

The Living Church.

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

VOL. X. No. 6

CHICAGO, SATURDAY, MAY 7, 1887.

WHOLE No. 444.

NOW READY.

BISHOP WILMER'S REMINISCENCES. The Recent Past, from a Southern Standpoint. Reminiscences of a Grandfather. "Forsan et haec olim meminisse juvabit." By Richard Hooker Wilmer, D.D., Bishop of Alabama. With Portraits. Octavo, cloth, \$2.00.

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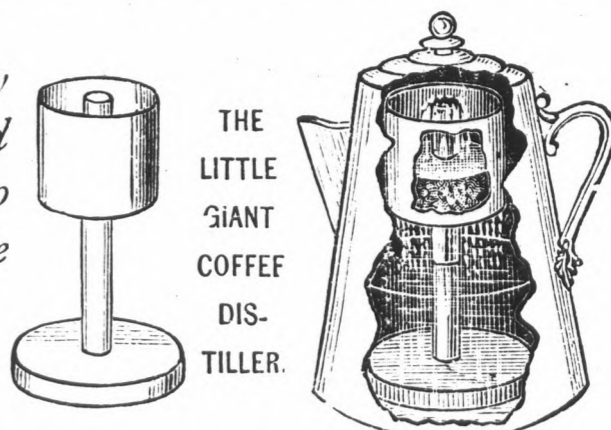
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The Living Church.

SATURDAY, MAY 7, 1887.

NEWS AND NOTES.

DURING Holy Week Bishop Potter confirmed nearly a thousand persons in the diocese of New York.

THE death is announced of Mrs. Beckwith, the wife of the Bishop of Georgia. The Bishop has the sympathy of the Church in the hour of his great sorrow.

THE Bishop of Lichfield gave the addresses at the Three Hours' service on Good Friday, in his cathedral, and also conducted most of the services in Holy Week.

By the will of the late Alexander Mitchell of Milwaukee, charitable and educational institutions receive \$50,000. Of this, Nashotah and Racine get \$5,000 each. Mr. Mitchell was a trustee of Racine College.

NEXT Sunday, May 8th, is the day designated for offerings throughout the Church for work among the colored people. The commission for this work meets in June, and its plans for work must be laid with reference to the response to this appeal. If we are disposed to recognize our responsibility in this pressing question, we must show it by deeds.

WE regret to see it stated in *The Church Times* that Mr. Charles Powell, the general secretary of the Church of England Workingmen's Society, has met with a very serious accident while riding on his tricycle, and that he has been taken in an unconscious condition to St. Mary's Hospital, suffering from concussion of the brain.

CANON LIDDON in his Easter Day sermon in St. Paul's cathedral expressed the opinion that the tomb in the church of the Holy Sepulchre at Jerusalem was the real tomb in which the body of our Saviour lay. He gave an interesting description of the site, comparing it with scenes in classical and Jewish antiquity.

THE Archbishop of Canterbury, who spent Good Friday and Easter Day with the Prince and Princess of Wales at Sandringham, besides preaching, administered Confirmation. On Maunday Thursday, the traditional day in old times for royal Confirmations, the Archbishop of Canterbury confirmed the Princess Maud of Wales in the parish church of St. Mary Magdalene, Sandringham, in the presence of the Prince and Princess of Wales, and her sisters, the members of the household, and a few privileged friends.

A MISSION to the native Christians of India is being arranged by the English Church Missionary Society. Ten missionaries, five clergymen, and five laymen, one of whom has held high military rank in India, will leave in October next, and will spend four months in India, visiting each mission station in the five districts into which the area to be covered has been divided. The idea originated with Major-General Haig, and the object is to raise the tone of the spiritual life in native pastors and congregations.

THE worshipful Charles James Burton, chancellor of the diocese of Carlisle, and vicar of Lydd, in Kent, died

on Good Friday at Carlisle. The chancellor had entered upon his ninety-sixth year. He had been chancellor of the diocese for thirty-two years, and held office under four bishops. Notwithstanding his great age and the blindness which latterly afflicted him, he continued to hold his court down to within a few weeks of his death.

BISHOP WILKINSON, during his recent visit to Dresden, received a letter requesting him to extend his episcopal ministrations to the Old Catholics of Austria. He seems to have obtained the consent of the Austrian Government, and the concurrence of the Bishop of London to his doing so; but states it as his opinion that an Old Catholic bishop should be appointed for Austria, for whose support he asks for contributions, as the Old Catholic body in that country has enough to do in maintaining its priests.

"ONE touch of nature makes the whole world kin." No fewer than 31 people of position in England declined to subscribe to the Church House on the ground that they wished to give their money to a fund for the poor clergy; yet it was found a day or two ago, on examining the list, that not one of them had sent a donation to the latter fund. On the other hand 57 subscribers to the Church House, whose contributions amounted to over £2 450, appeared as donors to the poor clergy fund of no less a sum than £3,630.

A MISSION of a very remarkable character has just been held by the Rev. B. G. Hoskyns, senior curate of St. Mary's, Southampton, in the parish of Shedfield, England. The ground had for six weeks previously been very carefully prepared by the vicar and his fellow-workers, and the result has been in the large congregations which came to the church from the beginning, and which daily increased so steadily that on the Sunday evening, when the mission closed, there were between 650 and 700 people occupying a church constructed to hold 400. Mr. Hoskyns is an extempore preacher of great power and ability, and so thoroughly did he hold his audience spell-bound that the whole congregation would, with very few exceptions, stay for the after-meetings, when the teaching of the address was driven home to individual consciences with still greater force.

INSTRUMENTALITIES for the furtherance of the Gospel, says *The Churchman*, are lying unused all around us, instrumentalities lawful and proper and of great power. Among them are the laymen of the Church. For a long period they have served as lay-readers, and at last they are to be allowed to speak a word for themselves in the interest of religion and morality. Their voice will often reach classes of men who would turn a deaf ear to the clergyman, and their words at times will be all the more effective because they are not professional. The Church has a great army of lay soldiers of Christ, and we are glad to see her leading them to the charge against the strongholds of the enemy. In Christ church, Brooklyn, the Rev. Dr. Darlington, rector, a series of lay-lectures was given on the Wednesday evenings of Lent by representative men of the various parishes.

A POPULAR vicar in South London has hit upon an ingenious method of raising a tower on his church in celebration of the Queen's Jubilee. He, the vicar, is A, and founds a fund with his own donation of threepence. No single donor is to be permitted to subscribe a larger sum. But there are these conditions: A binds himself to secure four B's, who will not only contribute three pence each, but will guarantee to find four C's, who will subscribe threepence each, and will each find four D's—and so on up to the G's, who find the H's, and there the process stops. An easy sum in arithmetical progression shows that over £200 will be thus subscribed. This parish is large and populous, and as this process will be carried on in four districts simultaneously, £800 odd will be raised for the tower.

THE annual 'Spital sermon was preached at Christ church, Newgate street, on Tuesday, in Easter Week, by the Bishop of Liverpool, who, it was noticed, was the first preacher to take no notice of the presence of the Bluecoat boys. It is not generally known that when the holding of this service was removed from St. Bride's to Christ church, Newgate street, 1799, the first sermon was preached by the celebrated Dr. Donne, who on that occasion kept the poor scholars waiting while he discoursed for three hours. In former times, when bishops rarely preached out of their own dioceses—they did not often preach in them—the 'Spital sermon was an honor coveted by country bishops who wished to keep their names before the public.

The City Press says that two ancient city customs were duly observed on Good Friday. The first was at St. Bartholomew's (Rahere's Priory church), West Smithfield. Here, at half-past eleven o'clock, 21 of the oldest widows in the parish picked up as many new sixpences from an old tomb in the churchyard. The observance has existed for over 400 years. The second was at Allhallows', Lombard street. Here, at the conclusion of divine service, 60 of the youngest boys connected with the Bluecoat School were each presented with a bag of raisins and a new penny. Peter Symonds, by his will, in the year 1665, directed that "sixty of ye youngest boys of Christ's Hospital should attend divine service on Good Friday morning at Allhallows church," each to receive a new penny and a bag of raisins. William Petts, in the year 1692, added to the bequest as follows: "That ye minister who preaches ye sermon before the boys on Goode Friday morning shall receive 20s.; ye clerke, 4s.; and ye sexton, 3s. 6d."

THE Bishop of Ripon seems to be winning a foremost place among the English prelates. A correspondent of the *Family Churchman* thus speaks of him:

Whatever may be said of other recently appointed bishops, there can be no question that the Bishop of Ripon is a success, alike as an organizer, as a preacher, and as a guide, philosopher, friend to his clergy. Here, there, and everywhere, his ubiquitousness is passing into a proverb. Since the whole Church stared with astonishment at the peregrinations of Samuel Wilberforce, there has been nothing to compare with his energy on the episcopal bench. Just now he has all Oxford by the ears with his "Bampton's." The learned world

shakes its head at a bishop preaching without manuscript on Canon John Bampton's foundation. But why must the Bampton lectures be all head and no heart? And why is the Bishop wrong in getting at his heart in the usual way of preachers, namely, by preaching to men, letting his heart go out to them in sympathy, and imparting to Christian learning something of the fire and spirit of Christian zeal? When we remember how many prosy volumes have issued from the Bampton press, it is impossible to withhold approval from an experiment which possesses all the merit of daring with little of the possibility of ill-success.

NEW YORK

CITY.—The Confirmations by the Bishop in the week before Easter, amounted to about 1,000. Of these, an unusually large number were men. On a recent Sunday the Bishop confirmed between 400 and 500, the largest number ever recorded in the diocese, it is believed, in a single day.

The 18th anniversary of the Sisterhood of the Good Shepherd was recently held in St. Ann's church, the Bishop presiding. The Bishop assisted by the Rev. Dr. Gallaudet, conducted a special service in which Sister Alice was admitted to the sisterhood, and also the celebration of the Holy Communion. The Bishop made a short address in which he commended the work being done by the sisterhood in St. Clement's church, and also in Christ Hospital, Jersey City.

A meeting of the Mexican League was held in the church of the Incarnation on Wednesday afternoon, April 27, a considerable number, mostly ladies, being in attendance. The Rev. Newton Perkins presided and read the annual report. The Bishop made a short address in which he seemed to discourage the League in some aspects of its work. He wished to make all possible allowance for individual opinions, but considered that the work should be carried on under the constituted authorities of the Church, and not by irresponsible persons. He was sustained in this opinion by the House of Bishops, by the Board of Missions, and he referred especially to the late Presiding Bishop as strong in the same opinion. The Bishop was exceedingly considerate in his putting of the case and his words could not fail to have weight.

A few days earlier a number of bishops and other clergy met in the Bible House to consider the Church work in Mexico, when an organization was formed under the name of "The Advisory Committee for Church Work in Mexico." There were present the Bishops of Vermont, Albany, West Virginia, and Massachusetts, the Bishop of New York presiding. The Rev. Drs. H. Y. Satterlee and G. Z. Gray, and W. G. Boulton were chosen respectively, chairman, secretary and treasurer. In accordance with the recommendations of the Board of Missions in October last, it was resolved that the Rev. W. B. Gordon, who was nominated as presbyter-in-charge by the late Presiding Bishop, and confirmed by the Board, be advised to proceed to Mexico as soon as convenient. It was believed that with a wise presbyter under the care of a responsible committee, the money with which to carry on the work in Mexico would be forthcoming.

