things: First, that the bread and wine are in some true sense the Body and Blood of Christ; and secondly, that they are still bread and wine.

It is altogether unnecessary to assume that there is any contradiction or inconsistency in this two-fold truth. From Augustine, and even Irenæus, the Church has had a simple and comprehensive doctrine which saves both sides of the truth, viz., that so well expressed in our Catechism, that a Sacrament has two parts, the "outward visible sign, and the inward spiritual grace." The Bible itself demands this definition.

Such was the belief of the early Church; and our Liturgy, Catechism, Articles and Homilies show that such is the doctrine of the Anglican Church to-day. "What," says the English

¹¹ Ad Smyr. Ch. vii.

¹² I Apol. LXVI.

¹³ St. Mark, xiv, 25.

¹⁴ I Cor. x, 17.

¹⁵ I Cor. xi, 26-28.

¹⁶ Adv. Hær. IV, 18, 5.

¹⁷ Epist. ad Caes. Opp. T. III. p. 744, Ed. Ben.

¹⁸ T. IV. 25, Ed. Sch.

¹⁹ *De duab. Christi naturis*. The passage is quoted in Sadler's *Ch. Doctr. and Bib. Truth* (p. 137), a book which every intelligent layman ought to read and study.

Church Catechism, "is the outward part or sign of the Lord's Supper? Bread and Wine, which the Lord hath commanded to be received. What is the inward part or thing signified? The Body and Blood of Christ, which are verily and in deed taken and eaten by the faithful in the Lord's Supper."

Diverging from this, the Catholic Doctrine of the Holy Eucharist, are two absurd heresies—both of which overthrow the very nature of a Sacrament, viz., (a) The doctrine of the real absence of the Bread and Wine; and (b) The doctrine of the real absence of the Body and Blood of Christ—both of which are equally opposed to the Church's Scriptural and Catholic Doctrine of the Real Presence, the substantial reality, of both parts of the Sacrament.

I. The first of these errors is called Transubstantiation. It denies the outward visible sign by declaring that after Consecration there is no bread and no wine at all, but only the actual Body, Blood, Soul and Divinity of Christ. And yet that Jesus Christ, Incarnate God, thus present, deludes His worshippers by the Protean trick of resembling a piece of bread and a cup of wine—albeit no bread and wine are there, for the whole substance of the bread and wine has ceased to be, having been converted into the substance of the Body and Blood of Christ, into "Christ whole and entire,"²⁰ but the "accidents" of the bread and wine, having supplanted the proper accidents of Christ's human Body, remain to mock us.

This doctrine of Transubstantiation was foreshadowed by Paschasius Radbertus, in 831, but ably opposed by Rabanus Maurus and Bertram of Corbie, while in the tenth century the "Paschal Homily" of our own Aelfric, Archbishop of York, shows that the heresy had not then gained a footing in the Church of England. Lanfranc, Archbishop of Canterbury, in 1070, was the first to teach Transubstantiation in our Church; and in 1215, this heresy which "is repugnant to the plain words of the Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions," was declared an article of the Faith (!) by the Fourth Lateran Council.

It must of course be confessed with shame that Transubstantiation was for several centuries taught by the clergy of our own Church in England, though it is probable that all the while the general average of English Churchmen, guileless Aristotelian metaphysics and scholastic subtleties, held substantially the same view of the nature of the Blessed Sacrament that they hold to-day. It is needless to say that one important part of the English Reformation was the restoring of the primitive, consistent, scriptural doctrine of the two parts of the Sacrament.

Out of the theory of Transubstantiation there gradually arose in western Christendom a most shocking and impious abuse, the withholding of the chalice from all but the Celebrant himself. This half-Communion or Communion under one kind is nothing less than the robbing of Christ's people of the Blood of Christ, and a sacrilegious mutilation of the Blessed Sacrament.

Christ had said, "Except ye drink the Blood of the Son of Man ye have no

life in you;" and when He gave the consecrated wine (as if guarding against this very abuse) He said: "Drink all ye of it." The teaching of St. Paul is equally conclusive: "So let him eat of that bread and drink of that cup." The Catholic Church throughout the world administered under both kinds—the liturgies and all the Fathers testify to this, Bishops of Rome (and our Roman Catholic brethren would have us believe them all infallible!) notably Leo the Great and Gelasius I., declared this half-Communion a heresy, and ordered those who refused the chalice to be excommunicated.²¹ As late as 1095 the Council of Clermont, under the presidency of Urban II., Bishop of Rome, decreed that "no one shall communicate at the altar, without receiving the Body and the Blood separately and alike, unless by urgent necessity and for caution."²² The mutilation of the Sacrament began about the twelfth century,²³ though in the thirteenth, St. Thomas Aquinas speaks of the primitive practice (Communion in both kinds) as lingering in some Churches.²⁴ It did not become general in our own Church till after the council of Constance (1415) which decreed it; and it was never willingly acquiesced in by our laity, and was sometimes evaded. The sacrilege was of short duration in our Church, for the chalice was unanimously restored by convocation, December 2, 1547; and with the exception of the five years of Romanist reaction under Queen Mary, the Sacrament of the altar has ever since been administered to our people in its integrity, as Christ appointed.

II. The second great error which overthrows the nature of a Sacrament is commonly called Zwinglianism.

It is the doctrine of the real absence, not of the bread and wine but of the Body and Blood of Christ. It reads a negative into God's most solemn affirmation. It transubstantiates our Lord's declaration, "This IS My Body," into This is NOT My Body. As Transubstantiation ignores the outward visible sign, so Zwinglianism refuses to "discern" the inward part or thing signified which St. Paul teaches us, is the essence of the unworthy reception of the Sacrament. The Catholic doctrine accepts both. Just as touching the Incarnation, Unitarians deny that Christ is God; the Docetæ deny that He is Man. But He is both, and the Catholic Church adores Him, God and Man, the blessed *Theanthropos*.

According to Zwinglianism the Holy Communion is a bare, empty sign, and as such may be administered without priest, or altar, or divine Liturgy; and among American dissenters is now, with fanatic presumption, usually administered without wine, vapid, outlandish, unauthorized compounds being substituted.

Zwinglianism has, of course, never received any ecclesiastical sanction in the Anglo-Catholic Church, either before or since the sixteenth century. Our doctrinal and liturgical standards are as careful on the one hand to guard against it, as on the other hand, to guard against Transubstantiation; allowing, however, between these two extremes a large and charitable measure of Christian liberty.

Our Church, therefore, continues steadfastly in "The Breaking of the

Bread." We Catholics prize and love the outward symbols which remind our dissenting brother of the broken Body and the out-poured Blood; while with our Roman brother, we reverence and "discern the Lord's Body," receiving that "spiritual food and sustenance to our great and endless comfort," holding each side of the truth without disparagement of the other.

"Whene'er I seek the Holy Altar's rail,
And kneel to take the grace there offered me,

It is no time to task my reason frail,
To try Christ's words, and search how they may be;

Enough, I eat His Flesh and drink His Blood,
More is not told—to ask it is not good.

I will not say, with these, (25) that bread and wine

Have vanished at the consecration prayer
Far less, with those, (26) deny that aught divine

And of immortal seed is hidden there.
Hence, disputants! The din, which ye admire,

Keeps but ill measure with the Church's choir."

²⁵ Romanists.
²⁶ Zwinglians.

THE GIMLET—A PASTOR PERFORATOR.

Once a pastor was from home for a few days; during which time, the son of a parishioner who lived several miles distant, died. He did not hear of the young man's death until he returned, then he was taken sick; and it was several days before he was able to visit the afflicted family. When he did so, the first words which greeted his ears were:

"Well, I thought you had forgotten us;" and the afflicted mother complacently sat down to be consoled.

This is what is meant by a *pastor-perforator*—the *lay gimlet*; and it is astonishing how proficient certain persons become in its use. The delicacy in insinuating, the deftness and grace in twisting, can only have been acquired by assiduous practice. They know where it will go in most easily; just how many turns to give it before it gets down to the quick.

There are various scientific twists of this Gimlet known both to adepts and to victims. For example: There is the sarcastic twist.

Hostess enters the parlor and greets her rector thus: "Good afternoon Dr.—; really, the sight of you is refreshing! Have you found out at last where we live?" Then there is the business twist.

"Do you know that you haven't been inside our house for six months?" Ordinary folk, as well as mathematicians, are painfully aware that figures can't lie; so that *this* twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of silent helplessness. Then there is the reproachful twist, also a very effective one; tremendously so if the twister can manage to start "a silent tear" or two. "Really, we began to doubt whether we had any pastor!" And once in a while there comes the spiteful twist; in administering which the operator, or more commonly the operatrix, is at no pains to conceal her savage intent, but drives the unloiled Gimlet with a steady, determined hand; or, in other words, gives the parson "a sharp setting down" on his shortcomings.

Those who wince under the Gimlet are the conscientious pastors who are always more or less haunted by the

vague sense of work in arrears, and tormented with self-reproach because they do not bring it up. The Gimlet is a terrible instrument to such a minister. He knows a Gimlet-house as well as a doctor knows where smallpox is. He braces himself to visit them once, twice or oftener, yearly. He says to himself as he opens the gate, "There is a rod in pickle for me here." Such an one goes about his work very much as if he were going to have a tooth filled or extracted—meets the Gimlet-twister without betraying any inward writhings—reads a chapter, kneels to pray, and rises to his feet, to meet a parting twist, thus:

"Now that you've found the way here, you *must* come again; we hope to see you very *often*." As he goes down the steps, he looks into his note-book, and seeing that the next place on his list is also a Gimlet-house, he says to himself, "No! not today! I've had as much as I can stand."

You cheerful, sunny, sympathetic souls, who perhaps excite the jealousy of your neighbours because the minister "drops in" at *your* houses so much oftener than at theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your casks for the wounds of the Gimlet?

Now, ye Gimlet-twisters! Ye pastor-perforators! lift up your voices and answer: "What do you want a pastoral visit for? Do you want to talk with your pastor—do you want him to talk with you, about your temptations and trials? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? No, indeed, not you! No lawyer is more adroit in turning the conversation, the moment it takes any such direction. Suppose your pastor should try *his* hand on the Gimlet, and probe your heart, and lay bare your poor, starved, stunted religious life! Let him tax you rigorously with your absence from church, your coldness and indifference, and you will not complain of the scarcity of his pastoral visits. The truth is, the average layman or laywoman does not desire counsel, nor comfort, but *attention* and *social distinction*! Your pastor's absence wounds your pride. You care little about his doing the work he was called and ordained to do for you,—but you are vexed because he does not concede more to your importance. You are not thirsting for Living Water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with Living Bread to your heart and home, into a minister to your vanity! The people whose hands are *idle*, whose purses are *shut*, whose voices are *against every enterprise* which involves sacrifice and labor, are people who are masters and mistresses of the Gimlet!—*Dr. Vincent*.

ON the subject of parochial assessments, Bishop Gillespie in his convention address, says: "An assessment or a pledge, is a debt that has a special relation to the conscience of the individual or the parish. It is beneath the tone of a holy convocation, that there should be any creeping out of discharge to the uttermost farthing, because, instead of bond required, honor is trusted. It is disloyalty not to be named, that a parish honored by its connection with the diocese, and under the protection of the convention, should take shelter in self-defiance of the law it has helped to make."

(20) See Council of Trent, Sess. XIII, Ch. 4. See also Catechism of Co. of Trent, Pt. II, C. IV, q. XXXI, which teaches in addition that in this Sacrament are contained "whatever appertains to the true nature of a body, such as bones and nerves." Canon III of Sess. XIII also teaches that "the whole Christ is contained under each species." From this premise it was easy to deduce the practical heresy of Communion under one species. See Sess. XXI, Canons I and II.

²¹ See Leo Hom. XLI, and Gelasius *ap Gratian de consecrat*, quoted in Littledale's *Plain Reasons* xxxiii, p. 83. Also "England versus Rome," by H. B. Swete, M. A. p. 160.

²² See Brown on the Articles, p. 733.

²³ Cardinal Bona admits this. See Bingham II., 808.

²⁴ In S. Joann. VI. and VII.

The Household.

CALENDAR—JUNE, 1885.

28. Fourth Sunday after Trinity. Green.
29. St. PETER (Apostle). Red.

JUNE.

BY CORNELIA BOBERT.

'Tis June. Athwart the azure sky,
A single swallow upward soars.
Thus may my spirit mount on high
Th' while its Maker it adores.