On Monday evening, April 25th, there was a meeting at Bethlehem chapel, be-

tween 82d and 83rd street, at which preliminary steps were taken towards the formation of a new church, to be known as St. Matthew's. It is expected that the Rev. Henry Chamberlain, assistant-minister at All Angels', will be the rector.

PELHAM.—On Thursday, April 28th, the Bishop consecrated at this place the Nanette Bolton Memorial chapel, erected in memory of Miss Bolton, for many years principal of Pelham Priory. The Bishop was assisted by the Rev. Mr. Coffey, of East Chester, the Rev. Mr. Canedy, of New Rochelle, the Rev. Mr. Windsor, of City Island, the Rev. Dr. Mallory, of *The Churchman*, and the Rev. Charles Higbee, rector of Christ church, Pelham. The memorial was built largely from funds contributed by members of Christ church, to which it will be an adjunct, being used for the Sunday school and for Lenten services. The chapel is built in the early English style, entirely of stone, is 48x32, and cost land and all, \$4,125. The land was furnished by Mrs. A. L. Stevens, the present owner of the priory, while the plans were the gift of the architect, Mr. F. C. Merry, of New York. On the north side is a memorial window given by Mr. Thomas Denton. On the south side is an inscription given by the children of the Sunday school: "Lo, I am with you alway." In a short address, the Bishop spoke of Miss Bolton as one who had done much in her education of women to advance the sex to its rightful position, and referred to the late Miss Catherine L. Wolfe as one of the few who remembered their stewardship over riches, and as one whose character had been largely formed by Nanette Bolton, whose pupil she had been.

LONG ISLAND.

BROOKLYN.—Since the Rev. Lindsay Parker formerly assistant-minister at St. George's, New York, became rector of St. Peter's, Brooklyn, a year ago, the church has greatly prospered. The pledges on the envelope system this year amount to nearly \$7,000. The Sunday school has nearly doubled and all departments of Church work are being entered into by the members. After the first of May the singing is to be altogether by a voluntary choir.

The sum contributed on Easter Day towards building the new St. George's church, should have been \$10,000, instead of \$1,000, as printed in our last.

The next diocesan convention is to be held on May 24th, at the cathedral of the Incarnation, Garden City.

CHICAGO.

RAVENSWOOD.—The rite of Confirmation was administered in the church of All Saints' on Sunday morning, second after Easter, by Bishop Seymour, of Springfield, to six persons, with great impressiveness and solemnity, after the sermon, delivered by himself.

SOUTHERN OHIO.

COLUMBUS.—The new church of the Good Shepherd, the Rev. F. O. Granniss, rector, was opened for services on Easter Day. Though by no means a costly structure, it is undoubtedly the prettiest, most appropriately designed and decorated place of worship in the city. It is of stone for about twelve or fourteen feet in height, above which it is of timber pierced with windows close together, reaching to the low eaves of a steep and extensive slate roof, which is one of its most important architectural features. The church is built in the form of a Roman cross, the arms and head of which being rounded to semi-

circles, form respectively the transepts and chancel. The woodwork of the interior is all of white pine varnished, showing the natural grain and color of the wood. The choir is raised two steps above the floor of the nave, and the vestry and organ room neatly finished in panels of appropriate Gothic design. The floor of the sanctuary is two steps above that of the choir, from which it is separated by a neat chancel rail of polished cherry supported by standards of burnished brass. The altar still one step higher is surmounted by a brass altar cross of elegant design and workmanship. The windows are cathedral glass, those in the chancel, ten in number, contain the usual symbols employed in church decoration, the two in the centre having the holy name, both human and divine (the I. H. S. and Alpha and Omega in monogram.) These are flanked by symbols of the Holy Spirit and the Trinity. These again by the four Evangelists, and the series completed by a cross at the beginning and crown at the end. The chancel rail, the altar cross and windows, are memorial gifts from several members of the congregation, who have taken this beautiful way of commemorating departed friends.

COLORADO.

DENVER.—A memorial service was held on Thursday morning of Holy Week, in Wolfe Hall, for Miss Catharine Lorillard Wolfe, who has been one of its greatest benefactors. The service was conducted by Mr. Hunter and Bishop Spalding. A portion of the burial service was rendered, and Bishop Spalding delivered a short address, a just tribute to one whose life and many gifts had been productive of so much good.

At no time in the history of this jurisdiction does the Church give such promise as now. There are five churches including the cathedral, in Denver, but with the rapidly increasing population two or three more will soon have to be established. The cathedral, under the direction of the able and popular Dean Hart, is sustained by very large congregations, the service being semi-choral, with a well trained boy choir. All have an early celebration of the Holy Eucharist every Sunday, and on Saint's days. The cathedral work is very much helped by the efficient aid of Sister Ada, and St. Mark's, the youngest, by Sister Eliza who especially devotes herself as she faithfully has for many years to the patients and sufferers in the County Hospital. St. Mark's held its first service only a little over a year ago. In November last the Rev. A. W. Arundel took charge, and has proved a most acceptable and successful rector; an indefatigable worker, he has filled up the congregation so rapidly that even now it is under consideration of preparing plans for a new stone church to seat 500 worshippers. The Ladies' Altar Guild of St. Mark's have added much to the attractiveness of the interior by their industry, having supplied a set each of violet, white, and green altar vestments, with dosels to correspond. At Easter a beautiful white dosel was hung that is much admired. This is 10 feet high by 8 feet wide, suspended from a brass rod. It is overhung by a super-dosel with heavy gold fringe. The design embroidered on the super-dosel is a row of pomegranates springing from a bed work of green leaves. On each side of the main dosel is an orphrey 18 inches wide covered with hand embroidery of *fleur de lis* of blue and red interlaced with gold bands; in the centre of each orphrey is a quatrefoil medallion of red

with a cross of gold in centre. The Young Ladies' Guild, by their own exertions have raised the money to erect a very handsome rood screen, which adds wonderfully to the architectural beauty of the interior. On Easter the church and aisles were crowded with worshippers, and the offertory, nearly \$3,000, which for a new parish is remarkably good, and about clears the church from debt.

At the next convention, in June, it is expected arrangements will be made to change this missionary jurisdiction into a diocese, a result of the labor of hard-working Bishop Spalding.

MAINE.

PORTLAND.—Easter Even, the Bishop, who had just returned from Long Island, where he had confirmed about 500 persons for Bishop Littlejohn, held a Confirmation at the cathedral, and confirmed a class of 19, presented by the Rev. Canon Sills. The Easter decorations were superb, the music elaborate, and the congregations larger than ever before. One gratifying feature of the day was the number of persons who made their Easter Communion at the early Celebration (7 A. M.) A few years ago 40 or 50 was considered a large number at the early Celebration. This year there were 200, and at the late Celebration about half that number. The offerings were large. The attendance on all the services of Lent and Holy Week has been very good.

At St. Paul's church much Lenten work has been done, and great improvement has of late been made in the character of the services. The Maunday Thursday and Good Friday services were very well attended. The floral decorations were simple, but in good taste. The church never looked so well. There were two celebrations of the Holy Communion. At the late Celebration, the Rev. Edward Porter Little, brother of the rector, preached a sermon of rare force and beauty on the text: "I shall be satisfied when I awake after Thy likeness." At the children's service nine infants were baptized. At the choral Evensong the Bishop made his annual visitation of the parish, preached an eloquent and practical sermon, and confirmed a class of 20, presented by the rector, the Rev. A. W. Little. There were three others confirmed in private. The age of the candidates ranged from 11 to 86. Among them were converts from Romanism, Presbyterianism, Methodism, Congregationalism, Anabaptism and Reformed Episcopalianism.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—Easter Day was one long to be remembered by the parishioners of the church of the Nativity, as their handsome new church edifice was used for divine worship for the first time. The last service was held in the old church in the summer of 1885, when the work of tearing down was commenced. The south extension of the new building is simple Gothic, and the north extension is in Renaissance style, combining features of the Gothic and Basilican architecture. The auditorium consists of nave, 36 feet 6 inches wide and 76 feet in length, separated from the aisles by a succession of five granite columns, supporting the clere-story. The arches and all the stone work are constructed of oolitic limestone, quarried in Bedford county, Ind. The chancel is composed of a rectangle, 22x30 feet, upon which is constructed a semi-circle with a radius of 15 feet 6 inches, forming a chancel 45 feet deep

by 30 feet in width. About this semi-circle is an ambulatory open to the north on all sides. The interior of the church presents a really beautiful appearance. Among some of the special features are the capacious choir which will seat at least 50 people, the rich and mellow organ, the handsome reredos, and the simple and chaste altar of white. The altar-cross and vases are of polished brass, and the gas standards are of old brass and jewels.

The Easter services began with the celebration of the Holy Communion, at 7 o'clock, by the Rev. C. K. Nelson, the rector, assisted by the Rev. C. E. Taylor. The second Celebration was held at 8 o'clock. At 10:30 o'clock a short service for the admission of choristers was held; 23 young men and boys were admitted. At 11 o'clock Morning Prayer was said by the Rev. R. J. Nevin, D.D., rector of the American Church in Rome, Italy, after which the third celebration of the Holy Communion took place. Bishop Rulison delivered an exceedingly appropriate address in reference to the opening of the new church. At 3:30 P. M. occurred the annual festal Evensong of all the Sunday schools in the parish. At 7:30 the usual Evening Prayer was said, in which the rector was assisted by the Rev. Dr. Nevin. The Apostolic rite of Confirmation was then administered to 52 persons—29 ladies and 23 gentlemen—by Bishop Rulison. This is the largest class ever presented in the church.

TENNESSEE.

MEMPHIS.—Grace church, the Rev. Dr. G. H. Patterson, rector, offered to Almighty God, on Easter Day, at the second Celebration, \$2,738, with which the parish has purchased a house and grounds hard by the church. At the Sunday school festival, on the afternoon of that feast, the children made an offering of \$55; while the boys in the rector's class presented to the parish a handsome brass ewer. The Bishop will visit this parish on the 4th Sunday after Easter, and will then, God willing, administer Confirmation.

The Rev. Father Klein, the dean of St. Mary's cathedral, is sick from overwork, and is going away for rest. It is hoped that he will make a voyage to England, and in the autumn be returned to his work with renewed health and vigor.

NEW JERSEY.

HACKENSACK.—On the 2d Sunday after Easter Bishop Starkey made his annual visit to Christ church. The chancel was adorned with calla lilies. After an early Communion, a service was held at 10:45, at which a class of 29 persons was presented to the Bishop by Dean W. W. Holley. The sermon of the Bishop was clear and forcible. His text was Coloss. 1:12.

CONNECTICUT.

WILLIMANTIC.—The members of the Eastern Archdeaconry assembled in St. Paul's on Sunday, April 19th. At 10:30 A. M., service was held with sermon and the celebration of Holy Communion. At 12 M. the archdeaconry adjourned to the rectory where a lunch was provided by the ladies. At 2 P. M. there was a meeting for the transaction of regular business, when reports were read by Mr. Wm. M. Stark, secretary and treasurer; also from several of the clergy, acting as missionaries within the bounds of the archdeaconry. The reports all show progress in the work of the Church in Eastern Connecticut, and give great reason for encouragement.

KANSAS.

LEAVENWORTH.—By the efforts of the Rev. Percy C. Webber, the mortgage which had been held against the valuable property of the church of St. John, by the German Bank of that city, was paid in full April 14, 1887, and the property fully released to the church. The amount of mortgage which was \$950, and \$65 which was owed to the treasurer of parish, total amount \$1,015, was raised in two hours.

Palm Sunday Mr. Webber presented 24 persons to Bishop Vail for Confirmation—12 males, 12 females—all but three being adults, 9 more adults are ready and willing for Confirmation, and certain of them received Easter day; 14 adults have been baptized since Passion Sunday. The church is full of people and new life. A St. Andrew's Brotherhood was formed Saturday night, April 16, and a parish guild with seven chapters.

IOWA.

MT. PLEASANT.—During the past year St. Michael's church has been beautified by a number of gifts from parishioners and friends. Three sets of altar and chancel hangings have been given; a green set embroidered in old gold, by the Ladies' Sewing Society, a violet set embroidered in white, by two young ladies of the parish, and at Easter a white satin set embroidered in colors was given by Mrs. Charles Smith in loving memory of two little ones. A handsome crimson dosel has also been given. A font of carved wood has been presented by the Sunday school in memory of two of their number, now in Paradise, and on Easter Day a magnificent cross and vases of polished brass were placed on the altar. The cross has an I. H. S. carved on it, also a wreath of ivy leaves, and the massive base is divided into three steps. The vases have the Chi Rho carved on them. This beautiful and costly gift was given to the church by Ex-Gov. Fish of New York, through Colonel Grensel, a venerable member of the vestry. 23 adults and children have been baptized in less than a year. A class of six was confirmed last winter, and another class is now awaiting the Bishop's visitation. The music is always fine, and the attendance at church and Sunday school is steadily increasing. The Easter offerings were \$85 50. The Young Ladies' Guild have on hand nearly \$250 towards a new pipe organ.

GRINNELL.—St. Mark's Day was another day of rejoicing in St. Paul's church, when Bishop Perry confirmed four, making 16 within the month. This doubles the number of communicants. At several services of late the seating capacity of the church has been insufficient, and a movement is on foot to add a chancel. There is no debt on the property, and the treasurer now reports money on hand.

The Rev. Wm. Wright is in charge of this congregation, and in addition to work in town holds services Sunday afternoon in Westfield school-house.

OSKALOOSA.—The attendance at the Easter services at St. James' church was very good this year. At the children's service 13 were baptized and a beautiful silk banner for the use of the Sunday school was presented by Miss Bernice Lacey. The rector was not forgotten, receiving \$21. in money and a beautiful white satin stole. The interior of the church building has been repainted, the vestry has voted to raise the rector's salary, and on all sides are signs of prosperity.

DAVENPORT.—Easter was indeed a red letter day for the Church in the Davenport parishes, 250 received Communion, although teachers and pupils to the number of 100 were away spending their vacation. 14 services were held in the two parishes and at least 2 000 individuals attended the services during the day. 70 persons were confirmed in Davenport during Easter-tide and supplemental classes are already formed for the laying on of the Bishop's hands next month. A number of memorials were presented; among others, a credence table at the cathedral by Canon Seymour, and a brass alms basin by Dean Hale. The schools are in a prosperous condition, and the election of Dr. Seymour as president of Griswold, meets with universal favor.

DES MOINES.—The Bishop preached at St. Paul's church morning and evening to large congregations on the 2nd Sunday after Easter. At the morning service he confirmed a class of 31, the largest ever presented in the parish. In the afternoon Bishop Perry preached at the church of the Good Shepherd and confirmed five persons. The first Sunday after Easter the rector held a service for the Knights Templar, and addressed them on the subject of Eternal Life.

GEORGIA.

The recent Confirmations have been large. The following are some of them: Savannah—St. John's, 35; Christ church, 28; St. Stephen's, 16; Macon—Christ church, 34; Ogechee, 38; Augusta—Atonement, 11; St. Paul's, 27; Atlanta—St. Philip's, 39; St. Luke's cathedral, 50.

BRUNSWICK.—Like many other southern cities Brunswick is rapidly increasing in prosperity. This has brought many strangers within its limits, of whom quite a fair proportion are Churchmen. Hence the walls of St. Mark's church are becoming too strait for the numbers who flock there to worship, even though every seat is free. This difficulty was intensified on Good Friday and Easter Day. The rector, the Rev. H. E. Lucas, is now seeing the outcome of eleven years of patient and self-denying labor. He recently started weekly Celebrations, the result being an average of over 30 communicants every Sunday, the Sunday school is full; the Sunday services crowded; the attendance at the altar on Saints' days often as large as on Sundays; the congregations on week-days encouraging; and the interest in Church matters vastly heightened. During Lent there was daily Evensong with a meditation, and during Holy Week two services daily, with special sermon on Good Friday, all attended by devout congregations. On Easter Day the floral decorations were rich and chaste, and the music devotional and Churchly; 84 received the Holy Communion and the offertory, instead of being \$80 as it was a year ago, very nearly touched \$450. It the afternoon the Sunday school offering amounted to \$150.

In the chapel of St. Athanasius', the Rev. Ed. Ransford, priest-in-charge, progress is also the word. Daily Matins and two weeks' evening Mission services afforded the nascent congregation the opportunity of being built up in the Faith, an opportunity of which they availed themselves heartily. On Good Friday at 3 o'clock a meditation was given on the Five Sacred Wounds, and at Evensong the "Way of the Cross" was trodden in spirit by a fervent and devotional audience, to whom such a service appealed

most deeply. Easter Day dawned upon a humble but Churchly little chapel transformed into a garden of roses and lilies and twining woodbine and ivy. The music, simple Easter carols and hymns, was pre-eminently congregational. Every communicant but three, received the Holy Communion, and all contributed of their little to the offertory which amounted to \$15. It was their first Easter service as an organized congregation, and to make it a success young and old had vied one with the other. The work among the colored people of Brunswick grows slowly indeed, but apparently surely, and the influence of the Church and the parish school is daily telling. Even in the jail the Easter gospel brought joy to those sitting there in darkness and in gloom, moral and physical. The priest-in-charge of St. Athanasius', finding that no man cared for the souls of these unfortunates, undertook their care, and already has baptized one boy, on the very hour of his departure to serve out a life sentence for homicide. He has now four more under instruction for the reception of the Sacrament of Holy Baptism. The chapter of service of the Guild of Earnest Endeavor, attached to St. Mark's church, will help the missionary in his prison labors.

RHODE ISLAND.

PROVIDENCE.—An important meeting was held on Thursday evening, April 14th, in St. Stephen's church, in support of the Church Building Fund Commission. Nine of the clergy, representing all parts of the diocese, were in the chancel, besides those seated with the congregation. After Evening Prayer, in which the full surpliced choir took part, the rector, the Rev. Geo. M. Fiske, briefly expressed his great interest in the work of the Commission, and introduced Judge Prince, who spoke at length as to the objects and needs of the Commission, urging that the Fund be increased to at least \$250,000 this year. The Rev. L. W. Lott, of Christ church, Lonsdale, then made a very eloquent and effective address, and was followed by the Rev. Frederick J. Bassett, of the church of the Redeemer, Providence, and the Rev. Wm. N. Ackley, of St. Mark's church, Warren, who earnestly advocated the cause of the Commission. The attendance was large and the effect of the meeting will be felt all over Rhode Island.

OHIO.

TOLEDO.—Trinity church paid off all indebtedness at Easter; over \$2,000 has been subscribed for the removal of the organ to the chancel and the introduction of a surpliced choir.

Some very marked changes and additions have recently been made in the church of St. John the Evangelist. The walls have been effectively tinted and hung with tinted pictures executed in bold outline upon a background of gold, and depicting various scenes in the Gospel history. A new rood screen divides the chancel from the body of the church, designed by E. O. Fallis & Co. It spans the breadth of the nave with a succession of airy and graceful arches, enriched and beautified with the most delicate tracery, the central one rising high above the others, and bearing aloft the most striking object in the church, viz: a crucifix, almost life size, and intensely realistic. This crucifix came from Ober Ammergau in Bavaria, and is the work of those simple and devout peasants who have attracted the attention of the civilized and Christian world by their periodical representation in solemn drama of the great tragedy of

the world's redemption. A new side altar has been presented to St. John's, and will shortly be placed in a convenient position in the transept, which will then serve for a chapel where the daily services may be said. These improvements are by no means the only tokens which St. John's can claim of advancing prosperity. There is now much rejoicing in the fact that the burden of debt under which the church has long groaned, has at last and completely been lifted.

MISSISSIPPI.

The Bishop visited Macon, April 12th, and confirmed seven candidates. The work is moving on in this mission. The Lenten services were well attended. The next day the Bishop made his third visit, during the year, to West Point and confirmed two persons. The church is now being built at this mission. It is to be a neat wooden Gothic church, to cost about \$2,000, when finished. It will be closed in for temporary use at a cost of about \$800 and finished as the funds are received. Everything about it, except the hardware, will be "home-made." The missionary-in-charge is the architect and builder.

ALBANY.

GOUVERNEUR.—At Easter the services at Trinity church were of an imposing character, well befitting this greatest of all Church festivals. The church, though not profusely, was very tastefully decorated, and the altar adorned with many lovely flowers, and brilliantly illuminated, presented a beautiful appearance. There were five services during the day, at two of which the rector, the Rev. G. H. Somerville, delivered effective and appropriate sermons. All the services were largely attended. The offerings, which were the largest ever made at Easter in this parish, consisted of: cash, \$375; a fine pulpit, a very beautiful credence table, a pair of exquisite brass vases, an elegant brass alms basin and white velvet alms bags, and a rood screen, which latter, unfortunately, did not arrive in time to be placed in position for this occasion. The \$375 will almost cover the indebtedness on the rectory, to which purpose it is to be applied.

The church is in a prosperous condition, and the rector is to be congratulated upon the marked success that has attended his labors in this parish.

ESSEX.—St. John's parish has been making large improvements on the rectory and church. This has become, since the rectorship of the Rev. W. N. Irish commenced, one of the brightest parishes in Northern New York. The congregations are large for so small a place, and rector and people work together in great unity.

IDAHO.

BOISE CITY.—Palm Sunday, the services at St. Michael's church were very impressive. Real palms adorned the altar and chancel. The congregation filled the edifice. Daily services have been held every evening during Lent, with an early celebration of the Holy Communion every Sunday. The attendance has been good throughout, especially on Fridays when the pastor gave an instruction on the study of the Scriptures. Easter Day, a very handsome brass altar cross was blessed and placed upon the tabernacle over the altar. On the upper arm are three Easter lilies, symbolizing the resurrection; on the right and left arm are branches of ivy, type of eternity. The stem bears three passion flowers. In the centre in high

relief, is the *Agnus Dei*. On the first step of the base is the Greek cross; the second and third bear in old English text the inscription: "*Requiem æternam dona eis Domine. Et lux perpetua luceat eis.*" On the back of the cross are the names of the father and mother of the rector, the Rev. G. H. Davis, by whom in loving memory, it is given to the church. It is the work of Giessler of New York.