Mid-summer roses, how they blush
A deeper crimson at the core;
Within a tiny bird's nest, hush!
The mother bird feeds birdlings four.

We hear the swish of reaper's scythe,
The babbling brook that turns the mill;
The noise of children, fair and lythe;
That play and play and are not still.

We see the matron, round her knee
The younger ones are wont to lean;
From corners of the field we see
The aged women stoop and glean.

The Christian comes to pitch his tent,
Where stream of pleasant waters laves;
At peace with God, with life content;
To bind its cords and drive its staves.

Atrest the shepherd with his sheep
Upon a thousand hills may be;
Let each who would St. John's Day keep,
Pray, "Father, come and comfort me."

St. John's Day, Hackensack Heights, N. J.

THE CROSS-BEARER OF ST. MATTHIAS'S CHOIR.

BY FRANCES E. WADLEIGH.

Many were the surmisings as to who should be Cross-bearer in St. Matthias's choir after the first Sunday in Advent. James Lowell had carried the Cross in and out of the church, at the head of the long, white-robed procession, for over three years, never missing but one service in all that time; it was a great grief to him that he must now yield that duty to another but his father was about to move to Oregon, taking the whole family in a few days, and there were but two more Sundays on which he could hold his old position before his departure.

The choir suspected that the rector, Mr. Kinsman, and the organist and choir-master, Mr. Beauchamp, had decided in secret conclave who James's fortunate successor was to be, but no one knew for certain anything about it. There were three who had, apparently, about equal chances for the coveted position, but there was a reason in each case why the boy might not be chosen.

Bert Alden had been in the choir longer than any of the others; he was a little tow-headed fellow, whose chin hardly came above the music rack when he first donned cassock and cotta, so he had the claim of long service. In spite of his clear, true voice he had failed to be the rector's favorite on account of the terrible words which would, now and then, fall from his mouth when he was angry.

Ira Hildreth had entered the choir a few months after Bert did; he was a gentle, obedient boy with a very fine contralto voice, but he was the plague of Mr. Beauchamp's life, for there was no dependence to be placed on him; the most trivial storm would make him so late that he would often have to slip in the side door by the altar while the Venite or Psalter was being sung. Of course he promised faithfully that he would always be in season if he could only be allowed to take James's place.

Fred Norton was always on hand, no intemperate words came from his mouth, and partly on account of his

pure sweet voice, partly because of his attractive face and sunny temper, he was a great favorite in congregation and choir. His great fault was disobedience; it seemed only necessary to say "do so and so" to make him bent upon doing the very opposite thing.

One evening, a little while before it was time for rehearsal, a dozen or more of the choir, including these three boys, were in the choir-room waiting for Mr. Beauchamp, and meanwhile discussing the question which most interested them.

"I think, considering how long I've been in the choir, that Mr. Kinsman ought to give me the preference," said Bert Alden.

"Ho! I like that! Suppose Mr. Beauchamp gave you hail Columbia some Sunday because you walked up the aisle so slowly that the hymn gave out before we got to the gates of the rood-screen, as you know Lowell has to catch it sometimes; how would the remarks you sometimes make strike on his ear when he realized you were Cross-bearer?" asked Ira, who was amusing himself by sucking a lemon, sharing it generously with the boys on either side of him.

"You needn't talk, Hildreth! You've got no better show than I have. Fancy the choir waiting for you every service! Fancy how Mr. Beauchamp would feel to play the hymn tune over and over again while he was waiting for us, all on your account!" answered Ira, laughing.

"How the buttons would fly off his cassock in his haste to robe when, by chance, he got here in time! The floor was strewn with them last Sunday morning, and he was late after all," cried one boy and another added,

"I heard Sister Agnes say she was tired mending cassocks, and that the next boy who tore his surplice by getting into it in a hurry, should be reported to Mr. Kinsman."

"Oh you shut up, will you?" said Bert rather crossly. "I can get here early enough if I'm a mind to. It will take something more than fine to hurry me, though. I'm not so fond of hanging around Mr. Beauchamp as some of you are, I don't want to curry favor that way. You little fellows must pester him awfully, I've seen you fairly roosting on the piano when he was playing, I believe you'd get into his pockets if you could!"

"I suppose Fred Norton is just as full of hope as we are; what do you say, Fred?"

"Well, I want the place awfully, Ira; Mr. Beauchamp knows I'm never late and certainly I don't swear."

"But then you're always in hot water because you don't mind a word that's said to you, Mr. Amiability!" retorted Ira, incensed at Fred's last word.

"Stop your quarrelling, boys!" said some one hastily, "Here comes Mr. Beauchamp and the rector!"

When quiet was restored after the usual impetuous salutations with which the choristers greeted their rector and choir master, Mr. Kinsman said:

"I presume you have been somewhat curious, boys, to know whom Mr. Beauchamp and I have decided upon to fill James Lowell's place next month; in fact" he added, seeing that the boys exchanged knowing glances among themselves, "I should not be at all surprised if a little bird were to whisper to me that you were talking on that subject when I entered the room. My errand to you now is to tell you our decision. For various reasons, which you prob-

ably know, or if you do not I will be glad to make known to you, our choice has come to be confined to three boys: Bert Alden, Ira Hildreth and Fred Norton. In the case of each boy there is one good reason why we should not choose him, which almost offsets the many good points in his favor, so we have decided to put these three boys on a probationary trial. From now to the first Sunday after Epiphany, a feast which is sometimes called 'the Gentile's Christmas, the first Sunday of the new Anno Domini,' there will be twelve services at which the full choir will sing, including the one on Christmas eve; Fred, Bert and Ira will carry the Cross four times each, but neither boy is to know when the duty will devolve upon him until it is time for him to robe, then he will find a notice to him posted upon the door of his robe-closet. This period of five weeks will give you, boys, a chance to show your determination and your efforts to overcome your besetting sins. Of course perfection is not expected in this world, but patience, courage and perseverance will accomplish wonders when backed up by prayer and faith. And in all your temptations remember this, that there is not one which can assail you which did not unsuccessfully assail our Lord, and that He is ready and anxious to answer the faintest cry of 'Save, Lord, or I perish.' He can, in His mortal nature, feel for every weakness and frailty of boy as well as man. Well, Fred, what is it?" said Mr. Kinsman, seeing an eager look on Fred's face.

"I know He was tempted, Mr. Kinsman, but He *could* not yield, He was God as well as man!"

"Yes, and He could summon legions of angels whenever He chose to!" added Bert Alden.

"Very true, but you know He never did. His life on earth was one of daily, hourly trial, and the keenest part of the trial to Him, as man, was the knowledge that He must not exert the power He possessed, as God, to defend Himself. As a child He learned obedience, submitting no doubt to rules and regulations which looked to Him very absurd; closing his mouth when one hasty syllable could have forever destroyed the offending creature; exerting all His energies as human boy, to do thoroughly the duties that lay before Him."

Three boys blushed and were silent. At a glance from the rector Mr. Beauchamp added a few words:

"I am glad, boys, that you so eagerly covet the privilege of carrying the Cross; when you, each in your turn, take it up, remember Him who suffered on it and pray that you may be enabled so to crucify the evil within you, that you may be made more worthy to bear it."

So the five weeks sped away; each boy carried it according to Mr. Kinsman's regulation except once, then Hildreth failed; he had carried it in the morning but was late at night, there was a fire not far from the church so, taking it for granted that he would not be chosen again for the evening service, he dallied on the corner watching the operations of the firemen until a neighboring clock chimed the half hour.

"Half past seven!" he exclaimed as he ran hastily down the street, "I'll be late sure; lucky I carried the Cross this morning."

Alas! he entered the choir room just in time to see the last surpliced figure disappear into the church; on his closet door was posted a paper with this notice

"Ira Hildreth to carry the Cross at

Evensong to-night, 3d Sunday in Advent."

To his surprise no remark was made by either organist or rector about his failure to be on hand on so important an occasion.

Bert Alden's temper held out unusually well until Christmas day; then, as he was disrobing after having sung a long and exhausting service, Tom Marshall stepped on his cassock and received a volley of unusually hard words, so improper were they, so very profane, that he was suspended from the choir for two Sundays as punishment; Mr. Kinsman told him he would have turned him out altogether had he not made allowance for fatigue and excitement.

It seemed to the boys, who were all close observers of all that concerned the three contestants, that Fred Norton had never had so many orders given to him. It was probably purely accidental, but even the men in the choir as well as the rector and organist were forever saying, "Fred, do sing louder!" "Fred, shut that door!" "Fred, stop laughing!" or something similar. Once or twice Fred looked vexed and was apparently deaf to instruction or reprimand, but each time he obeyed in respectful silence and, for the first five weeks since he had joined the choir, came a season of five weeks when the once familiar "Fred Norton, do you hear! Do as you are bidden," was not once heard in St. Matthias's choir room.

It was the morning of the first Sunday of the Epiphany season; the choir was all robed, the organist was surpliced ready for his duties, when Mr. Kinsman came in and handing the Cross to the delighted Fred said,

"Fred Norton, you are appointed Cross-bearer to St. Matthias's choir. May you evermore take up your Cross and follow Him whose faithful soldier and servant you are to be until your life's end! May you have renewed grace given you to overcome all temptations until the day comes when you are summoned to join the choir of angels and archangels and all the company of Heaven! Amen!"

And "Amen" was softly chanted by the rest of the choir.

"I don't see how Fred changed so all of a sudden!" muttered Ira.

"Don't you?" said Mr. Kinsman, overhearing him. "I will tell you; he came to me and to one or two others and asked us to pray for him whenever we could, especially at the Eucharist, that he might be delivered from evil. It was not in his own strength that he tried to battle with the weakness of his mortal nature, but in that which comes to us from on high. I fear that you and Bert Alden neglected the shield of faith when arming yourselves for the contest against your besetting sins; I know that neither of you came to me, your parish priest, for counsel or assistance. Let this impress upon you the knowledge that your own strength is, at the best, very weakness."

And in a moment more Fred's heart was beating high with joy and thankfulness as he led the procession singing, "As with gladness men of old."

"THERE is something that has preyed heavily on my mind ever since our engagement, dear," he said, "but I am almost afraid to tell you of it." "What is it, George," the young woman asked, anxiously. "I am a somnambulist." "Oh, is that all?" she exclaimed, with a sigh of relief, "I have always been a Universalist myself, but of course when we are made one I shall expect to attend your church."

BRIEF MENTION.

FELIX ADLER urges the reading of the biography of Sister Dora, as a stimulus to moral instruction, upon the members of the Ethical Society.

PRESIDENT SEELYE of Smith College, Mass., condemns co-education between the witching years of sixteen and twenty-five.

(THE vicar's daughter has been distributing winter shawls amongst the poor.)—*The youngest Miss Chanoaken*: "Please, Miss, Ma presents her compliments, and she's much obliged for the offer of this 'ere shawl; but green don't suit her complexion and if hequally convenient, she'd prefer a dolman, as she 'ears they're still worn."

DOCTOR DUNCAN, a professor in the New College, Edinburgh, was a very absent-minded man. He was coming out of college one day, when a cow brushed slightly against him; the doctor mechanically lifted his hat and muttered, "I beg your pardon, ma'am." He was a good deal rallied about this, and a day or two afterwards, as he was again coming from his class, he stumbled against a lady and at once exclaimed, "Is that you again, you beast?"

ON the grave of a poor boy in the cemetery at Seville, is a very beautiful, though simple, marble cross, which bears this inscription: "I believe in God; I hope in God; I love God."

PROF. PHELPS of Andover, speaking of the disposition of a few persons to depreciate human life, remarks: "I have observed that men who ask with a sneer whether life is worth living, are very much afraid of infectious diseases and very much interested in sanitary precautions against epidemics."

OLD Bereford of Kiberworth, as he was commonly called, the author of a strange book, once with a large circulation, but now rarely seen, "The Miseries of Human Life," held a living of Merton College till nearly 80 years of age. Once he saw some of the junior fellows prospecting and said, "Walk in gentlemen, walk in and take stock, not only of the parsonage but of the present incumbent, most happy at all times to do anything to oblige you, except die."

WHEN a recently-ordained deacon emphasized the importance of studying the Fathers, before an old-fashioned rector, the latter replied bluntly, "You had better study the mothers, or how to take care of the old women and children in a parish."

"THE most severe of critics but a perfect wife," was the character given to Mrs Disraeli by her husband about five years after their marriage.