Under the able administration of the present rector, the parish has grown during the last five years in numbers and Churchly tone. The Ladies' Guild and Woman's Auxiliary are vigorously at work. With God's blessing a great work lies before this mother church of Idaho.

HAILEY.—Immanuel church is soon to receive four stained windows. One is to commemorate Bishop Tuttle's work in Idaho. Lenten services were held every Wednesday and Friday evening. The altar and chancel on Easter were rich in flowers contributed by citizens. One strong feature in this mission is the large number of young men connected with it and taking active part in all that concerns its welfare. Easter week, the president of the Ladies' Guild reported \$100 as the net gains of Lenten work completed Easter Wednesday.

EMMETT.—It is just one year since the fund for building St. Mary's church was started. It now has a neat church edifice capable of holding 150 persons, two comfortable rooms in the rear for the missionary's home, a fine lot planted in trees; the whole valued at \$1,250, and all paid for. A friend in Albany, N. Y. lately gave a handsome ash font. On Ash Wednesday daily services were commenced and continued for fifteen days. A part of St. Michael's choir came over, in a blinding storm, 25 miles, to assist. The church was well filled at every service. Palm Sunday, the chapel was adorned with real palms, branches of palms being borne by all the congregation. The sermon was upon our Lord's entry into Jerusalem. Five adults and one child received the Sacrament of Holy Baptism. Easter Day, a goodly congregation attended. The little altar was bright in its robe of white, and fair flowers.

This mission is planted in the heart of a rural community. Many in the village are of the most pronounced infidel type, and the church work commenced with about three members. The hold the gospel is gaining there, proves that the Church is fitted as well for the far-off frontier farmers and ranchers, as for the most cultivated in the crowded cities of the East.

WESTERN NEW YORK.

LYONS.—A stained glass memorial window, executed by Messrs. Cox Sons, Buckley & Co., of New York, has been put up in Grace church, in this village, and is greatly admired. It consists of three lights, the centre one having a splendidly drawn figure representing one of Fra Angelico's Angels of Praise, under which is the inscription: "We Praise Thee, O God;" the two side lights are filled up with fine gresailé work of the same delicate and beautiful coloring as that which composes the centre light. Placed near the choir the window is particularly appropriate.

NEBRASKA.

On Monday, April 18th, the Bishop visited Nemaha City and consecrated St. John's church. The clergy present with the Bishop were the Rev. M. F. Carey, Nebraska City; the Rev. Joseph A. Russell, Falls City; and the Rev.

Thomas Stafford, missionary-in-charge. The consecration sermon was preached by the Rev. Mr. Carey, who took for his text, "The Church of the living God, the pillar and ground of truth." 1 Tim. iii: 15. Too much cannot be said of the devotion and zeal of the little flock of faithful Church people here, who, with their self-denying and faithful pastor, are to be congratulated on the success of their earnest efforts. With very little outside aid they secured four beautiful lots in a very desirable part of the town, to which they removed their Church building from a most unsuitable locality, entirely renovating—almost making it a new church. At 7:30 P. M. the Bishop preached a powerful sermon, after which the missionary presented three candidates for Confirmation, to whom the Bishop addressed some beautiful and practical remarks. The services throughout were of a highly interesting nature.

On Tuesday, April 19th, the Bishop visited Brownville. After Morning Prayer he preached and confirmed two candidates and addressed them.

Fourteen miles from Brownville is Peru, where there is a Church building in a bad state of repair. The importance of this missionary station cannot be over-estimated. Here is located the State Normal School where 300 or 400 students are annually trained to become teachers. These are, in the main, the educators of the children of the rising generation. Hence it is a matter of the deepest importance to the Church that these teachers should be brought under Church influence and training. The Bishop is deeply interested in the matter, recognizing the great importance of having regular Church ministrations there, but he is powerless to act, having no funds either to repair the building or to provide regular Church services.

MARYLAND.

BALTIMORE.—The Rev. E. J. H. Van Deerlin, who has been doing duty at St. Luke's church, this city, for the past two months, has returned to his parish near Albany, New York. During his short stay in Baltimore, Mr. Van Deerlin became quite well known by the genial ways and gentle unassuming manner which marked his daily contact with the parishioners, while as a pulpit orator his method was characterized by deep earnestness of thought, and with an almost impassioned utterance his sermons always at once commanded deep attention.

The Rev. Mr. Van Deerlin was for a number of years rector of Christ church, New Haven, Conn., and during the summer he is one of the preachers at All Saints' church, Newport, R. I.

NEW HAMPSHIRE.

CLAREMONT.—Trinity church parish of this village has lately been the recipient of \$1,000, a bequest of the late Mrs. Cotton, a resident of Claremont; and Mrs. Wm. Clark (widow of a highly respected citizen lately deceased), recently offered to build a chapel, at her individual expense, for this parish. This will be an annex to the church edifice very much needed, and one that has been under contemplation for many years past. It is expected it will be built ready for occupation before another Christmas jubilee comes around. It is also expected that the splendid new rectory—the outcome of the late Mrs. Evans' \$8,000 donation—will be completed in a month or two.

The ladies of the parish have done noble work by the contribution of several hundred dollars towards the extin-

guishment of the last vestige of the parish debt, which had been no trifling amount years ago. The past year's parish expenses, of about \$2,400, have been paid, leaving a surplus of about \$ in the hands of the treasurer.

NORTH CAROLINA.

OXFORD.—The Bishop visited St. Stephen's parish on the second Sunday after Easter. At the evening service the rector presented 11 candidates for Confirmation. The Rev. L. W. Roe came to St. Stephen's, Christmas, 1885, and since that time the church—now numbering 140 communicants—has more than doubled its strength. A new and commodious rectory has been built and the outlook for the parish is most encouraging.

MICHIGAN.

ANN ARBOR.—The opening of Hobart Guild Hall occurred on Tuesday evening, April 19. The early afternoon and evening trains brought many guests from different parts of the State. Tea was served in the hall at 6 o'clock, after which the guests adjourned to the large audience room of the new building for the opening exercises.

Hobart Hall has been for a long time a favorite project of the Bishop of Michigan and the leading Church people of the State, and at last, by the liberality of those who have been so interested in the work, a handsome brick building has been completed at the cost of \$30,000. One gentleman donated all the steam-heating apparatus, another a library, and Gov. Baldwin last year endowed a lectureship, on which foundation Bishop Coxe has already delivered part of the first course of lectures. The building is in all respects admirable, having well-lighted rooms and spacious hallways. There is a large library room, and two good-sized parlors furnished in massive antique oak. Behind these, are rooms for the ladies of the church, comprising parlors, dining room, kitchen, furnished with every article of convenience for holding socials and parish entertainments. In the basement is a light airy gymnasium and a bowling alley. In the second story there is a fine large audience room capable of holding 500 people, with spacious stage and dressing rooms.

The exercises were opened by the University Glee Club with an effectively sung anthem. The Rev. Samuel Earp, rector of St. Andrew's church, then read the lesson, after which was sung by the audience, "Coronation." The Creed and prayers followed. Bishop Harris delivered the inaugural address. After referring to the fact that the first words spoken in the hall were in worship of God, who had prospered the work, he said that this guild was started to bring religion and science together. "It means an alliance of the Church of this diocese and the University of Michigan. We recognize what Michigan is doing for learning. We believe in the methods pursued here. We believe our sons have great advantages here, and insist that they shall have true religion with them. For this reason we come here, trusting this guild will be an auxiliary to the university, and will aid in elevating its character. We look to the members of Hobart Guild to be better students and better men. This hall is intended to be headquarters for our work in the university."

Letters were read from Bishop Gillespie, and from Dr. Angell. Prof. H. S. Frieze responded to the Bishop's address in a felicitous and scholarly manner. United-States-Judge Hammond

spoke highly of the plan of the hall, and complimented the university. After the exercises a reception was held in the parlors of the guild.

MENOMINEE.—At Grace church, on Easter Day at 3 o'clock P. M., the Knights Templar of Menominee Commandery, No. 35, attended a service specially prepared for them, the Rev. L. C. Rogers delivering an eloquent and appropriate sermon. The Sir Knights appeared in full dress uniform. The ritual service was duly impressive and the choir and the knights sang in unison, *Gloria in Excelsis* and the *Jubilate Deo*.

CALIFORNIA.

Owing to ill health the Bishop has been obliged to cancel all his appointments. He is now taking a much needed rest at Los Angeles with Mrs. Kip.

The Rev. Mr. Juny, assistant minister at St. John's church, San Francisco, has suffered a painful and serious accident. While riding on his bicycle, his coat became entangled in the wheel, and he was thrown, striking his right elbow and fracturing the bone in five places. The flesh of the arm was so severely lacerated that amputation may be necessary. In any case the arm will be disabled permanently.

On Thursday of Easter Week a quiet service was held at St. Matthew's church, San Mateo, which marks a new work, and a new infusion of life in this diocese. The service was the admission of Sister Julia Trent of the diocese of Maryland to California, and the admission of Mrs. Anna M. Keen as a novice in the new society, the Sisterhood of the Holy Communion. The service was held in the afternoon, the order used being that for the ordering of deaconesses in the diocese of Long Island. The candidates were presented by the Rev. C. L. Miel to the Rev. A. L. Brewer, acting by appointment in place of the Bishop. After responding to the necessary questions each candidate was invested with a cross and chain. The sisters will be known as Sister Julia and Sister Anna. For the present they will take charge of the Church Orphanage at San Mateo. A sisterhood has been needed in this diocese for some time, especially in San Francisco. Now that a beginning has been made, it is confidently expected that the scope of the work will widen and the number of the workers increase. Indeed several of the clergy have candidates for the religious life who will shortly enter the new community as visitors, or novices.

Several notable improvements have been made in the interior of St. Luke's church, San Francisco, since Easter. In the chancel, which has been remodelled and covered with a rich velvet carpet of Churchly design, have been placed handsome standards, rail, and pulpit of polished brass. All the services at St. Luke's are very largely attended.

The new altar at St. Andrew's church, Oakland, is a memorial to Father Jardine.

SAN DIEGO.—Solemn and affecting services on Good Friday, terminated the use of the old church in this place. On Easter Day the first services were held in the new church. It was not complete, cloth in the openings took the place of glass, improvised seats and choir stalls were in place, and the altar from the old building was in the sanctuary. When completed it will be an exceedingly beautiful church, correct in all its appointments, thoroughly Churchly in all details. The guild of St. Paul's parish made the chancel and

baptistry beautiful with white cloth and the abundance of white flowers obtainable in this country. On Easter Day there were three celebrations of the Holy Communion, at 7, 9, and 11 A.M. A marriage was solemnized at 8 A.M. At Evening Prayer at 4 P.M. four adults and five children were baptized. The Rev. H. Hume Wilcox of National City, assisted the rector, the Rev. H. B. Restarick, at the services. One thing that marked the new parish life was the first appearance of a surpliced choir; 25 men and boys who had been in careful training for months, rendered the musical portion of the service in a really excellent manner. The whole parish had worked hard for this, the guild having made the vestments. The offering was for the organ fund and amounted to \$650. When the church and adjoining rectory are completed, the property will be worth \$30,000. Less than five years ago when the Rev. Mr. Restarick took charge, the property of the parish was valued at \$600. Then the communicants were 25, now there are 140.

Some months ago the rector of St. Paul's began service at National City four miles distant, and Mr. H. H. Wilcox as lay reader, continued the services. Now Mr. Wilcox is ordained deacon and a church costing \$3,500 is built. Mr. Wilcox also holds service in Mission Valley. The rector has secured a lot worth \$500 in a suburb of San Diego and hopes soon to start a mission there.

SAN FRANCISCO.—On the evening of Good Friday, the Bishop of Northern California, acting for the Bishop of California, confirmed a class of 69 persons, chiefly adults, at St. John's church, the Rev. E. B. Spalding, rector. This is the second class confirmed during the year. On Easter Day, at the early service, the assistant being Celebrant, 107 received the Blessed Sacrament. The midday service was Tours in B. Flat, Matins and Communion, the rector being Celebrant. The church, beautifully decorated, was filled to its utmost capacity and the number of communicants was very large. During the afternoon there were appropriate services at the two missions maintained by this parish, and in the evening, a service for the children of the parish Sunday school. The service was choral Evening-song, followed by a short address. The chancel was very beautiful, owing to the efforts of St. John's Guild, who have, during the last few years, executed several thousand dollars' worth of exquisite embroidery for the church; their last achievement is a dosel of gold cloth, embroidered in colors, extending from both ends of the reredos and covering the eastern wall. Several memorials were also placed in the church which is improved beyond recognition.

LOUISIANA.

NEW ORLEANS.—A very interesting service was held in St. Paul's church on the night of Low Sunday. Bishop Whipple of Minnesota preached an excellent sermon in which he gave an instructive account of the success of missionary work in different parts of the world.

The Bishop of this diocese visited Trinity parish on the first Sunday after Easter. A good class of 55 persons received Holy Confirmation. The Bishop preached, as usual ably and eloquently, on St. Mark xiv: 26 to 31, also verses 70 to 72.

Calvary church and four lots are now for sale, the congregation being unable to support a clergyman.

MINNESOTA.

FERGUS FALLS.—On Friday, April 22d, the residence of the rector, the Rev. Samuel Mills, was destroyed by fire. Mr. Mills lost all his property, his family barely escaping from the burning building.

For report of Diocesan Convention, see page 94.

BOOK NOTICES.

THE MORALITY OF THE OLD TESTAMENT. By Newman Smyth. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. 40 cts.

A little book positive in its character and we should think helpful to any who have but little time to read, and who have been troubled in mind by what has been said in criticism of the Pentateuch, about the "Mistakes of Moses."

PROFESSOR JOHNNY. By Jak. New York: Thomas Y. Crowell & Co. Pp. 378. Price, \$1.25.

Johnny gets his title of professor because of his wearing spectacles and being fond of books and of chemical experiments. That, however, does not prevent his enjoying a bicycle, and of having very good times with a certain cousin of his—Felix, who through the good influence of Johnny and of Johnny's home-life, comes to be Felix the happy.

A MANUAL OF CHRISTIAN EVIDENCES. By Prebendary Row. St. Paul's Cathedral, author of "Christian Evidences Viewed in Relation to Modern Thought," etc. 1887. New York: Thomas Whittaker. Pp. 296. Price 75 cents net.

The author is an acknowledged and safe champion in apologetics and evidences, and few other men of our day have as good a faculty of putting their arguments into such sound, clear, and irrefragable shape for the reading of plain folk. The whole work, comprised in eleven chapters, divides itself into two parts, after a valuable statement of the question as Introduction, viz., the Moral Evidence, and the Miraculous Attestation of Christianity in Nature and Evidence.

JAMES HANNINGTON, D.D., First Bishop of Eastern Equatorial Africa. A History of His Life and Work, 1847-1885. By E. C. Dawson, M.A., Oxon. Author's Edition. First American from the Sixth London Edition. New York: Anson D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. 1887. Price, \$2.00.

We have already noticed the English (sixth) edition of this work. The American edition is a faithful reproduction of text and illustrations. It is a large and handsome volume. In general interest and permanent value it will rank among the best biographies of the age. Six American editions should not be the measure of its popularity in this country. Nothing could be more appropriate for the Sunday school library. Such reading is as interesting as the best romance and beyond comparison more beneficial.

HYGIENE OF THE HOME. By Susan Burr Barnes. Chicago: Women's Temperance Publication Association. 1887. Pp. 231.

This book contains many valuable suggestions in regard to the care of the health, and of the causes near or remote that may influence it. The chapters on heredity remind us of that witty saying of Oliver Wendell Holmes: "The doctor ought to have been called sooner—two hundred years sooner." Some of the important topics treated are: Health a Duty; Healthy Houses; Healthy Foods; Dress Reform; Sleep. The author was impelled to undertake the preparation of the volume through a conviction that such ignorance of health as was the cause of years of suffering to herself, was entailing evils upon millions of women. We could wish that the millions might read this book, and act upon its admirable suggestions. Alas! it is not always ignorance that leads to violation of the laws of health. Blind following of fashion sets hygiene at defiance. We especially commend the chapter on Dress Reform, to those who have in charge the wardrobe of school girls.

FAMILIAR SHORT SAVINGS OF GREAT MEN. With Historical and Explanatory Notes by Samuel Arthur Bent, A. M. Fifth edition, revised and enlarged. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. 1887. Price, \$2.00.

This work, already well-known to many readers, is more than a book of quotations. It is a treasury of anecdote, biography, and epigrammatic literature. Not only the "sayings" are given, but also the circumstances under which they were said. It is an interesting book to read through in course, a most valuable aid to study, conversation, and public discourse. It is a store-house of the coin most current in the literary world. The research and labor manifested are deserving of all praise. The alphabetical order of authors quoted is followed in the compilation, and a fairly full index enables one to find any quotation desired.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephen. Vol. IX. Canute-Chaloner. Vol. X. Chamber-Clarkson. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price, \$3.25 each.

The sketches in Volume IX of the National Biography extend from Canute to Chaloner. The life of Carlyle, by the editor, is especially full and admirable. Among the more important papers we note those upon the Catherines, who had the misfortune to be mated with the monster, Henry VIII; Casaubon, Cavendish, Cecil, etc. Every volume of the series is a small library in itself. Volume X presents ever a greater number of great names and interesting biographies: Charles I. and II., Chatterton, Chaucer, Chillingworth, Churchill (Marlborough), and a host of others. There are 77 Clark(e)s who seem to have distinguished themselves. How many the great family of the Smiths will show we cannot conjecture.

OUTLINES OF INTERNATIONAL LAW, with an account of its Origin and Sources and of its Historic Development. By Geo. B. Davis, U. S. A., Assistant Professor of Law at the United States Military Academy. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Pp. 470. Price, \$2.

As we think of our college days when we used to pore over the pages of Vattel's "Law of Nations" and Kent's "Commentaries on American Law," we are tempted to envy the students of this day who are furnished with such an attractive and interesting introduction to the principles of international law as this volume of Prof. Davis supplies them with. Avoiding as far as he can tedious citations from authorities and the use of technical legal terms, the author expresses in a clear and taking way the fundamental principles of the science of international jurisprudence. Starting from Grotius, the great master-builder of this science, he brings its history down to the present day, and then treats of States and their Attributes, Rights, National Character, of Extradition, the Right of Legation, Treaties and Conventions, War, Neutrality, Contraband of War Blockade, Right of Search, etc., illustrating his points by interesting and striking cases of modern times, and giving at the end of each chapter a very full list of references to State papers and standard authors, volumes, chapters and even pages, for the convenience of those who wish to study more closely the subjects discussed in the text. In the appendix he has thrown together such valuable papers as Dr. Lieber's instruction for the government of armies in the field, the Geneva Convention of 1864 and 1868, the Declarations of Paris and St. Petersburg, and the Rules of War on Land, adopted at Oxford, 1820. A full and useful index closes this valuable volume. To test the book, we turned to the pages on the "Geneva Arbitration," and were charmed with the clear and concise account of this

most striking and successful example of the settlement of grave international differences by a resort to the principle of arbitration. We look in vain however for any notice of the Fishery question, which is one of the engrossing questions of the day between us and Canada. The reader therefore will have to bring, for himself, the application of these general principles as laid down in this volume to this particular case. On the whole we commend the work to all students, who ought to know something of the principles of international law, and especially to the editors of the public journals who from time to time are obliged to discuss subjects that demand a clear knowledge of such principles. We know of no better text book on this important subject.

The best article for many a day appears in the current number of *The Fortnightly Review*, it is Dean Burgons' reply to Canon Fremantle's speculations of the "New Reformation." It is a statement of objections and re-adjustments of the New Reformation theology with strong replies. In *The Nineteenth Century*, Matthew Arnold writes on "A Friend of God," suggested by John Tauler's book, "Following of Christ," who was one of the German mystics. He loves the mystics, and what he finds best in them is their golden single sentences. "The Service of Man," in *The Contemporary*, is a criticism by R. H. Hurton, of Mr. Corter Morison's remarkable book, bearing this title. Its inconsistencies are well exposed. [Leonard Scott Pub. Co., 1104 Walnut St., Phil., Pa.]

The colored supplement of *The Art Amateur*, "A Norman Peasant," presents strange tints, in the print. Directions are given, however, which will produce a more pleasing effect. The series of articles, "Sketching from Nature," is valuable to students working alone. "Art Needlework" contains an excellent design for a stole. The articles upon the Academy Exhibition and the Paris Salon of 1887 are full of interest. [Montague Marks, Publisher, 23 Union Square, New York. \$4.00 a year.]

The numbers of *The Art Interchange* for April contain many useful supplements, one in color is a panel showing birds and flowers, a companion to that published January 1, 1887, another a decorative design with floral border, with directions for treatment. The designs for plate, and cup and saucer decoration are not as artistic as many already published. [William Whitlock, Publisher, 39 West 22nd St., New York. Fortnightly, \$3.00 a year.]

The American Magazine, into which the late "Brooklyn Magazine" has developed, puts forth a first edition of 75,000, and shows a high degree of typographical, literary, and artistic excellence. A notable illustrated article is, "The Nation's Law-makers," with ten portraits of senators. "Literary Life in Boston" is also finely illustrated. [Published at 130 Pearl St., New York. Price \$3.00 a year.]

The next two volumes in the Theological Educator Series will be Prof. Warfield's "Introduction to the Textual Criticism of the New Testament," and the Rev. W. H. Lowe's "Hebrew Grammar." Both were issued May 1st, by Mr. Thomas Whittaker.