ONE of the editors of the New York Tribune is a Church clergyman. The same is true, we believe, of the Boston Herald.

IN Trinity church, Boston, experiments have recently been made to improve the acoustic qualities of the edifice. This incident has led a Boston editor to tell a story of Dr. Edward Stopford, once Bishop of Meath, who affirmed that in every large building there was an "arc of sound," out of which a voice proceeding was sure to be audible and not to come back like a boomerang. The Bishop went himself to a large unfinished church at Kingstown, where he sat at the far end, got

the pulpit set on wheels and moved to and fro over the building, with his son-in-law reading psalms from it until the voice rang audible and clear. The patient hearer then marched to other spots in the church and found the same happy result following the reading. The arc was found, and the Bishop screwed a big gimlet into the floor to mark the place, saying, "There's the tap-root of the tree of your pulpit," and the pulpit stood in that spot for thirty years.

"LET a preacher" says the Rev. Dr. Phillips Brooks, "once get the idea that every sermon or that any particular sermon is to be a great sermon and he is all lost."

THE son of Merle D'Aubigne, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in Savoy.

THE Archdeacon of Worcester believes "the agricultural laborer will be found one of the greatest and strongest bulwarks for the support of the Established Church."

THE late Bishop Wordsworth had one of the finest private libraries in England. A considerable portion of the theological section will remain at Riseholme, as the Bishop-elect of Lincoln has purchased it.

FRANK ABT, a graceful song writer, who composed "When the swallows homeward fly," has died in London, aged 65 years.

DR. J. F. RABIGER in his "Encyclopedia of Theology," regards women as best fitted for discharging the duties of the diaconate by their tender-heartedness, their ever-ready self-denial, their practical adroitness and circumspection.

THE vicar of Alderminster (the Rev. J. A. Williams) at the re-opening after its restoration, of the ancient church in which he ministers, declared that his politics were "the Anglo-Saxon race against the whole world."

ONE day Dean Swift was in his study reading, when the door was pushed open and a young fellow came in with some game and without saying, "By your leave," or "with your leave," he walks over and flops them across the dean's knees, saying, "There is some game my father sent you."—"Oh, I'm very much obliged, I'm sure, but I'd be more obliged if you had shown better manners."—"Well, I wish I knew how."—"Sit down here and I'll shew you how to behave."—He took the game in his hand and went outside and shut the door. Then he tapped and heard the young fellow cry out with a loud voice, "Come in!" and what should he see but the young fellow seated in the arm chair, and pretending to read a book.—"Please your reverence," says the dean with a bow, "my father will be much obliged by your acceptance of this game which he has just taken."—"Your father is a most respectable man," says the lad, "and I'm sure you're a good boy; here's a half crown for you. Take the game down to the kitchen and tell the cook she's to give you your dinner."—He then got up and relieved the dean of the game. Dean Swift was so tickled at the lad's witty impudence that he at once gave him half a crown.

IT is said that King Ludwig sent for Wagner, and told him there were too many phrases in "Tannhauser."—"There are just as many as there ought to be," said Wagner, turning on his heel.

IT is said of the late President Finney of Oberlin, that he was greatly troubled

because he could not get his choir to sing the opening anthem so that the congregation could understand and follow the words. At last one Sunday after very indistinct singing, he made this prayer: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that these who thus lead us may speak that we may know what they say and be able to join with them in Thy praise." This prayer to the choir received a hearty Amen.

PULLING WEEDS.

BY THE REV. O. O. WRIGHT.

The soil is human nature, the flowers are virtues, and the weeds are vices. If we want to raise a crop of weeds, all we have to do is to let the garden alone. Forthwith there will spring up diverse kinds and numerous, and they will follow each other in endless succession and variety, till there is, finally, nothing but weeds. The ground is full of the seeds of these noxious plants, and has been so for a long time. Wherever and whenever the necessary influences are brought to bear, there is no lack of a plentiful harvest. They are indigenous, the world over, varying in their growth somewhat, according to climate and other circumstances.

It was written thousands of years ago, in the cradle of the human family: "Cursed is the ground for thy sake; * * thorns also and thistles shall it bring forth to thee." Weeds, then, are the results of sin. "An enemy hath done this." Did the garden of Eden contain any weeds? Not according to the first account. At least, only "every tree that is pleasant to the sight and good for food" is mentioned except "the tree of life also, in the midst of the garden."

Transgression, "thorns also and thistles," and with these the upas tree of "death" in place of "the tree of life." True, while yet it was all so fair and "very good," the earth was to be "tilled" and "subdued," but everybody knows the difference between tending plants "pleasant to the sight and good for food," and this being obliged to fight "thorns and thistles" all the time. There is no cultivation now except under difficulties.

It is very fitting that the earth should suffer with man, that it may sympathize with him also. It would not be according to reason that a sinful creature should have his home in a world free from every curse. Indeed, the earth suffers in consequence of man's wickedness. These flowers droop and are imperfect by reason of the weeds, because I mourn on account of sin.

How stunted this mignonette has grown! That lusty pig-weed has choked and robbed it of all its thrift and beauty. Neglect this bed a while longer, and all the flowers will die out. But I will go to work and pull out the weeds by the roots and tend the plants with care, and I may be able with the blessings of sunshine and showers, to reverse the situation.

Pansies and purslane do not thrive well together. If we want flowers we must pull out the weeds, moreover there must be cultivation. Here is a fine garden, and these beds are planted with the choicest varieties of flowers, but the soil is foul with weeds, and some one must watch and tend it. Great and beautiful results are possible under the care and skill of a faithful gardener, but left to itself there will at last be nothing but weeds. My heart is set upon saving it.

HINTS FOR HOUSEWIVES.

HARD SOAP.—Dissolve two pounds of sal-soda in a gallon of soft water; add two pounds of freshly slaked lime, stirring occasionally for half a day. Then let it settle, and pour off the clear fluid. Add two pounds of tallow, and boil until it is dissolved in a brass or copper kettle. Cool in a flat vessel, and cut into cakes of convenient size.

SHOE POLISH.—The following directions, it is said, will make a liquid polish that will not injure the leather, and will give a jet black polish to colored leather. Digest twelve parts of shellac, five parts white turpentine, two parts gum sandarac, one part lampblack with four parts spirits turpentine and ninety-six parts of alcohol.—*Scientific American*.

SMALL SLEEPING ROOMS.—A large sleeping-room is but little better than a small one, unless there is a supply of fresh air for it, and egress for spoiled air; and, on the other hand, a small room, where there is a constant change of air, is nearly as good as a large one. The supply of air without draft is more important than the size of the room; still a large sleeping-room, well ventilated, is more desirable, and children should never be tucked away in small, unventilated rooms.

SPINACH prepared after this method is certain to give satisfaction: Boil the spinach in salt and water until tender. Drain in the colander, and chop fine. Season well with pepper and salt. For each quart of the chopped spinach put two tablespoonfuls of butter and one of flour in a frying pan. When this has cooked smooth, and before it has become brown, add the spinach. Stir for five minutes; then add half a cupful of cream or milk, and stir three minutes longer. Arrange in a mound on a hot dish. Garnish with a wreath of slices of hard-boiled eggs at the base, and finish the top with another wreath. Serve hot.

CROCHETED BABY'S SKIRT.—Take 1½ ounces white Berlin wool and medium-sized crochet hook. Make a chain of 156 stitches and unite with a treble crochet.

First round—Work four treble crochets, then * three, all into one loop, five treble, miss two loops, five treble. Repeat from the star. There ought to be twelve of these scallops in the round, each divided by the hole formed by the missing of the two loops. Repeat the above for twelve rounds.

Thirteenth round—Miss three loops and do four t. c. instead of five. Repeat.

Fourteenth round—Miss two loops and do four t. c. Repeat. The next round is the same.

Sixteenth round—Miss four loops, do three t. c. Repeat.

Seventeenth round—Miss two loops, do three t. c. Repeat. Work two more rounds in this same way.

Twentieth round—Work a t. c. into every loop. Put on to a band or knitted rest.

For a child of six or eight years use petticoat yarn and work six rows like the seventeenth, instead of three.

HOUSEKEEPERS are frequently in a quandary to know what to do with old carpets, not because they are moth-eaten or torn, but simply because they are faded and dingy looking, and ugly and old patterned. To all such we would suggest that they dye their carpets. Aniline dyes can be used for this purpose, and a bright, rich color can be chosen. Of course the carpet will only be one color, such as crimson, maroon, green, blue or brown; but if this mode is adopted carpets can be made to harmonize with wall papers, and the coloring will last as well as when the goods were originally dyed. Ingrain carpet can be dyed as well as heavier makes, care being taken not to do them in severely cold weather, as freezing interferes with the drying. Now that stained floors and rugs are so exceedingly fashionable, a pretty and useful rug can be made of rags cut as for rag carpet. Have it woven so that a border can surround the rug, of a solid color, with a mottled centre; if it is not possible to have this woven in a wide breadth have the centre woven in widths and sew together; then have the border woven of the solid color, and sew around, meeting it at the four corners; when completed, you have a pretty rug at a trifling cost of money and labor.

The Living Church.

Saturday, June 27, A. D., 1885.

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Rev. C. W. LEFFINGWELL, D. D., Editor

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ANOTHER distinguished priest has gone to his rest. The Rev. Dr. Thomas A. Coit, Professor of Ecclesiastical History in the Berkeley Divinity School, Middletown, Conn., died on Sunday last, at the age of 82. He was one of our foremost writers, and his numerous works were deservedly regarded as authorities.

THE suggestion has been made that we ought to have among us a Guild of the Spiritual Life, the aim of which should be to secure closer religious attention to the Church services; the circulation of tracts and books promotive of a higher Christian life; a more earnest presentation from the pulpit of the pressing claims of personal religion; and systematic combination in intercessory prayer for the special out-pouring of the Holy Spirit and a revival of the spiritual life among us.

LIKE a building, the Church has, in its "schools of thought," three dimensions—length, breadth and height. It is not a question which of these she can dispense with, since if she is to be a true solid, she needs them all. The only query is: Can each be kept within its proper magnitude so that the whole, either as cube or parallelepiped, shall both stand firm on its base and rise before the beholder in its fairest proportions. Hence, theirs is a sad business, who would make one dimension or school sole and dominant, to the dwarfing or discarding of the others.

CHRISTIANITY is not responsible for fanaticism. The essence of evil is a destruction of the rational balance of things. In seeking to restore that balance, Christianity demands of its followers, moderation, temperateness, abstention from ex-

tremes. Between excessive care for the body and exclusive concern for the soul, between willing absorption in the world and anchorite mortification, between moral indifference and pious fanaticism, as indeed in a score of other things, there is in reason, and in Christianity, a middle-ground, a point of divine equipoise, which it behoves man to seek and attain.

THE Church is not a conglomeration of sects, founded upon the New Testament, and set up by man at will at any time in the later ages. If it were, it would need no special hold on the past, and would naturally discard ancient things. The Church is a historic body, with an organization and life, a faith, order and worship extending over nineteen centuries. Hence, she would not be self-consistent, true to herself, true to the Divine Providence which has determined her life through the ages, if she did not maintain her hold on the past, and in many things bring the past forward. That she preserves the ancient symbols, retains a Liturgy that is radiant with the devotions of the earlier ages, is only carrying out and symbolizing the historic law of her life. For her to do as some would have her do, to dispense with these, to disparage them, to denounce those who retain them, would be to go back on her own record and identify herself with the modern creations of men. True to her divine commission, she continues in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers.

UNATTACHED CHRISTIANS.

Whoever first applied the adjective "unattached" to Christians, hit upon a very significant word; and this seems to be recognized in the fact that it is so readily adopted. But it is a question whether, to the popular apprehension, the full meaning of the word is yet apparent. It is supposed to apply to those religious people who, undervaluing organizations, attempt to live a Christian life in an isolated way, overlooking Church and sacraments in the indulgence of a general religiousness, as if one's spiritual impulses were a better guide than the law of Christ. It is known that some of the so-called revival preachers and lay exhorters of the time, do encourage this unattached condition, as if it were of small importance what religious body one joins, or whether one join any, provided he live a good life. This is one view of the matter, and it probably expresses the popular definition of "unattached;" it certainly expresses a very popular idea.