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THE working season of the first year of this triennial period is almost over, and yet we have heard of very little accomplished in the new departure for evangelizing the vast masses of our colored people. The work may be going on quietly among the foundations, and such work does not show upon the surface; but it seems to us that consecrated wealth should be among the strong stones of the foundation, and of this we ought to hear something. At least, we ought to hear of some movement for calling it out. The interest of the people must in some way be aroused. We know that there are many other pressing needs; parishes, missions, schools, enrollment fund, building fund, etc.; there is, therefore, greater reason why this need should be pressed with all the energy that can be brought to bear upon it. It will be a disgrace if something effective be not done.

In the April number of *The Church Review*, the Rev. Arthur Lowndes proves beyond question, that the position taken by Prof. Kinloch Nelson in the February issue was inaccurate and indefensible. The assertion was, that "the Church of Scotland, recognized as a Church by Canon of the Church of England, is an established Presbyterian Church." We do not believe that Prof. Nelson wishes to pervert history for the sake of disparaging

episcopacy. He was doubtless sincere in his statement, but he was evidently mistaken. His proposition is preposterous, on the face of it, that a canon enacted under King James should recognize the Presbyterians as "the Church of Scotland." By certain other of these canons (of 1604) these Presbyterians were *ipso facto* excommunicated if they left Scotland to reside in England, without abjuring the Kirk. "No bishop, no king," was the royal motto, and the re-establishment of Episcopacy in Scotland was one of the great aims of the king even before he ascended the English throne.

JUST now there seems to be an exciting discussion in certain quarters of the Episcopal Church as to whether on certain occasions, God's real presence is with the people or with what has come to be called the altar, and when the priest, or celebrant, should turn his back upon the one and when upon the other. It is a burning question—one whose importance cannot be over-estimated.—*The Interior*.

The "exciting discussion" to which our contemporary sweetly refers, amounted to two paragraphs: a remark by a correspondent in a Church paper, commending a certain choir for not turning to the east, and the brief reply of *THE LIVING CHURCH*. To the mercurial temperament of *The Interior* it might have seemed "exciting," but Churchmen were not in the least disturbed over it. Propriety and reverence of posture in worship are, at the same time, of some importance, though differences on such points need not be proclaimed as "burning questions." The "true blue," iron-clad Calvinist, who sits bolt upright while the parson makes the long prayer, does not, of course, care for any of these things. We should not be surprised if he should sit down and face the west when the angel blows the last trump!

THE CONSISTENTES.

The Bishop of Albany, in his letter to *The Eclectic* for May, asserts that the presence of the "Consistentes" at the Holy Eucharist, without the permission to receive, "was their punishment and the publication of it."

Exclusion from the Holy Communion was the punishment inflicted by the early Church upon scandalous persons and gross sinners, and they were called, while under discipline, "penitents." These were put upon a course of probation, and gradually were advanced from stage to stage of restoration until they were received back again into full communion. The last and highest stage of advancement, prior to their complete rehabilitation with all their privileges as Christians, was that of the "Consistentes," who were permitted to be present at the celebration of the Holy Mysteries, but not

allowed to partake. This was a great privilege, the greatest short of actually receiving the Blessed Sacrament.

The general state of all these persons called penitents was that of punishment. This is true, and the Bishop, from some confusion of thought, doubtless due to his many duties and diversified occupations, is led to conclude that the entire process of restoration of these persons, in all its stages and details, is made up of fresh and accumulating elements of punishment, and so the Bishop thinks that the permission to be present at the celebration of the Holy Eucharist and not allowed to partake, is a "punishment and the publication of it." So thought not the primitive Church. So thinks not any man, who clears his mind and sets himself free from prejudice.

To be in State's prison is a punishment. This describes the general condition. We can imagine one shut up in a dungeon—this would be the extremity of punishment. Gradually, by good behavior, he is restored to light, and then to the sight of his fellow-beings, and lastly, just before his release, he is allowed to see his wife and children through the bars, but not as yet to embrace them. This we urge is a privilege and a blessing. "Not so," says the Bishop of Albany, "it is the punishment and the publication of it; do you not see the prison and the bars?" Yes, we reply, but we see the wife and children, and to us the sight of wife and children is the next best thing to the embracing them and going home with them. We saw the prison and the bars all along, even when the prisoner was in the dungeon, but we have not seen the wife and the children until now, and to us and most men this would be counted a very great privilege.

The point at issue is, it will be remembered, whether the being present at the celebration of the Holy Mysteries, in a proper spirit, without receiving, is a privilege or not. We insist that the penitential discipline of the early Church in restoring by degrees to the excommunicate their privileges as they, by their exemplary behavior, merited advancement, until they were crowned with their last and great reward in being permitted to remain with the faithful throughout the Eucharistic service, settles the question so far as the first Christian ages go. The continuance of penitents in the church until the Holy Communion was ended advertised them as "Consistentes," as those who had so well behaved themselves that they were allowed to remain in the Holy Place and be with their Lord in the most solemn and sacred hour, when His death is shown forth. The punishment is disappearing, it lingers only in the shadow; the full reward is

coming, it has almost come. It will be theirs when they receive. Their position as "Consistentes" is the next best thing to their being ranked among the faithful. It is a reward, a great reward, not a punishment.

COMMUNION OF PRIEST AND PEOPLE.

We have been recently informed that "there is no direct evidence that the Priest in the Institution made a Communion Himself; and there is evidence that He required all who were present to receive; and that the reception by *all* stands first, and is inseparably wrapt up in the terms in which our Lord commanded the celebration of the Holy Communion."

We have read this sentence many times without being able to arrive at a settled conclusion as to its meaning. We hesitate to adopt the interpretation which seems to lie upon the surface, and which would be as follows: The priest celebrating is not obliged to receive in order to perfect the act in which he is engaged, because there is no direct evidence that Christ received when He instituted the Sacrament. If the priest receives he does so simply as an individual. But all others who are present, emphatically *all*, must receive, because there is evidence that Christ required all who were present at the first Institution to receive. And this reception by *all* stands first and is inseparably bound up in the terms of the Institution. That is, apparently, we are to understand that the Sacrament is not complete as to its validity, unless *all* who are present receive. But the results of this view are too serious. Is it possible that the presence of one or two or three, or any other number of persons who did not communicate could be considered as invalidating the Sacrament, so that no one could be sure that he had received It unless he knew that all present had received also? Of course the author of the statement under consideration could not have meant that it should be pressed to that extent. His *all*, notwithstanding italics, is not meant to be taken literally. But if not actually all, then how many? Must it be a majority? But is it possible to make this a matter of majorities? Shall we say then that it must be "three, or two at the least?" But surely this is purely arbitrary, and the result is that on this method we are left completely at sea, we arrive at no satisfactory conclusion.

We may venture, with diffidence, to propose another exegesis of the words upon which so much stress has been laid, namely, "Drink ye all of this." The word "all" there refers to the Church, of which the twelve Apostles were the foundation stones. In their persons, as its rep-

representatives in a peculiar manner, the mystical Body of Christ was constituted through the reception of His own Substance. On the other hand, every individual who would be a living member of this Body, must henceforth feed upon Christ in this Holy Sacrament. But this is according to his individual will.

This antithesis is no new or strange one in the New Testament. The Church, as a whole, we find there absolutely predestinated to eternal salvation, "the gates of hell shall not prevail against her." But the individual must work out his own salvation with the help of the grace given unto him, and too often he draws back, and the gates of hell open upon him.

By the word "all," when applied to the Church, we mean not simply an aggregation of individual men, but much more than this, the mystical Body of Christ in which these many become as one man in Christ Jesus. In the primary and absolute sense, then, the command of our Blessed Lord: "Drink ye all of this," applies to the Church as one body. It is fulfilled in the very rites by which the Eucharist is validly executed.

In the secondary and moral sense this command is addressed to individual Christians, and warns them that it is necessary to the salvation of their souls that they should "all" become partakers of this Holy Sacrament.

**THE PRESBYTERIAN
"OVERTURE."**

The overture of the New York Presbytery, which we published last week, does not seem to be regarded with much favor by the religious press. *The Interior* (Presbyterian) improves the opportunity to fling a number of contemptuous epithets at our bishops, and says that their declaration was "offering a scorpion for a fish," etc., and that it is beneath the dignity of "our church" to take any notice of it. "To see such a suggestion answered with an 'all hail' and a 'thank God' by New York Presbytery makes a Presbyterian decidedly uncomfortable." But then not all Presbyterians are as blue and bilious as *The Interior*. A correspondent of that journal, who believes in "open and honest dealing with all denominations," hints that the "overture" is not altogether ingenuous, and says:

Some of them (the Presbytery) have no patience with the suggestion of union with Episcopalians on any such basis as they believe the bishops meant to define, and not one of them would listen to a proposition for union on the terms of submission to a diocesan, or what the bishops style "the historic episcopate." Accordingly they proceed to qualify their assent to the articles of union proposed by the bishops in such a manner as to make provision for the polity and even the confession of faith

of Presbyterians. That is, they negative every one of the bishops' propositions as they were made, and they affirm directly contrary positions in respect to the "historic episcopate," by which, as they very well know, the bishops mean diocesan and not parochial episcopacy.

The Independent gives this analysis of the document under consideration:

Looked at from the standpoint of the Episcopal Bishops it does not seem cordial and gracious. There is a certain antagonistic temper in it, which seems designed to magnify the superiority of the Presbyterian position. In the first place it puts in the foreground an emphatic assertion of full ecclesiastical equality. It begins by calling the assembly "the General Assembly of Bishops and Elders of the Presbyterian Church in the United States of America." The designation "Bishop" is repeated and claimed as often as literary exigencies will allow. Beginning with this assumption of equal ecclesiastical regularity and dignity, which of course must be assumed, though it did not need to be asserted so loudly, the paper goes on to welcome the declaration of the Episcopal Bishops as an earnest effort in the direction of Christian union. It then reminds the bishops, on the other side, that union can be perfected only "in mutual recognition of the gifts and graces that Christ has distributed to the several branches of his Church."

This delicate little hint is followed by a consideration of the four planks of the Episcopal Bishops' platform, showing that they are quite too indefinite to be accepted by Presbyterians.

The Episcopal Bishops had laid down as their first principle "the Holy Scriptures of the Old and New Testament as the revealed Word of God." The Presbyterian Bishops say they agree to this gladly, but they add:

They also deem it important to maintain that the Holy Scriptures are the only infallible rule of faith, and that the Holy Spirit speaking in the Scriptures is the supreme judge of all questions of religion, doctrine and morals.

All that is true enough, but is it not substantially included in the statement that "the Holy Scriptures are the revealed Word of God?" It really seems as if there were an attempt made to create a difference where none exists.

Then comes the Nicene Creed. The Presbyterians agree that it is "a sufficient statement of the Christian faith," as against Unitarianism, Arianism, Sabellianism, and other like forms of error.

Then they add:

But they regard it as a duty to hold fast to the Westminster Confession, as the symbol of their own faith, believing that it contains the system of doctrine taught in the Holy Scripture.

Does that mean that while they make it "the symbol of their own faith," they will not consider any union with those who hold the views, say, of Methodists? We hope not. But if not, what was the use of saying it?

Next are the two sacraments. Here again the Presbyterian Bishops and elders accept the formula of the Episcopal Bishops; and they add:

But they regard it as their own duty, also, to affirm that there are only two Sacraments ordained by Christ, and that the divine grace is not conferred in these two Sacraments by any virtue in them, or in them that do administer them, but by the Holy Spirit who uses them as means of grace for worthy receivers.

All this is true enough, but it seems intended to mean that they will have no union with Episcopalians if some of them think differently.

The last point is that of the "historic episcopate." Here, as might be expected, they magnify their claim to possess such an episcopate; and then

they proceed "to testify against any claim of the diocesan episcopate to the exclusive right of ordination as without warrant from the Word of God, and as one of the chief barriers to Christian union." That may be all true, but such a protest is not particularly placating in opening negotiations for union.

The Observer speaks hopefully of final agreement on the first three points, but is doubtful as to the fourth. It says:

It is in regard to the fourth point the historic episcopacy, that the prospect is gloomiest. It has been repeatedly said that there are but two necessarily divisive features in the tenets of the evangelical churches, namely, the claim of the diocesan episcopate to the exclusive right of ordination and the claim of the immersionists and others to the exclusive right of partaking of the Lord's Supper. Neither of these claims is fatal to a large measure of Christian fellowship and even to much hearty co-operation in Christian work. But we do not see how organic union can be obtained where either of these claims is pressed.

The Christian Union shows a wise discrimination in saying:

The Presbyterian reply gives little hope of any acceptance of these terms of union, or, indeed, of any acceptance of any plan of organic Christian union. Indeed, were not the papers signed by men so distinguished, not only for ability, but for a judicial temper, we should be inclined to criticise it as lacking in ingenuousness. * * *

We confess that the animus of the Presbyterian resolutions seems to us against Christian union. If Presbyterians cannot accept as a sufficient statement of doctrine the ecumenical creeds of Christendom, but "also regard it as a duty to hold fast to the Westminster Confession as the symbol of their own faith," it is clear that either organic Christian union must be abandoned as hopeless, or the Presbyterians must remain outside such union with a faith of "their own."

Evidently, the idea of "Church unity" with bodies which are determined to stand by their man-made systems is an idle dream. In doctrine, discipline, and worship, the denominations differ far more from us than they do among themselves, yet there is no near prospect of unity even among those of the same family name; much less, of unity with us. Some remarks of *The Evangelist* are well worth quoting and remembering, in this connection:

All attempts to secure external conformity apart from a real internal and spiritual unity, will be vain. And it may well be questioned whether the best contribution which the nineteenth and the twentieth century can make to such visible unification of Christianity, does not lie in the sedulous cultivation of that Christian temper, that mutual confidence, that comprehending love, out of which such unification must finally spring by an inevitable law alike of nature and of grace. At least, the first great question is, and for a time is likely to be, whether we are so truly one in the substance of our belief, in the essential principles of government, in the real meaning and body of our worship, that we can come together into one visible fold, and

can harmoniously remain there, after we have been graciously brought within its common shelter.

**BISHOP LIGHTFOOT ON
EPISCOPACY.**

A "Presbyterian bishop" in *The Interior* has been discoursing upon the historic episcopate. He thinks that the Episcopalians who believe in *jure divino* episcopacy are fossils—and fossils of the most unfortunate kind, inasmuch as they have lost their heads, like St. Denys. The executioners, according to this "bishop," are of the household of faith. But we may be permitted to choose our own mode of execution. If the Presbyterians are not willing to take their rule of faith from Prof. Swing, we may not be willing to have Dean Stanley or Prof. Hatch put forward as expositors of Protestant Episcopal truths. It may be that the "Presbyterian bishop" is perfectly ingenuous in citing Bishop Lightfoot in support of his position, and hence adopts the tactics of the Roman controversialist in calmly repeating an oft-refuted statement, on the theory that his hearers or readers may not have heard of the refutation. But we will give our friend no further excuse for citing the Bishop of Durham. Let him read the following correspondence, taken from *The Church Guardian* of Montreal. Comment is unnecessary:

To the Editor of *The Church Guardian*:
Lockeport, N. S., March 1, 1887.

Sir.—Having been shown a speech by a Presbyterian minister in which he claimed that Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times, I wrote his lordship and received from his chaplain the following reply which may be of much service in refuting the views imputed to the great historian and commentator. S. G.

{ Auckland Castle,
Bishop Auckland.

The Rev. S. Gibbons.

Sir,—The Bishop of Durham finds to his great regret that owing to the great pressure of work by which he is surrounded, your letter respecting the Christian ministry has remained unanswered.

The Bishop desires me to say that so far from establishing as the fact that "Presbyterianism was the first form of Church government," his essay goes to prove that deacons existed before priests, and yet no one would contend that Church government by deacons was the "first form," hence the writer's argument, based on priority of time, proves too much for his taste. It is, however, generally allowed that the names *Presbuteros* and *Episcopos* in the New Testament are sometimes synonymous (Acts xx: 17; 1 Peter v: 1-2; 1 Tim. iii: 1-7, 8-13, where the Apostle passes at once to deacons from *Episcopos*, Titus i: 5, 7), but even in the times covered by the New Testament writings, we see in the life-time of the Apostles individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, etc., as Titus at Crete, James at Jerusalem, Timothy at Ephesus, and though the evidence is necessarily limited, we find in Asia Minor, episcopa

The Household.

CALENDAR—MAY, 1887.

8. 4th Sunday after Easter.	White.
15. 5th Sunday after Easter, Rogation.	White.
16. Rogation Day.	
17. " "	
18. " "	
19. ASCENSION DAY.	White.
22. Sunday after Ascension.	White.
29. WHITSUN DAY.	Red.
30. WHITSUN MONDAY.	Red.
31. WHITSUN TUESDAY.	Red.

VISIONS IN OAK HILL CEMETERY.

BY F. BURGE GRISWOLD.

Brown leaves upon the old oak trees,
Melodious in the gentle breeze,

Snowdrops, with meek inclining heads
Beside the lowly, silent beds,

The yellow dandelion, king
Of all the early flowers of Spring,

The crocus, with its petals bright,
Purple, and gold, and purest white,

The shadow of a bird, that flies
Up toward the realms of Paradise,

Bees, sipping from the blossoms spread
In sweet remembrance o'er the dead,

The marble monuments that keep
Their record while our dear ones sleep,

The circling hills, the bending sky,
With benediction from on high,

Such are the memories that embrace
That quiet, hallowed resting place.

Washington, D. C.

Visitor (at our Sunday school): "What is the outward and visible form in Baptism?" Pupil (tentatively,) after a long pause at this poser: "Please, teacher, the baby."

Red as a rose was she,
Red as a beet was he,
And the marriage service was duly read,
And readily out of the church they sped,
I asked the parson the size of his fee,
"I got not a red," he answered me.

Judge—"Have you anything to say before the Court passes sentence upon you?" Prisoner—"Well, all I got to say is, I hope yer honor 'll consider the extreme youth of my lawyer, an' let me off easy."

GALIGNANI'S Messenger says "the American consul is, in fact, a kind of lightning rod, and draws all the electricity of wandering America." It would appear from this that our affairs abroad have a good conductor.

It is stated that within the period of Queen Victoria's reign the Church of England has built 6,500 churches, while all other religious bodies within the same area have built only 3,000. The old Church is not decrepit.

"I HAVE a good deal of respect," says Mr. Moody, "for the old woman who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied: 'I can show them which side I am on.'"

PROFESSOR LEONE LEVI has recently stated in public, that while every child left to a career of crime cost the State at least, on the average, £1,000, every child educated to labor and good behavior was worth to the State, at the very lowest estimate, £2,000.

It sounds comical to hear an ordinary congregation of well-dressed, comfortable-looking people singing "Jesus, I my cross have taken, all to leave and follow Thee!" Think of a woman with a silk gown on, and a stuffed bird in her hat, standing up and singing, "Naked, poor, despised, forsaken, Thou from hence my all shall be."

SUCH are the facilities of the modern press that within three days of the time when the outside world first heard of Mgr. Clements, the wood-cut artist had put a tall cap on the picture of Johann Most, lengthened the whiskers and built up a robe, and given the result to eager readers as the portrait of the Bulgarian bishop.

A FORMER minister of Stewartown, in the county of Ayr, Scotland, according to a recently published volume of reminiscences, was wont to assist one of his neighbors at least once a year, and generally by preaching the Monday sermon after the Communion. Year after year, on the same day, he entertained the flock of his friend and neighbor with the same sermon, the subject being the parable of the "Ten Virgins." One day an old clerical friend, who had often heard the sermon, hit the preacher hard at the end of the service by saying, "Good sermon, Mr.—, but your ten virgins must be getting pretty auld maids by this time." It was a word in season. The "ten virgins" were no more heard of in the same connection.

THE reception of the Queen at Windsor Castle on the occasion of her Majesty's Jubilee will, it is believed, far eclipse that of King George III. on the 25th of October, 1809. The arrangements are as follows: the Queen, accompanied by the Prince and Princess of Wales, and other members of the royal family, and guests invited, attended by a brilliant suite, will leave Buckingham Palace on Wednesday, the 22nd of June, and, escorted by a detachment of Life Guards, proceed to Paddington Station, on the Great Western Railway, where they will enter a special train soon after four o'clock en route for Windsor Castle, arriving at Slough Station about five o'clock. Here the Queen will alight, and will be received by the Duke of Buckingham and Chandos (the lord-lieutenant of the county of Buckingham), Mr. A. Harbott Nash, the Chairman of the Slough Jubilee Committee, the members of the Slough Local Board, etc., when an address will be presented to her Majesty on behalf of the town and neighborhood. In the station-yard a guard of honor of the Foot Guards will be drawn up, and the Royal Horse Guards will be in waiting to escort the procession to Windsor. The Bucks Yeomanry and Volunteers will be stationed along the line of route, and seats will be erected in the station-yard for the subscribers and children of the British Orphan Asylum and schools of the town and neighboring villages, who will sing the National Anthem as the Queen starts for Windsor. The Slough Station will be gaily decorated, and triumphal arches will be erected in various parts of the town, which will also be generally decorated. The Windsor road on both sides will be festooned with evergreens, suspended from Venetian masts, enlivened with bunting, to Eton. Here the royal cortege will make a short stoppage, whilst the Provost, Fellows, and the governing body will present the Queen, on behalf of the college and inhabitants, with an address. Her Majesty will then proceed through the town of Eton, passing under two triumphal arches, one being near the college, where a guard of honor of the Eton College Volunteers will be drawn up. The High-street will be gaily decorated and festooned, and by Windsor Bridge there will be another triumphal arch. The Queen then enters the Royal borough, which will be lined by Foot Guards, Highlanders, and the Berkshire Volunteer Regiment as far

as the Long Walk Gates at the end of Park street. The decorations at Windsor will be very elaborate, including three triumphal arches. Her Majesty will arrive at the foot of Castle Hill (where the bronze statue of the Queen is to be erected) about six o'clock. Here another address will be read by the executive committee of Windsor and district scheme, and a representative of each parish which has contributed to the scheme, will be presented to Her Majesty. The cortege will then proceed to the Castle, arriving at the grand quadrangle of the Castle, where another guard of honor will be mounted, shortly after six o'clock. To commemorate the event, over 10,000 children, from parishes within five miles of Windsor, will be entertained to dinner and tea in the Home Park. Dinners will also be provided for all aged persons and poor; and, by command of Her Majesty, all the children will be conducted over the state apartments of the Castle.