But there is more in the matter than this; the popular error goes deeper; it reaches further than to those who undervalue and decline

membership in the Church; further than to those who say, "no matter what Church;" for one may be in the Church with no adequate conception of what membership in Christ means. Such are they who say, "Do not preach the Church, but preach the Gospel." "Do not preach Episcopacy, but preach salvation." "Do not preach the Sacraments, but preach holy living." If the Church, and the ministry, and the Sacraments, were the comparatively indifferent things that these people would make them, then there were force in their objections; if there be anything more important than these as means of salvation, then preach that. But as Christ "preached the Gospel of the Kingdom;" as he commanded the Apostles to "preach the Gospel of the Kingdom," we judge that the subject, rightly understood, means a great deal; that it in fact covers the whole ground; and that the substituting of certain secondary things, that hold the relation of effect to cause, for the great Apostolic order is not the true Gospel of the Kingdom; and further, that they whose interpretations of the matter are such as to make these great themes a stone of stumbling, are in spirit, if not in fact, unattached Christians, struggling along the way of salvation by not the best aids.

WORK MONG WORKING-MEN.

We have just had the pleasure of an interview with Mr. Powell, Secretary of the Church of England Workingmen's Society, who has spent a month in this country in the interests of the cause so dear to many Churchmen on both sides of the Atlantic. The society which Mr. Powell represents was established in 1876 and now numbers nearly ten thousand laboring men. It has been instrumental in turning over a thousand souls each year to Christ and the Church, and in doing much to encourage and elevate some of the worst classes in the large cities of England. Its principal objects are the spreading of Church principles among workingmen, and the defence of Church principles whenever needed. Three million of tracts have been circulated and thousands of meetings have been held in school rooms, in halls, and in the streets. The society is governed and its work is done by workingmen. Their influence is felt in the cheap lodging houses and among the dock laborers, as well as in the shops and factories. They take the Church to the people who never come to church. Parochial work is always under sanction and supervision of the clergy.

Mr. Powell bears a commendatory letter from the Archbishop of Canterbury and has the hearty com-

mendation of *The Church Times*, which expresses the hope that his visit to America "may cement still closer the bonds between the mother and daughter Churches." In all the cities where he has addressed meetings the bishops and other clergy have extended to him the welcome which we predicted for him before his arrival. Workingmen have thronged to hear him and have accorded to him a degree of attention which has surprised those of us who have for so long been endeavoring to arouse and win to the Church the sympathy of this class in our large cities. The secret of Mr. Powell's success in moving the masses is the sincerity of his interest in them, the evidence of which he bears in every word and look and gesture, and the fact that he speaks to them as fellow laborers. He does not speak out of the clouds of official or social exaltation, but gives himself up with the grandeur of absolute self-sacrifice to seek and save.

One gratifying incident of Mr. Powell's visit to this country which has impressed him most favorably, has been the cordiality with which the secular press has received him and reported his work. We rejoice to learn that there is a prospect of societies similar to the one represented by him being established in our large cities. Several branches have been started in Canada. All of our bishops, so far as heard from, approve the character and objects of the society. Its cause should have the active sympathy and aid of Churchmen the world over.

OUR CHURCH SCHOOLS.

The work done by the Church is two-fold. It is organic and constructive. It is also individual and personal. It controls society and it builds up the individual. Reaching out in these two directions, it embraces the entire range of life, its personal motives and its widest influence. And this explains why the Church has always been active in promoting Christian education. The work of the Church must be done largely by educated men and women, and the thorough Christian training, the knowledge of the Church's system, of the principles which govern both our corporate and our personal life, is indispensable to one who is to make the Church known in its true spirit and purpose in our own time. The Sunday school and the Christian home not less than the intelligent use of the Prayer Book do much to make our people well-informed about the Church, but there is much which is not accomplished within these limits. There is a tendency in large parishes to keep strictly Church matters out of the pulpit, and where the community is not in sympathy with the system of the Church, it is

a difficult thing to make our communicants as intelligent about our principles and our relations to the community at large as they ought to be. A century ago Churchmen met with such bitter opposition in New England and the Middle States that they were obliged to educate themselves in order to hold their ground; and fifty years ago Bishop Doane and Dr. Muhlenberg saw clearly that one of the prime conditions of the advance of the Church as a religious body was the careful education of young persons in the atmosphere as well as in the principles of the Catholic Church. Dr. James Lloyd Breck worked for these same ends on the western frontier, with a zeal that can never be too much honored. Wherever a Christian school for either sex has been organized, there has gone steadily forth from it some of the best influences which the Church can impart. It has been the sowing of good seed, and the seed itself has been like the grains of mustard that multiply a thousandfold.

This double view of Christian education distinguishes our Church Schools from other religious institutions. The latter are simply schools with a religious purpose. They do a good work in their way, but because the Church system is founded on a complete conception of what Christianity does for society as well as for the individual, our schools impart to those who are trained in them ideas and principles and connections which reach down to the very foundation of the social and religious order that is common to the family, the State and the Church. It is through this gradual entrance into what may be called an understanding of things from the Church point of view, that young persons receive impulses and reach convictions that largely decide their usefulness and help to make them intelligent leaders and workers in the communities where they settle down for life. It is here that the benefit of a Christian education is seen in its relation to the growth of the Church and the development of society. Again and again have young people gone out from our Church schools east and west to establish themselves in life who have first found that the school had furnished them with a good working belief in the Christian religion, and then have advanced from that point to a personal working out in the home, in the parish, and in society at large, of the instructions to which they became attached at school, and which have justified themselves to the common sense of maturer years. It is largely on this ground that our Church schools are to be appreciated. They have their intellectual and personal religious influence of a high order, but they also furnish

that large idea of religious life which the Church always communicates and which belongs to the very essence of a religion that organizes society at the same time that it develops individual life. It is hardly possible to over-estimate the importance of these schools. They are often individual enterprises, but whenever they are under the direction of conscientious and intelligent men and women, the results that come from placing boys and girls in them are sure to be satisfactory. The Church is naturally a teacher, and these schools are among the best instrumentalities which can be employed to make the Church system better known among the activities that control American life, and to extend its influence.

THE CHURCH OF THE FUTURE.

In the papers, religious and secular, we read much about the Church of the future; and some 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 treasures 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.

LETTERS TO THE EDITOR.

A SUGGESTION TO CANDIDATES FOR HOLY ORDERS.

To the Editor of the Living Church:

Every year of my ministerial life adds strength to my conviction of the truth, that a priest's work would be greatly assisted by some knowledge of the practice of medicine. I need not dwell on the fact that our Lord cleansed lepers as well as comforted and instructed sinners. When he is ordained, the priest (or deacon) knows not where he may be called to work. He may be situated in a locality where it will require three or four hours, perhaps longer, to bring a physician to the sick. It often happens that people will put off sending for a doctor until the sickness develops alarming symptoms, and the patient dies for lack of medical assistance. Again, the doctor makes his call; he does what is necessary to be done for the moment, and leaves directions which are to be followed until he "comes back tomorrow;" then he goes off to the centre of his practice four or five miles away. In the meanwhile, unexpected changes take place in the patient, unlooked for, therefore unprovided for in the directions, and very little hopes of getting the doctor back until "tomorrow." Such changes may take place in an hour or more after the physician leaves the patient. Here is where the parish priest could be of great service with even a small amount of medical knowledge and experience. He is in and out amongst his people, and always accessible to them. But many of our clergy, especially the younger ones, do not know enough of medicine to act as competent nurses. Now, if during their theological course they would devote a share of their time to the study of medicine, they could in three years become as proficient as the average M. D. is when the latter first "hangs out his shingle."

I am situated just now in a position where I can see the need of the additional preparation for Orders mentioned above, and lament that no one ever made such a suggestion to me during the years of my theological studies. One of my predecessors here was quite proficient as a physician, and the people still speak affectionately of his ministrations to the body as well as to the soul, and you can imagine that his ministrations in relieving bodily ailments gave him unusual avenues through which to reach the souls of his flock. I make the suggestion for what it is worth, hoping it may have some weight with those young men who are now candidates for Holy Orders. L.

AN IMPORTANT PUBLICATION.

To the Editor of The Living Church:

I have received the accompanying note and circular from the Rev. Mr. Tucker. I have written him in reply that I know not how better to further his wishes than by sending his enclosures to you, for place in your columns or such notice as you may have place or, if deemed of sufficient interest to give it.

It would be a most valuable publication, but I tell Mr. Tucker the cost will place it much beyond the reach of most of our clergy and laity.

ALEX. GREGG, Bishop of Texas.

Sewanee, Tenn., June 16, 1885.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

In the journals of the Society for the Propagation of the Gospel in Foreign Parts for the eighteenth century are to be found the earliest historical records of the Church in America, Canada and the West Indies. The society was instrumental in laying there the foundations of the Church on which was gradually raised that edifice which was at last crowned by the episcopate.

In these days, when whatever is antique possesses a value of its own, the American Church and people are more than ever anxious to trace their pedigree direct from the mother country. The increasing number of references made to the society for the evidence, which its records only can supply, of early Church life in the United States, have suggested the idea of printing, *verbatim et literatim*, the society's MS. journals from the date of its incorporation—1701 to 1800—and thus of reproducing in an authentic form the annals of a period in which the Churches of England and America were in that constant and friendly communication which the relations of parent and child naturally produce alike in societies and in families. It has been found, too, that incidentally the lives and histories of individuals are interspersed with official records in these journals, and hence there have arisen frequent demands for the evidence to be gained from them on the history of families and individuals during the last century.

An estimate has been taken, whence it appears that these journals would fill five 8vo volumes of about seven hundred pages each, at a cost of £6 6s. for the set. It is obvious that the society would not be justified in incurring this outlay at its own cost, and also that the success of the venture must depend upon the number of subscribers who are likely to contribute to the expenditure which it will involve. On the other side will be found a form to be returned to the society, and the number so returned will enable it hereafter to decide upon the prosecution of the design. H. W. TUCKER, Secretary.
19 Delahay St., Westminster, S. W.,
May, 1885.

SERMON NOTES.

BY THE BISHOP OF BEDFORD.

VIII.—THE TWO WORLDS.

Text: Rom. 1: 20.

Ah, why the trammels of this graceless flesh,
Cramping the spirit in her heavenly flight,
Caging her freedom in the tangled mesh
Of hollow form and soul-encumbering rite?

Nay, peace, poor soul! Nor cherish idle dreams:
Shared not the Son of God a human birth,

Crowning this dim life with His heavenly beams,
And hallowing all the common things of earth?

And lo! Eternal Wisdom, Love profound,
Dowering with choicest boon the ransomed race,

In sacramental blessedness hath bound
Together outward sign and inward grace.

For in vast counterpart God only-wise
Outer and inner things alike hath planned,

That Man, through earthly type, with undazed eyes

The deeper things of God might understand.

—Church Bells.

BOOK NOTICES.

THE CARE OF INFANTS. A Manual for Mothers and Nurses. By Sophia Jex-Blake, M. D. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1884. Pp. 109. Price 40 cents.

A capital little work.

SUMMER SERMONS from a Berkshire Pulpit. By Wm. Wilberforce Newton. Pittsfield, Mass. J.B. Harrison, Publisher, paper, 50 cents.

The reading of these sermons has led us to reflect upon the amount of genuine intellectual power which is constantly shown in the teaching of the clergy of this country. Here is a modest book of 244 pages, containing 17 sermons, all of them admirable, all lying along the level of the life and thinking of the people. We are often asked to suggest sermons for lay readers. Nothing could be better than these for this purpose.

THE RUSSIANS AT THE GATES OF HERAT. By Charles Marvin with Mapland Portraits. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price 50 cents.

The interest in the subject discussed in this book has naturally somewhat declined since the prospect of war between Russia and Great Britain has passed away. But if the Tories now coming into power should show a belligerent spirit, this work of Mr. Marvin's will renew its interest. In any event it is a spirited and thoroughly intelligent treatment of a great topic and will well repay perusal.

TOWERS, BULWARKS, STRONG PLACES. An address to the congregation of the Holy Trinity, Toronto. By Henry Scadding, D.D.

In 1845 an anonymous friend in England gave the late Bishop of Toronto, Bishop Strachan, \$5,000 with which to build a church in his diocese. This was the origin of Holy Trinity, Toronto. On October 27, 1884, a memorial brass to this unknown benefactor was unveiled; the pamphlet before us contains the address delivered by Dr. Scadding, the first rector, on that occasion. It is a scholarly production and must have been well suited to the event. An appendix gives some valuable facts and demonstrates the doctor's industrious research.

ASSYRIOLOGY. Its Use and Abuse, in Old Testament Study. By Francis Brown. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 96. Price \$1.00.

It is always pleasant to be under the guidance of a competent person, when a difficult subject is discussed. This is especially the case when the matter is one so utterly remote even from the average educated mind, as that of Assyriology. One feels from the very first clear and powerful but modest sentence, that in this case the hand is a

thoroughly able one. The reader is led on from page to page of the easy vigorous writing, and he knows at the end that something has been taught him. One is led to hope, from what is shown by Professor Brown, that more and more light is to be shed upon the vexed questions of the text and chronology of the Old Testament Scriptures. A capital feature of the book is the index given at the end to the "Literature" of the subject.

A COMPANION TO THE REVISED OLD TESTAMENT. By Talbot W. Chambers. New York: Funk & Wagnalls. 1885. Pp. 269.

A very useful guide to a clear understanding of the text of the Revised Old Testament and the reasons for the differences between it and the Authorized Version, or as the author styles it the "common version." The book is written in a plain, clear and engaging narrative style, without any pretentious and heavy display of learning, but with a thorough understanding of the subject, as the writer was a member of the American company of revisers. It will be found very useful to the ordinary reader as well as to the student of the Scriptures.

THE STUDENT'S ECCLESIASTICAL HISTORY. Part II. The History of the Christian Church During the Middle Ages with a Summary of the Reformation Centuries XI to XVI. By Philip Smith, B.A., with Illustrations. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 669. Price \$1.50.

Like other volumes of the Student's Series, this one is very useful to the general reader who desires a condensed and clear narrative of the facts of history without much of its philosophy. The work is divided into seven books. In the first and second of these, the history of the Papacy and the Empire is told; the four following books treat of the worship, doctrines, sects and heresies, the monastic orders, the universities and the state of learning, of the Middle Ages. The last book concerns the Reformation and its precursors. Very full chronological tables are prefixed to the work, and it is well illustrated. There is a curious misprint in the head-line on p. 323, "diaticcels" for dialectics.

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BISHOP RANDOLPH ON LAY WORK.

[From his Report.]

My visits to many parishes in the country have impressed upon me the importance and the absolute necessity of increased lay-work, to keep the churches warm and alive. The new energy that has been devoted to Sunday schools within the past thirty years is one of the most promising features of the religious activity of our times. In parishes where there are three or four churches, and no one of these can expect more than two services a month, a Sunday school which meets every Sunday is of more importance to the coherence and the permanent growth of a congregation than in churches where the people have the blessing of Church services every Sunday. As a field of activity for Christian effort, and for the development of the working spirit and the missionary impulse in our Church members, the Sunday school is perhaps the most important agency. If our laymen would make the effort, in response to the call of their rectors,

I am sure that all obstacles would be overcome, and that no one of our country churches would be without a Sunday school. There are poor children and many of the children of well-to-do people in every neighborhood to whom a Sunday school would be a blessing that cannot be measured. No Christian man or woman who has tried it doubts the spiritual quickening that comes as the reward of missionary activity in this field. Gather the children especially upon the Sundays when there is no service in your church. Teach them the Bible. Introduce them to the Creed, the prayers, the catechisms of your liturgy. Form a friendship between the Prayer Book and the mind of the child, and that friendship never dies. The growth of our Church in mission fields has its germ in the mission Sunday school. Through the child you win the confidence of the parents who have perhaps never heard an Episcopal service in their lives, and who rarely attend the worship of any other Christian church. But more than this—by carrying the Gospel to the poor children around you, you are deepening the fervor of your own piety; you are warming the life of your own Church and bringing down upon it the blessing of God. The Christian men of our country churches meet a suggestion or a call to this work with the answer: They are not fit for it; they never taught children in their lives; the women must do that. And how is it possible that women alone can organize and work a Sunday school in a country community? You cannot teach children, and yet you can plead for your client at the bar. In your country homes you can talk to me about religion, about literature, about politics, with exceptional intelligence. You can criticize your minister's sermons, but cannot help him in his work. You cannot superintend a Sunday school; cannot illustrate to children the story of the Gospel, the wonderful literature of the Bible, the principles of the Ten Commandments. What you need is a sense of the dignity and blessedness and the tremendous responsibility of Christian work. Christian men, you must break the ice. You must try the work, and when you begin, stand by it, and Christ will take care of it and you, too.

In a letter published in *The National Church*, the Archbishop of Armagh says: "The dis-establishment of the Church of Ireland has been only an evil, with no compensating benefit whatever. It has been of no advantage socially or religiously, and instead of conferring strength has caused weakness. Long may our Heavenly Father in his mercy avert so great an evil from the glorious Church of England! I have been twenty-nine years a rector, and thirty years a bishop and archbishop, and have had long experience of ecclesiastical affairs and I hesitate not to say that I regard dis-establishment as a most disastrous failure."

PROF. DRUMMOND, author of "Natural Law in the Spiritual World," is thus described: "He is still quite a young man. He can hardly be more than thirty years of age. He is a professor in the Free Church College of Glasgow. He has been thoroughly educated in theology as well as in science, having pursued the curriculum of the divinity school. He decided, however, to devote his life to scientific pursuits. Quite recently, he has been on a scientific exploration in Africa. He is himself a preacher of the Gospel, and a great friend of missions and missionaries."

CHANGES IN THE PRAYER BOOK.

BY THE BISHOP OF CHICAGO.

Eager desire for results often in our time gives birth to superficiality in the processes of preparation. Moreover, I think that the final action of the convention ought to be morally controlled by the intelligent approval of the whole Church, and time is essential to develop and ascertain that. That there is an almost universal demand for "flexibility and enrichment," and with good reason, there can be no doubt, but a general consent to the proposed changes does not and can not appear until sufficient time has elapsed. Our best liturgists do not all go to the General Conventions. They were not all on the revision committee. There has been a disposition to push the matter through at high pressure. I do not think this is wise, and I fear the results, if this policy is successful. Of one thing I am positive—that while much that is proposed is very desirable, some of the changes revolutionize the worship of the Protestant Episcopal Church in this sense, that in case they are adopted our boasted uniformity in the matter of services will have ceased to exist. Variety in manner is desirable, especially in large centres of population, where varieties of taste and tendency exist and can co-exist without serious breach of charity. But according to the present proposition, we shall have a greater variety of matter than we now have of manner. We ought to look this matter squarely in the face now. Let us suppose an inspection of the city parishes on a Holy Thursday, when the liberties of worship are thus enlarged. Here is a possible experience. In one chancel we hear Morning Prayer in full; in another we hear the same save that the lessons for the evening are read; in another, the same with the omission of the opening exhortation; in another, the same without the Te Deum or the Benedicite; in another, the same, save that the minister stops at the collect for grace, and ends with any prayers taken out of the Prayer Book that may please him; in another, an anthem is sung after the same collect; in another, from eighteen to twenty-five collects, collects if the minister choose may be said before the general thanksgiving. So much for Morning Prayer. We continue our tour, and find in another chancel a service consisting of the litany only; in another, of the Holy Communion only, with the decalogue; in another, without the decalogue; in another, Morning Prayer, litany, and Holy Communion; in another, any two of these; in another, Morning Prayer, litany, and (so called) ante-Communion; in another, any two of these. In another, to cap the climax (provided Morning Prayer has been said at an early hour), the service consists of any devotions the minister sees fit to compile from the Prayer Book. It is not positive but that by a stretch of the rubric we might be asked in another chancel to rest satisfied with the service called "The Beatitudes of the Gospel," which in this new book is put after Morning and Evening Prayer and before the Litany. Another possibility would be that in our marvelous variety of experience we might not hear the Nicene Creed at all. Now, it may be that this state of things is, in the estimation of many, to be desired. Certain it is that within a few years, since the discussion of the question of revision, there has dawned upon us a dispensation of license—that is, of liberty taken with the services, in the face of

rubrical law to the contrary, which has produced almost the very conditions which it is now designed to legitimize. If that is the mind of the Church, so be it. But assuming the desirability of proximate ritual uniformity, especially in the matter of our services, it is my conviction that the Church ought to assume to herself the opportunity of deliberate consideration before radical changes are authoritatively set forth. That some modification of our present rubrical law is demanded, and that much of the work reported from the committee is called for, there is no question, but for one I shall deplore any precipitancy of final action in a matter of such vital importance.

"The question of the legality of final action by the coming convention will present itself. What construction shall be put upon article 8 of the constitution?" If it is the purport of that instrument that the Church at large shall have a period of three full years to deliberate on the changes proposed, the Church cannot be said to have enjoyed that opportunity, because the official notification has been delayed seventeen months since the adjournment of the General Convention. A distinguished member of that body says of article 8:

What is here required, evidently, is full notice to the Church by making known the proposed changes, three years of deliberation upon them, and the substantial concurrence of two successive Conventions in the authorization of them. The notice of the proposed alteration or addition must, of course, be such notice as will put the Church fully on guard, lead it to the expression of its matured will, and finally to the selection of deputies to the second Convention who will act in accordance with that will.

"Another legal point raised is whether, in case the coming convention desires to make such modifications in the present work of the committee as more careful criticism and matured opinion may show to be desirable, that body shall have the power to adopt the same without further delay and without submitting them to a second convention. The eighth article reads as follows:

No alteration or addition shall be made in the book of common prayer, or other offices of the Church, or the articles of religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the convention of every diocese, and adopted at the subsequent General Convention.

"Does this language confer upon the coming convention the right to alter or amend, and then adopt the action taken in 1883? Is it to be construed with strict reference to its plain meaning, or may changes, which do not substantially alter that action, be passed upon? Both views have their advocates. But it is to me very evident that there is no law defining how far changes may be regarded as not substantial, and that there is no tribunal to which to appeal for a decision upon the question. It would hardly be fair for a bare majority in conference of joint committee, pressed for time, to assume that prerogative. Moreover, the General Convention is not an infallible body, but exists, acts, and abides under the restriction of constitutional law.—*Annual Address, 1885.*

A WASHINGTON LETTER.

Allow me, *currente calamo*, a brief space in your columns for a few rambling thoughts, wise or otherwise. Our venerable diocese has taken a fresh start under the energetic administration into whose hands it has fallen. Particularly will the work among the colored receive aggressive attention, a

fact much to the encouragement of those who have at heart this vast Church and national problem. It is stated in print that "our colored clergy have sometimes been reduced to the necessity of begging from door to door to eke out a subsistence." The Bishop says that he "wishes for no more colored clergy until the Church is willing to provide for them, as she does for her white clergy." A mission in this city (or near) has now for some months been suspended because Bishop Paret has, "after due inquiry, refused to ask for the transfer" of the colored deacon-in-charge (the Rev. Wm. Morris) from the diocese of Georgia. The wisdom of the Bishop's course met with approval. The "Bishop's Penny," a fund for the maintenance of the work among the colored people, if generously supported, will do a great deal towards enabling the diocese to solve this vexed and intricate question. No more important one faces the Church to-day. I speak as a Southerner; judge ye what I say. My own humble suggestion would be the appointment of an Archdeacon with special reference to duty, under the Bishop, among this class. For the first year or so, if [his chief duty should be that of soliciting and of stirring up the pure minds, well and good; money is the oxygen of all efforts, what enterprise can live and breathe and have its being without it?

As a presiding officer our bishop made his mark and has scored a success. Never was the diocese in a better frame of mind. One effort of the Bishop and one to which he is putting, yea and will put, his shoulder, even both of them, with a will, is the increase of the salaries of our rural and other poorly paid clergy. Parishes and vestries must respect themselves and this will lead to respect for the office of him that is over them in the Lord. Nor should a diocese look too longingly to others, until it shall have filled up the measure of its own duty itself. Hence, the Bishop, it is said in open printer's ink, does not intend that the diocese shall depend on the General Missionary Board for the support of the colored work out of funds never themselves over-abundant.

Our improvements in the way of Church architecture are the new St. Paul's, which is to cost some \$5,000, and the work on which will occupy the summer months; the new and lovely Hallowed Name at Mt. Pleasant; the elegant semi-medieval windows of St. John's; the reredos of the Incarnation, the work of the loving hands of the Rev. Mr. Oertel, priest and artist; and the possible destruction and re-erection of Christ church, West Washington; St. Paul's has received a legacy; Rock Creek is steadily adding to her endowment fund; and two assistants are "talked of" for this venerable latter parish, and its courtly and faithful rector.

An odd circumstance has just come to my notice, the lingering custom in the far south of still calling the clergy by the military title by which they were known during the unpleasantness; General Capers and Colonel Osborne, for instance, rectors of So-and-So; is this something new in ritual? Is it a "germ" or what is it? No offence intended.

Your correspondent sympathizes with those who "suffer" on the head-gear question. Several of our clergy don the skull-cap or the mortarboard; and a firm here keeps the Oxford in stock for sale. Still, as these things cost, let our societies for furnishing the other clerical vestments supply caps, too. Men-

tioning them in their circulars or advertisements, they would soon come to be ordered as an almost necessary part of the "decent" habit referred to in the rubric—the only "ornament rubric" which I believe the American Church—the "P. E. C. of the U. S. A." our dearly beloved "Most-named Church"—at present possesses. [Practical suggestion to such societies as care to adopt it; put a *gore of their gaiter elastic* in the side of the clerical cap, neatly covered, if you choose, with a flap of the same material as the cap, and your "head-gear" would, thus, fit any head.] *Solvitur ambulando.* PENNA.

OUR NEW YORK LETTER.

Things seemed to have given general satisfaction at the six-day exercises, and festivities at Garden City. The preaching for the most part was acceptable and the good congregations present had ears to hear. The Assistant-Bishop of New York seems to have made a hit, if that sermon is a hit which satisfies equally the *Standard* and the *Churchman*, and which probably would not specially dissatisfy any portion of the Church Press. The Bishop may generally be relied on for great good sense. Of the other sermons I hear that of Dr. Huntington spoken of with special commendation. The rector of Grace church is nothing if not clear and level-headed knowing for a certainty what he is driving at, and reaching his *terminus ad quem* without halting or deviation. Dr. Bancroft, the preacher on Friday, was true to his evangelical principles as an honest man should be. On Sunday the Bishop summed up the sermons for the week, and, of course, added something forcible and weighty of his own. There is this to be said about the Bishop of Long Island, that he takes hold of an argument with strong grip and puts a meaning into his words, whether you like it or not. That he meant to give men of all shades of opinion, a hearing at the cathedral, was plain from his selection of the preachers. And that, it seems to the writer, is expedient and right, and precisely as it should be.

I hear that out of the forty applicants for the head-mastership of St. Paul's School, they have made a selection, the same being a layman, though what is his name I am not advised. The Rev. Mr. Van De Water is giving his spare time to the affairs of the school, and with its new head-master it will start off with the greatest possible expectations. Taking into account the resignation of Mr. Frisby and what I hear of Judge Hilton's opposition to Dr. Drowne, I judge there has been some real or fancied mismanagement; that it will take time to perfect the system and get it in working order must be plain to any one.

There is much talk about, that Judge Hilton is willing to draw heavily on his purse if Dr. Drowne may not be made dean of the cathedral, and Dr. Snively may, but it is too much a matter of rumor to say much with certainty. It seems safe to say, however, that the judge very much wants the second, and not the first, and that the case may easily stand in a way to put the cathedral incorporation in an unpleasant position. They want all the money, of course, that Judge Hilton is willing to give, and possibly do not want all the influence in the affairs of the cathedral which a rich man, having put the diocese under obligations, might be willing to exert. It might therefore be a question of expediency on the one side and of independence on the other.

There was said to be an understanding, or proviso, or request, at least, when the property was handed over to the diocese that Dr. Drowne should not be made dean. I should gather, however, that the incorporators do not consider it at all binding, while I am not justified in saying that Judge Hilton has made any proposition or used any influence, which was not legitimate. However the matter turns out—and the Bishop who has so successfully managed the cathedral affairs so far, is doubtless equal to everything that may follow—Dr. Drowne is so far a scholar, and a gentleman and seems to have given such satisfaction to the clergy and the diocese at large, that he is not likely to suffer in the event of not being made dean or otherwise. As for Dr. Snively, being the rector of one of the most desirable churches in Brooklyn, he could hardly covet a position which may bring him more care and less compensation.

The rector of Holy Trinity, Brooklyn, Dr. Chas. H. Hall, made himself a busy man for Sunday, a day prematurely hot and bent, so to speak, on heating the record. On Sunday morning, he preached up at Peekskill to the Twenty-third Regiment, of which he is chaplain. Seeing his pulpit was made of drums, he was careful, I trust, not to beat it too vigorously. The preacher has a courageous, lion-hearted look, and though he protested that he had not the instinct and the skill to kill other people, his counsel is to be prepared for killing. Civilization, he said, owed immense debts to the soldiers as well as to the saints of the Calendar. "The south adores her Lee. The whole nation to-day holds its breath at the picture of an invalid's chair, where a hero meets the last of foes and spends his decaying strength in giving to posterity the record of his march at the command of duty through the wilderness of battles." The Twenty-third Regiment it is proper to add, is the crack regiment of Brooklyn, and answers to the Seventh Regiment in New York.

In the evening the same preacher discoursed at Packer Institute, the crack—everything is crack over in Brooklyn, crack preachers and churches, crack regiments and seminaries, crack city government and citizens, crack yacht clubs and handlers of the bat, crack swindlers and the crackest of crackmen—seminary for young ladies. His subject was the educating of that in woman which is not given in man, and his subject abounded in a grim humor something at man's expense, which put the young ladies in the best of spirits. He was rather hard on the mother of King Lemuel, especially where she taught him that the virtuous, convenient—I believe the preacher characterized her—woman is making fine linen and selling it, etc., while her husband is known in the gates and sitteth among the elders in the land. He thought it rather comfortless to be sitting in the gates, and was grateful on the whole that there were no gates in this country for the men to sit in. The preacher, likewise, was a little hard on John Milton, thinking less of the latter's ideal of woman, than he would have done, probably, if Milton had not made literary drudges of his daughters. I did not hear the sermon, but read it and heard of it very direct, and thought it capital for a hot night or indeed for any night. This much for Brooklyn.

In New York, the favored few are beginning to make their flight to the country; they do the same in Brooklyn, doubtless, but Brooklyn is supposed to

be little more than country citified somewhat, and by the end of the month Murray Hill and adjacent parts will look as though the population were dying out. But go over to the east of Third Avenue, say seven o'clock in the evening, when all the fathers are home from work and when the twenty-five families to a house, more or less, are sticking their heads out of the windows for what of air is stirring, sitting on the door steps and the curb-stones, while there is no end to boys and girls playing in the streets, and you will be converted to the Malthusian theory right away. I am happy to say that the rich people are giving through the churches and charities more and more of their substance to help the poor and sick, and especially the children, to a week or two of diversion in the country. I cannot tell how many churches now have sea-side homes, to which they send relays and installments from week to week, but I might instance the church of the Holy Communion which this week opened and consecrated a new cottage—Frazier Cottage, at its farm up in Westchester county, Grace church, Trinity, Incarnation, All Souls, chapel of the Holy Cross, and in and about every prominent church in the city. Then St. Barnabas' House has its home at Asbury Park and St. Mary's Hospital for children at Rockaway, I think, and so of others. Where a \$100 was expended five years ago in such work, I suppose five times that amount to be expended now. Indeed, in the Church of the Holy Communion it has increased twentyfold in seven years or from \$250 to over \$5,300, the sum contributed last year. Work of this sort is about the best the churches can do in summer. There are thousands of the poor and enfeebled connected with their parishes and of course thousands of children who want nothing so much as an airing in the country. And more and more, thank God, Christian hearts are being opened to give them that needful and innocent enjoyment.

Of the clergy, it is only the elect, the men securing from \$5,000 to \$20,000 a year who can get their two months of summering and rustication. The rank and file, the men in charge of chapels, the missionaries, newspaper correspondents, as well as most of the other poor and obscure—it is they who know no respite save in off-and-on snatches, and who in summer time, also, fight the world, the flesh and the devil, and also—the thermometer.

Church-closing will be confined mostly to churches needing repairs and touching up, as the church of the Incarnation, which, I understand, is to be closed for July and August, Ascension church, already closed, I believe, and proposing to expend some \$20,000 in pulling down galleries and doing other work which this solid, but rather sombre, edifice is supposed to stand in need of. All Souls', the Rev. R. Heber Newton, rector, is to close also, for July and August, but whether for repairs or to give its versatile and gifted rector time to repair his theology, I am not informed.

You doubtless saw the letter of Mr. Ritchie to the Assistant-Bishop and that of the assistant-Bishop in reply, the one gracefully submitting to his ecclesiastical superior in discontinuing the Benediction Service, and the other gracefully agreeing to set a day to have a Confirmation at St. Ignatius'. The thing was done handsomely on both sides, though I am sorry that Mr. Ritchie made necessary the doing of it on his part. The Assistant-Bishop is a

reasonable man and will give liberty to the clergy under him up to the last inch.

Tell parishes and parents who want their boys to be temperate in all things and to inscribe S. P. Q. R. on their banners, as they wish *Sobrietas, Puritasque, Reverentia* to become ruling principles in their lives, to be all ready to look into the "Knights of Temperance," the principles and rules of the proposed organization, its governing council, officers, ritual and rites, its solemn charges to the initiated to be sober, pure and reverent, its songs and prayers, etc., the same having been proposed by a committee appointed by the Church Temperance Society, said committee consisting of the Rev. Dr. Huntington, rector of Grace church; the Rev. Mr. Stein, in charge of Ascension chapel, and the secretary of the C. T. S., the work of said committee having been carefully edited, revised and corrected by a second committee appointed for that purpose. The men doing the work are a guarantee that this is no piece of nonsense and they are about giving it the finishing touches.

Be on the lookout, too, for the new excise bill, which is also receiving the finishing touches as it has received the most careful thought, and which, in due time, is to be sent to every editor and minister in the State, as are also copies of that original and unique body of statistics prepared by the Colvay Branch of the Church Temperance Society.

The Rev. W. S. Langford was elected on Tuesday to be general secretary of the Missionary Board. Mr. Langford is the rector of St. John's church, Elizabeth, N. J. The matter of his acceptance seems to be uncertain.

The Isere has arrived in port bringing big Liberty. She is to be escorted up the harbor to-day amid the fluttering of flags and booming of guns and all other demonstrations which national good will and joyful appreciation seem to call for.

DIOCESAN CONVENTIONS.

WEST VIRGINIA.

The eighth annual council assembled in St. James's church, Lewisburg, on June 3. After Morning Prayer Mr. J. B. Fitzpatrick was ordained to the diaconate and the Rev. R. G. Noland to the priesthood.

Upon organization the council elected the Rev. R. A. Cobb secretary. Addresses were delivered on Wednesday evening by the Rev. Messrs. D. Tucker and W. T. Leavell, on the subject of Sunday school work.

The Bishop read his annual address on Thursday, which recorded much work accomplished and a satisfactory prospect for the future.

A memorial was presented from the ladies of Zion church, Charlestown, asking the co-operation of the council with the Mexican league. A resolution was adopted, commending that work.

There was a spirited debate in connection with a recommendation of the committee on the state of the Church to the effect that a change be made in the constitution so as to withhold lay representation from such parishes as fail to comply with the finance canon. Finally the council agreed to the recommendation.

The Episcopal residence was reported nearly finished. The property cost about \$12,000 and is all paid for.

The Standing Committee was re-elected as follows: The Rev. Messrs. D. Tucker, W. T. Leavell and L. R. Mason and Messrs. N. S. White, E. J. Lee and I. Strider.

CONNECTICUT.

The one-hundred-and-first annual convention was held in St. John's church, Hartford, on June 9th and 10th. After Morning Prayer and the Celebration of the Holy Eucharist, the sermon was preached by the Bishop from Ps. lxxviii: 72.

In the afternoon business proceedings were opened by the appointment of the Rev. E. S. Lines as secretary with the Rev. J. Striebert as assistant.

The Bishop then read his annual address. He referred to the fact of his three months' absence abroad and his subsequent illness which had kept him so long away from duty, necessarily making the record of work for the past conventional year unusually meagre. He reported 63 parishes visited, 121 sermons and addresses and 780 Confirmations; nine persons ordained to the diaconate and nine to the priesthood; thirteen clergymen received into the diocese and thirteen dismissed to other dioceses. In speaking of "The Book Annexed" the Bishop said, that there were even more recommendations in this book which seemed to him objectionable than there were in the report of the committee in 1883 and that these were largely in the way of omissions. He particularly specified the change made in the Communion Office touching the use of the Nicene Creed. He thought it would be advisable to delay final settlement of the matter until 1889.

Reports from the various committees were next in order. It was shown that \$9,000 had been collected during the year for diocesan missions and a similar sum was appropriated for next year. The second Sunday in November was appointed for special offerings for the increase of the Bishop's fund.

For the purpose of greater security in the matter of auditing the accounts of the diocesan trust funds a new rule of order was adopted, for the appointment of two auditors for each board, not connected with the board, who shall examine the accounts, see and identify securities and certify the same, which certificate shall be presented to the convention with the reports.

There was a long debate on the reports from the special committee on the proposed change in the Standing Committee—making it to consist of four clerical and four lay members. The minority report signed by one member, with a resolution making the proposed change, was adopted by a vote of 102 to 37. It will now be necessary for this action to be ratified by a two-thirds vote at the next convention.

The Standing Committee was re-elected as follows: The Rev. Drs. E. E. Beardsley, W. Tatlock and E. H. Jewett and the Rev. Messrs. S. O. Seymour and W. F. Nichols.

The deputies to the General Convention were instructed to recommend and vote for the restoration of the rubric relating to the use of the Nicene Creed as originally reported by the committee on Liturgical Enrichment. It was also desired that they should make diligent effort to secure as accurate a version of the Nicene Creed as possible for use in the Offices of the Church.

After the usual resolutions of thanks the convention adjourned.

CENTRAL NEW YORK.

The seventeenth annual convention was opened in Christ church, Oswego on the evening of June 9th.

The Rev. Dr. A. B. Goodrich was re-elected secretary and the Rev. T. E. Pattison, assistant. Mr. G. T. Gardner was re-appointed treasurer.

The Rev. Drs. J. M. Clark, J. Brainerd

and W. T. Gibson, the Rev. H. R. Lockwood and Messrs. D. O. Salmon, T. D. Green, J. W. Glover and A. H. Sawyer, were elected on the Standing Committee.

The treasurer's report showed receipts amounting to \$23,628 and disbursements \$21,299.

The Bishop read his annual address and essays were delivered by the Rev. Owen Clinton on "Christian Education" and the Rev. Dr. W. T. Gibson on "The General Theological Seminary."

The Woman's Auxiliary reported that \$6,041 had been raised. A committee was appointed to raise an episcopal fund, and the convention adjourned after the usual resolutions.

PITTSBURGH.

The annual convention of this diocese met in Christ church, Meadville, June 10. After morning prayer a sermon was preached by the Rev. G. Arnold Carstensen on I Tim. iii: 13, followed by the ordination to the diaconate of Mr. Andrew Fleming, formerly of Reimersburg, Pa., a graduate of Allegheny College and lately from the General Theological Seminary, New York.

At 12 o'clock, the convention was called to order by the Bishop. The Rev. R. J. Coster was elected secretary, and appointed the Rev. Geo. Hodges as his assistant. Reports from the various committees were then in order.

The Bishop's address was long and exhaustive, dwelling particularly on the duties of the clergy and the efficacy of the sacraments. After Evening Prayer, a missionary meeting was held at which were read reports from the Board of Missions and the general missionary, the Rev. Mr. Kelley. The sustaining of a general missionary is a new feature of the work in this diocese but a trial of nine months has shown its value. In one place a church of thirty families has been gathered within three months and in seven towns new missions have been established. Addresses were made by several lay delegates, viz., Messrs. Foster, J. W. Bell, Jas. W. Brown, Hill Burgwin and Hon. Pearson Church.

After Morning Prayer and the Celebration of the Holy Eucharist on Thursday, there was a discussion on the million dollar missionary fund and a resolution of approval of the same was adopted.

A report was adopted looking towards some action by the Federate Council, that shall have a beneficial effect in the reform of the marriage and divorce laws.

Miscellaneous routine business was transacted. The following were elected deputies to the Federate Council: the Rev. Messrs. G. A. Carstensen, R. S. Smith, H. G. Wood, and Mr. J. B. Jackson and Hon. Henry Souther. H. I. Foster was elected treasurer, and the Rev. R. S. Smith, registrar. The Standing Committee are the Rev. Dr. Thos. Crumpton, the Rev. Messrs. R. J. Coster, M. Bylesby and Messrs. Hill Burgwin, J. W. Paul and J. B. Jackson.

The committee on the state of the Church reported that the affairs of the diocese are in excellent condition, and the missionary work progressing fast.

Calvary church, East Liberty, was named as the next place of meeting, and the convention adjourned *sine die*.

In the evening a meeting of the Sunday School Association was held. An essay full of practical suggestions on "Catechising" was read by the Rev. Geo. Hodges. Mr. John R. Wightman delivered an essay on the "Essentials to Success," in which Consecration,

Faithfulness, Animation and Sympathy were named as essentials in Sunday school work.

The Question Box was then opened and some practical questions discussed, after which the meeting was closed with praise and prayer.

CHURCH WORK.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."

COLORADO.

DENVER—*Wolfe Hall*.—The Commencement exercises at this Church school for girls, occurred June 9. After a short service conducted by Bishop Spalding, the seven young lady graduates read their essays, and various prizes and medals were distributed. The Bishop presented diplomas and addressed the school.

NORTH DAKOTA.

MAYVILLE.—*St. John's Mission*.—It is eleven months since the Bishop visited this infant city and the first steps were taken to organize a Church mission here. It is now under the rectorship of the Rev. H. J. Sheridan, who came here last Christmas, and through the united efforts of rector and parishioners St. John's mission is developing in interest and good works.

The first Lenten season ever observed in this part of the country was well attended, and the Easter services were observed by a full attendance in an upper room, "like the apostles of old."

During the winter St. John's Guild was formed with a good number of young men. A library containing forty-five volumes of reading matter has been recently presented. The Guild of the Holy Child has just been formed under the guidance of Mrs. Sheridan, which contains a very interesting class of young girls.

Preparations are being made to build a small church during the summer.

QUINCY.

KNOXVILLE.—*St. Mary's School*.—This institution has just closed its most prosperous year. On Wednesday, June 17, thirteen young ladies received the Cross of Honor and Diploma. Bishop Burgess presided. The new chapel, though unfinished, was used for matins; the study hall, seating five hundred people, for the literary exercises. During the year the Knox legacy has paid \$6,000 of the debt on the new building.

NEBRASKA.

OMAHA.—*The Child's Hospital*.—Mrs. Clarkson writes: "We have paid during the year the mortgage and interest on the lot amounting to fourteen hundred dollars, besides finishing the upper story of the building at a cost of seven hundred dollars. This will enable us to double our accommodations for the children, provided we have the money to pay the increased expense."

"This addition has been paid for from the sale of fancy articles at the hospital. The Christmas Market Easter sale amounted to \$837.95. A large share of the money came by the sale of articles sent from St. James's church, Chicago. One room has been finished on the third floor, and four bedsteads and beds, such as are in use in St. Luke's Hospital, Chicago, are ordered for that room; which is a memorial to Bishop Clarkson, called St. James's room. It is hoped that these beds in time will be endowed. We have not a dollar of endowment, and depend altogether on voluntary contributions."

"During the year we have had 132 children and 35 adults, aggregating 3,716 days of care, nursing and attention. The boxes received from the Woman's Auxiliary Society, with clothing for the children and bedding for the house, have greatly helped us. I hardly know how we could get on without this assistance, as the children are clothed from these supplies."

"What is most needed now is the money to furnish a room for boys. We have long felt the need of such a room but could not meet it until the upper story was finished."

"The hospital is intended for all sick

children in the diocese. If parents are in a condition to pay even a little, it is proper they should do so. At the same time those who cannot pay receive the same attention, and are just as welcome."

"The hospital also provides for the clergy and their families when sick, free of expense. The Bishop has the right to admit them whenever he thinks best. Although the council kindly gave the management of the hospital to me for life, I prefer that the Bishop of the diocese should also consider it his hospital, and that he should interest himself in its work, and feel at liberty to make such suggestions as he thinks advisable. I take this opportunity to express to the friends of the hospital my thanks for their gifts which were so much needed. But for their remembrance the hospital could not have extended its accommodations, nor would we be able to carry on the work pressing upon us."

VIRGINIA.

PETERSBURG.—*St. Stephen's School*.—The closing exercises of this normal school (colored) commenced on Monday evening, June 8, and continued during the week. The five departments each occupied one evening with their exercises. These exercises consisted of recitations, dialogues, singing, etc., together with the distribution of prizes and certificates of proficiency. The immense crowds that were present were much impressed with the proficiency of the children; and an old and cultivated Virginia gentleman only voiced the judgment of every one, when he said, in distributing the certificates on Friday night, that he had never in all his life heard similar exercises better done. It is certainly an evidence of the interest the colored people of Petersburg feel in the school and in the cause of education, that not only was the building filled every evening, but hundreds could not obtain admission. On Tuesday, the 16th, the children had their annual picnic and thus closed the session of 1884-5. It is a remarkable fact that the first or normal department, so far from decreasing in numbers, increased during the whole session, and that every pupil entered remained to the close. The Rev. Giles B. Cooke is the rector of St. Stephen's church and also of the school; and the Rev. Geo. C. Sutton is assistant-minister of the church and teacher of the first department of the school.

MISSOURI.

MACON.—*St. James's Military Academy*.—The tenth annual Commencement of this flourishing school which is the diocesan one for boys recently took place. The exercises commenced with a farewell sermon to the boys by the rector, the Rev. Ethelbert Talbot, in the parish church, on the night of June 7. Tuesday, Wednesday and Thursday were examination days. On Wednesday and Thursday exhibition and competitive drills were held in the campus. Tuesday night the contest for the spelling medal took place; Wednesday witnessed the contest for the declamation medals; and Thursday night the graduating exercises occurred. The class embraced but three members this year. An address to the school by the Rev. G. C. Betts of St. Louis was most interesting. He paid a high tribute to the energy, devotion, and self-sacrifice of the rector. The medals, ten in number, were then distributed and the tenth year was finished.

WESTERN NEW YORK.

YOUNGSTOWN.—*Death of a Veteran*.—Ordnance-Sergeant Leffman, U. S. A., retired, died in Youngstown, Niagara county, on Thursday, May 21, in the eighty-ninth year of his age. Sergeant Leffman was, at the time of his death, and had been for some years, the oldest soldier in the service of the United States, having served for sixty-one years, most of the time by continuous enlistment. He was a Hanoverian by birth, and served in a Hanoverian regiment at the battle of Waterloo (June 18, 1815), at the age of eighteen. He entered the United States army prior to 1823, and after a long service in different parts of the country as a private soldier and non-commissioned officer, was appointed ordnance-sergeant, and assigned to duty at Fort Niagara, N. Y., where he served honestly and faithfully until Congress, by a special act, retired him with a retiring pension

of \$50 per month—the only instance, it is believed, of such a retirement in this country. Since his retirement, Sergeant Leffman has resided in Youngstown, within a mile of his old post, on some property he had purchased in that village. The number of written testimonials he has received from various officers with whom he has served would fill a good-sized volume.

Sergeant Leffman was a devoted Churchman. St. John's church, Youngstown, owes its existence as a parish largely to his efforts, and the church building stands on a lot presented by him.

This brief notice of a faithful soldier and Christian is penned by one who was his commanding officer and personal friend for some time, and can personally testify to his worth both as a soldier and a servant of his Lord.—*The Churchman*.

LONG ISLAND.

BROOKLYN.—The Working Women's Vacation Society of which the Rev. Jas. H. Darlington, Ph. D. is president, has raised a sum of money by a fair to give vacations to such working women, as by reason of small earnings, or poor health, would otherwise be confined to the city. The society must be assured of the worthiness and need of each applicant before giving assistance. Three methods of rendering aid have been adopted: 1. By providing a fortnight's vacation at such places as the society may select. Fares and board will be provided, save the nominal sum of \$1.25 per week, which, it is thought, the women themselves would prefer to pay when able. 2. By paying "traveling expenses" for the large class of women who have homes or friends in the country, but cannot afford to go to them. 3. By providing day excursions for such as cannot avail themselves of either of the foregoing methods.

GARDEN CITY.—*St. Paul's School*.—The closing exercises of this school took place on Wednesday, 17th June, in presence of many visitors and the Board of Cathedral Trustees. After the exercises in the chapel there was a full dress parade and review in the armory, under the skillful command of Lieutenant Totten, of the United States army.

Announcement was duly made of the acceptance of position of Head Master by Mr. Charles Sturtevant Moore, of Taunton, Massachusetts. Mr. Moore was born in Massachusetts, is a graduate of Harvard, class of '73, and has taken high rank among the successful educators of his native state. With the assistance of a competent staff of instruction there is every reason to believe he will bring the cathedral school to a high state of excellence.

Mr. Van De Water has taken residence in this city, and represents the Board of Trustees as chairman of the committee on schools. Mr. Moore will take residence July 15th, until which time communications regarding the school may be addressed to the chairman of school committee, Garden City Long Island.

TENNESSEE.

EAST NASHVILLE.—*St. Anne's Church*.—This church, formerly known as St. Stephen's, was consecrated with appropriate and imposing ceremonies, Wednesday, June 10th. With what emotions but few could suspect who were unacquainted with the trials and vicissitudes that have attended her progress for years. Bishop Quintard officiated. The sermon, from Mathew xxvi:6-7, was delivered by the Rev. T. F. Gailor, chaplain of the University of the South. Beautiful suggestive flower decoration, with well rendered music from the choir, under the organist, Miss Lulu Joseph, deepened the impressions to be ever-remaining in the hearts of the devoted laymen. To be noted among them Mr. John Orr, who some time ago assumed the remaining debt to contractors, giving the congregation their own time to pay him. Mr. James Anderson (deceased), who for years led the choir, and through whose efforts, aided by a loving wife, the church has a beautiful organ, Mrs. Henri Weber, for years president of the Ladies' Aid Society, whose influence as a teacher of the highest order has given color and refinement to the minds of many of the young ladies of the church.

In the usual order of things in a city the building and furnishing of a beautiful church edifice is but the expression

in liberal sums of money of the religious sentiment of the rich. But when a poor congregation erect a church of unusual beauty and permanency by patient, cheerful steady giving of littles and Christian-like unanimity, the world of Christians owe them commendation. Their success should strengthen the faith of struggling churches for renewed efforts.

COLUMBIA.—*The Female Institute*.—The Bishop of Arkansas has kindly sent us the following account of this excellent Church School:

The Columbia Institute has just added to its many scholastic years, another more successful than any of its past. The examinations showing the result of sound teaching and careful intellectual culture, were held during the last week in May.

Monday evening, June 1, a musical soiree delighted every one present. It was indeed a fine concert, and not simply a good school exhibition.

On Wednesday, June 3, the Commencement took place. After the valedictory, the Rev. Wm. C. Gray, D. D., rector of the church of the Advent, Nashville, delivered a sound and practical address on Female Education, and in the regretted absence of the Bishop of Tennessee, the Bishop of Arkansas, who is also one of the trustees, addressed the graduates (as fine a class as ever went out from any school) and delivered the diplomas.

On Wednesday evening, another musical entertainment of a high order was given. The music was all classical and much of it very difficult of execution.

This institution is fully equipped with all the appliances necessary for thorough instruction. The library, the cabinet, the museums, are such as are found in few colleges of the land.

The Church shapes and models all things here. The Bishops of Tennessee, Louisiana and Arkansas are members of the board of trustees. All through the south are found earnest Churchwomen whose first acquaintance with the Church and her ways dates from the time that they were pupils of the Columbia Institute. Of such Churchwomen in the north as may wish for their daughters a more genial climate during the winter, I call attention to this school situated at one of the most salubrious points in the United States, and in a town noted for its good society. The Institute is indeed a true home to its pupils, a home that they live and delight in.

MISSISSIPPI.

WINONA.—*Emmanuel Parish*.—On Friday, May 29, 8 P. M., a mission was begun in this parish, conducted by the Rev. J. E. Martin of Canton, Miss., and the rector, the Rev. W. P. Browne. The opening sermon by Mr. Martin was on Confirmation. Special services were held on Saturday, Sunday and Monday, on which day the mission was closed. Mr. Martin's sermons and lectures were eloquent and good.

Tuesday, June 2nd, the Convocation of Oxford assembled in the church, at 10 A. M. The clergy formed in procession and marched from the vestry-room (or tower) up the aisle, singing Hymn 202. After Morning Prayer a sermon was delivered by the Rev. Edward Lewis. His text was from St. Mark xvi:15, and the discourse covered the ground of Missionary Theology. The Holy Communion was then administered to twenty lay members and the clergy present. (This parish numbers twenty-three communicants.) Reports of special mission work were made by all the clergy, in which new work was discovered and provided for. At 4 P. M. an interesting essay was read by the Rev. Wm. Short, on "The Spiritual vs. Material in Religion," and at 8 P. M., after a short service the Rev. W. W. De Hart preached an eloquent sermon on "God's Guidance."

On Wednesday "The Parish as a Member of the Diocesan Family" was the subject of several addresses, followed by a sermon by the Rev. H. H. Ten Broeck on "the Duties of Communicants." In the afternoon, "The Relations of Science and Religion" were discussed and in the evening, the Assistant-Bishop preached one of his powerful sermons.

Thursday, June 4, the convocation met again and was opened by prayer. The dean then read an essay, "What shall we Do for the Negro?" The subject was thoroughly discussed by all

present, and many important and interesting points were touched. Resolutions of local interest were offered and the convocation was closed by singing the *Gloria in Excelsis*. The next meeting is to be in Holly Springs, Miss., some time in next October. At 8 P. M., after Evening Prayer the Bishop preached again, this time on the Sacramental Rite of Confirmation. A class of eight candidates were presented and confirmed.

Friday, June 5, another service was held at 8 P. M., when the Rev. Mr. De Hart delivered another of his interesting sermons.

During this mission and convocation much interest has been awakened, and new and important work laid out for the future. Arrangements for another mission to be held some time in the fall are now being made.

NEW YORK

NEW YORK.—Death of a Priest.—Tuesday last there died a modest and devoted clergyman, whose example is a precious legacy to the whole Church—the Rev. Augustus C. Hoehing, aged 58. For twelve years he was a missionary in China and will live in his translation of the Prayer Book into the difficult language of that country. In addition his bereaved family have Esop's Fables in MS. Who will procure its publication for the glory of the Church and the benefit of our Christian Chinese communities?

For several years past he has been associated with the self-denying labors of Father Huntington and the Sisters of St. John the Baptist, especially the successful endeavor to gather a congregation amongst the Germans.

The funeral was with every circumstance of honor. It was in the church of the Transfiguration, Dr. Houghton, Father Huntington and others being present. A gathering of hundreds showed the estimation in which he was holden. All classes were represented, from the poor sewing girl to the wealthy and distinguished from Fifth Avenue and the streets adjacent. Few dry eyes were seen. One noteworthy incident was the coming up the aisle after the Holy Communion, of a delegation of four Chinamen, bearing handsome floral offerings from their countrymen.

CALIFORNIA.

SONORA.—On St. Barnabas' Day, St. James's church was reopened for divine service. The church had not been used for five years before this except once when the Rev. Dr. Courtney of Boston electrified the town with his eloquence. Thirty-two persons were present, fifteen communicated, and one infant was baptized. This place was last under the charge of the Rev. Wm. H. Dyer, who for nine years did the work of an evangelist among the foot-hills until his health failed. The church in California is praying that he may soon be restored to the active work of the ministry. If the clergy of the Church on their way to the Yosemite Valley or the Calaveras Big Trees would so time their trips that they might stop over here for a service on a Saint's Day or a Lord's Day they would receive a cordial welcome and the hearts of the faithful would be revived. Sonora is one of the most interesting towns in California, nestled among the foot-hills, surrounded with fruit trees and embowered among flowers.

Experience of a Well-known Temperance Worker.—Mrs. M. Cator, widow of an eminent physician of Camden, New Jersey, is well-known as an active worker and lecturer in the Temperance cause. A few years ago she was a sufferer from weak lungs, and in a very feeble condition. She had become a martyr to neuralgia. Her vitality was almost gone, and her voice was a mere whisper. While in this condition, she heard of Compound Oxygen, from the use of which she recovered her health, and is now conspicuous for her energetic public work in the great cause which she has so much at heart. To a reporter of the press who interviewed her recently, she gave an exceedingly interesting account of her experience with Compound Oxygen, from which we make an extract.

"On inhaling the oxygen she said, 'I felt a new and strange sensation. At once I had relief; not complete, of course, but none the less gratifying. With each day's inhalation I grew stronger and better. I had much to regain, for my lungs were seriously impaired, and my body was greatly emaciated. In three or four months I was a new woman. Now I have a good appetite, and I sleep well. I am very actively engaged in Temperance and Bible work, and I find no difficulty in addressing an audience of two or three thousand people.'

"A *Treatise on Compound Oxygen* will be sent free by DRs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, to any one who will write to them for it.

The Nation has been doing literature a special service by endeavoring to show the correct use of "shall" and "will," and in its issue of May 7 it publishes a communication from Mr. W. K. Sullivan, of Chicago, who sends it the following rhyme, which, he says, was given in the grammar used in the National Schools of Ireland twenty-five years ago, as a rule to guide learners in the use of shall and will:

In the first person simply shall foretells,
In will a threat or else a promise dwells;
Shall in the second and third does threat,
Will then simply foretells a future feat.

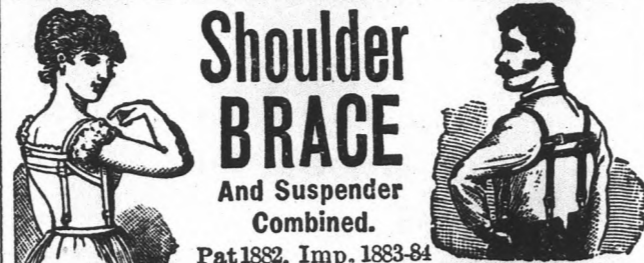
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THE SWALLOW.

Among all the migrants the swallow has, perhaps, attracted most attention in all ages and countries. In this country it arrives with remarkable punctuality; none of the migrants perform their journeys more rapidly than the swallows and their congeners, and in this region about New York, it appears from the 25th to the 28th of April. A swift [*Hirundinida cypselina*] with young ones, or during migration, covers from 1,500 to 2,000 miles a day. It begins the business of feeding its young about 4 o'clock A. M., and continues it till 8 P. M. At that season, therefore, the swift spends nearly 16 hours upon the wing, and it has been computed that at the ordinary rate of traveling of this very fast bird it would circumnavigate the globe in about fourteen days. At a push, if it were making forced flights, the swift would probably keep on the wing, with very brief intervals of rest, during fourteen days. The speed of the whole tribe is marvellous, and seems the more so when compared with that of the swiftest of animals that depend for their progressive powers on their legs, however many legs they may be furnished with. And yet some folk seem to find all this adaptability and fertility of resource to inhere in passionless matter with no thinking creative power behind it! Argument with such were as idle as hooting at the sun, or cursing the stars.—*Christian at Work.*

AN ARGUMENT FOR EPISCOPACY.—As a Presbyterian, let me go back to the fourth century. I here find Episcopacy universal on the three continents. Yet so wonderful a revolution as the entire overthrow of the Apostolic institution of Presbytery, and the supervening of Episcopacy on its ruins, did not tempt a solitary country, or province, or city, that we hear of, to produce "a schism in the body." What therefore, said I, did the Presbyterian Church think of unity then? Why, evidently, they thought it of such paramount importance, that Apostolic Presbytery must be universally and unresistingly surrendered, rather than retain it in any Church on earth at the expense of unity. They parted with Presbytery to purchase unity; but our modern Presbyterians give unity to the winds, to get back Presbytery. Which horn of the dilemma will you choose? Either it is not true that Presbyterianism existed, and was overthrown, or else the Universal Church was pleased to see every presbytery on earth sunk into the sea, rather than behold celestial charity broken in the violation of unity. The Church of the fourth century, according to your own showing, would not purchase tinsel at the price of gold—Presbytery at the expense of unity.—*A Presbyterian Clergyman looking for the Church.*

THE oldest bank-note in existence in Europe is in the St. Petersburg museum. It was issued in 1399 B. C., by the Chinese Government. It is said that bank-notes were in use in China at least as early as 2,500 B. C.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

NO TROUBLE TO SWALLOW Dr. Pierce's "Pelllets" (the original "little liver pills") and no pain or griping. Cure sick or bilious headache, sour stomach, and cleanse the system and bowels. 25 cents a vial.

WHEN the blood moves sluggishly in the veins because it is loaded with impurities, an alterative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

INVALIDS, as well as children, find Mellin's Food a most satisfactory and nourishing article of diet. Its method of preparation adapts it to the most delicate stomach, while its strengthening properties are wonderful. It may be had of your druggist.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

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

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

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