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

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

CHAPTER VII.—Continued.

THE VALLEY OF THE SHADOW OF DEATH.

All through the long night of gloom and sorrow I sat listening for one connected sentence, one glance of recognition, one word of recollection and of love, but it never came. I could do nothing but moisten the parched lips, sprinkle the troubled brow.

Dr. James saw her in the morning. 'In another hour or two,' he said, 'there would be a change. We should then know the best or the worst.'

About eleven o'clock Percival came to the door, and I let him in. Mr. de Lys, he said, was downstairs. We stood together by the bedside.

Virginia moved slightly, as though conscious of a fresh presence. A deeper flush spread over her face, but the troubled, restless look went out of it, and the faintest of all possible smiles seemed to settle upon her lips.

'Fetch Mr. de Lys,' I whispered; 'she is going to awake.'

But before he could stir I caught him by the arm and held him fast. She opened her eyes full upon us—her magnificent and speaking eyes. A still deeper flush, a smile of life and joy, a look of greeting and of return, as it were, to the world of hope and light and love, shone from her face with a beauty that was not of earth. She raised her head slightly with an effort.

'Percival!' she said—then she was gone.

Then followed a sad and terrible time. We buried Virginia in the little churchyard in the chase. The weather suddenly changed, and rain fell continuously for a week. Her father and two brothers came down to the funeral. They were not sympathetic or congenial people, and the hours dragged desolately by. What I should have done without Mr. de Lys I do not know. I followed her to the grave. I think nothing could have kept me away.

Percival returned to town the next morning with the others, and we were left alone; how grateful the solitude and silence were I cannot say! The Duke had been extremely shocked by what had happened; he aged percepti-

bly in a few hours, but he seemed to wish me to ride with him, and I did so every morning, attended by two grooms, for I did not know what might happen at any moment. Mr. de Lys lunched with us every day, and was our greatest support. After a few weeks we went to Hartfield for a few days, but the Duke was uneasy away from Kingswood, and we came back.

The autumn drew to an end. About the end of September Percival came back, having passed his examination. I did not think that he was at all improved. I loved him as much as ever, but I did not like him nearly as much. He was less of a boy, more manly in every way, but he seemed to me to have lost more of the freshness and purity of soul in those few weeks than all the previous years of his chequered youth had stolen from him. I fancied that his love for Virginia had called up an ideal within him, and that the shock of her loss had thrown him back upon his sensuous nature with disastrous force; as a man who has had a glimpse of heaven, and lost it, may be in a worse state than if he had never gained an insight into its sacred depths. He seemed to have seen a good deal of London society in the intervals of his studies; and I even fancied that I could discern the influence of the 'designing young person' that Lady Elizabeth talked about. But I said little to him about his London life; he was honestly interested in his professional studies, and in a day or two I was thankful to find that he fell back into his old self again, and became once more the simple, boyish Percival of the past. He seemed to feel the influence of the place, and I thought 'he feels the presence of a lost loveliness, of a lost companionship, the recollection of which sweetness makes the stately walks and the long terraces of the garden dearer to him than other places are.'

I used to watch him with a wondering tenderness, but I very seldom said anything to him beyond ordinary commonplace talk. I think that I was awestruck. I think that I had a feeling that he no longer belonged to me, in any sense—that it no longer pertained to me even to endeavor to influence him for his good. That dying girl's face seemed ever to stand between me and him. The tone of her voice, the single word 'Percival,' uttered with her last breath, seemed to have stamped and claimed him for her own for all time—nay, beyond all time. I felt a half weird sense that, so long at least as he was at Kingswood, she was training him, that she was leading him even then.

'I had a letter this morning from Lord Pangbourne, your Grace,' he said to the Duke one day at luncheon—he always addressed the Duke with a pretty deference in this way. 'I think that I shall get the appointment to Suakim. His lordship says that I have passed my last exam. very well, but I know what that means. I have to thank your influence, sir.'

'There is great competition, I suppose,' said the Duke, 'for these things.' 'Oh yes. I shall be hated awfully for my luck.'

So in a day or two he left us and went to Egypt, where, I believe, he had something to do with engineering, or the Canadian boatmen, or something of that sort.

But, one morning at breakfast, there was his name, Lieutenant Sir Percival Massareen, in a paper two or three days old, in a telegram from Suakim in connection with some sortie in which our

troops were engaged under a very gallant fire, when he had ridden round the enemy's flank, or done something in bringing off a wounded comrade, that made people talk of him for a day or two; and men went about London saying that they knew him very well; and he was recommended for the Victoria Cross, and got it; and when two or three months afterwards, after General Gordon's death, the troops came back, he brought it down with him from Windsor, where the Queen had pinned it on his breast herself, and I saw it many times. I am sorry that I cannot give a better account of this affair, but Percival always said that it was nothing, that he had done no more than any one else did or would have done, and that it was all his luck.

Percival did not stay with us at this time more than a day or two. He went back to London and stayed there, as was natural perhaps at his time of life; but we heard presently, even at Kingswood, some things which did not make us very happy about him, and once, when Lord Clare was down, he said at dinner:

'I would get Massareen down here for a time if I were you. I don't fancy that he is getting into very good hands in London. That Guion money hangs in the air, like a curse, over him.'

Some little time after this my aunt received a letter from Lady Elizabeth Guion, inviting herself to Kingswood, 'on very particular family business,' she said. My aunt reluctantly gave way.

'She is a wicked old woman, my dear,' she said, 'and I never wish to see her again.'

In due time this 'wicked old woman' arrived. She was certainly wonderful to look at. She wore a drawn-silk bonnet of enormous size, lined with white satin, which framed a fine old delicate face, surmounted with iron-gray curls and traced by deep lines. She had piercing gray eyes, which animated, you could not say lightened, her face. She usually wore a long cloak of navy blue, and carried in her white, shrivelled hands, which were covered with rings of untold value, an ivory-headed and gold-mounted cane. She was for all the world like an aristocratically fashionable witch.

She had the reputation of being extremely witty and of saying the most cruelly offensive things, but I was conscious that we did not see her to advantage in these respects, for she was evidently exceedingly anxious to propitiate us, and especially to remove any unfavorable impression which the Duchess might have formed of her. She began at once to say pretty things to my aunt, or rather she was constantly talking at her through others, and especially through the Duke.

'How delightfully *reclus* and peaceful you are here, Duke,' she said at dinner, on the second evening of her arrival. 'I could fancy myself once more in Paris, in the old days, among *les grandes dames* of the Fauxbourg. There was a pretty phrase, I remember, often in their mouths, "*L'impie perd les jeunes esprits*." Ah! in those days it was the best fashion, for women at any rate, to be *devotes*!'

Even the Duke was unable to repress a slight smile, but there was a glance of kindly, and even tender, recollection in his eyes that deprived the smile of all offence.

Lady Elizabeth lost no time in informing us what her mission was—to promote a marriage between Percival and myself. She spoke to me about the

matter with the most wonderful freedom and candor.

'I should have liked him to have married that other girl very well, my dear,' she said to me as we were sitting, fortunately for me, alone; 'the girl that died, you know. She was a fine, outspoken girl, of good form, and with a will of her own, and she would have made him a good wife. But she is dead—And, by-the-bye, my dear, those stupid doctors let her die. As soon as Percival told me about it, I said, "She didn't die of fever at all, she died of sunstroke." But you were all in such a state of panic about the fever that you misled the doctors, and they never know anything but what you tell 'em. I always tell my doctor that. But, however, I was saying I should have liked Percival to marry her, but she is dead; and I don't know, now I see you again, but what I prefer you. You have a look somehow—what shall I call it?—*Je ne sais quoi—lignee?—famille?*—no; not even *spirituelle*. Something like your own name, my dear; but even beyond that, I cannot describe it, but it is worth all the white and pink in creation. If you could but get that look into his children, my dear, you would have the loveliest children in England.'

I did not wonder that some people were staggered at Lady Elizabeth's manner of talk.

'I have told Lady Elizabeth,' said my aunt, 'that I should like to see a union between you and Percival more than anything besides. May I say anything to her from you, my dear?'

'Had we not better wait until he makes the proposal, aunt?' I said.

'Perhaps we had, my dear.'

'God bless you, Constance!' Lady Elizabeth said to me as we were all gathered in the hall to wish her good-bye. 'I have been a wicked woman, my dear; but I don't want him to be wicked somehow. That sort of thing has been overdone.'

She said this out aloud so that every one could hear; then she got into the brougham, with her maid, and her crutch, and her blue cloak, and her foreign courier on the box, and I saw her no more.

CHAPTER IX. A SERMON.

Shortly after this extraordinary visit Percival came down to Kingswood. He had evidently been sent down by Lady Elizabeth, and on the first evening he was not at all in the best of humors. In a few hours, however, he settled down, as he always did, into the old Percival again, only I thought that he was more like the old Percival than ever, more like him than he had been on the occasion of his last visit. He was not in the least altered by his campaign, and even his London life seemed to fall off from him after a few hours spent in the placid atmosphere of Kingswood. It seemed to me sometimes, as I looked at him, as though the intervening past might have been a troubled dream, and that we might be sitting together, as in those spring days when I had seen him first—seemed, I say, but only seemed. I knew very well that those days could never be again. He did not appear to think so constantly of Virginia as before; but I fancied that she was not so much forgotten as some might have supposed—as my aunt, I believe, did suppose. He used to come to church with me now, and I read Keble to him on Sunday mornings as of old.

'Percival,' I said to him one morning, after one of these readings, as we walked to church across the chase, 'I should so like to hear Mr. de Lys preach

at the chapel in Rivershead this evening. I have not heard him there for a long time. Will you drive me down?'

'I should like nothing better,' he said, with animation; 'Sundays are so awfully dull.'

I had better confess at once that, in proposing this little scheme, which suddenly occurred to me, suggested, perhaps, by the fineness of the morning, I was actuated by purely selfish motives; I was not thinking of Percival at all. It will be difficult for those who live an active or gay life to understand—to realize the habitual quiet and seclusion in which I lived, to appreciate the enjoyment that such a variation as this promised. It was quite as delightful to Percival as to me.

'The chaise will be at the door at a quarter to six, miss,' said Mr. Priest to me, as I came out from luncheon. He had evidently put himself in my way on purpose. 'We are so pleased that you should go down with Sir Percival to hear Mr. de Lys at Rivershead.' The household evidently considered it as a tribute to the correctness of their religious taste.

We spent the afternoon as usual on Sundays, sitting about in the broad shadows on the lawns. Punctually to the hour, after we had had some tea, the chaise was at the door.

We had sent away the delicate pony chaise, to which such distressing memories clung, at the earliest possible moment. No one could think of driving it again. The chaise at the door was one belonging to the house, with a large seat and sweep of dashboard in front, and a smaller seat behind for the groom. It was drawn by a very beautiful and favorite mare, named 'Music.'

Percival cast a scrutinizing glance over the equipage, as he drew on his gloves. It was faultless in every point. 'Awfully clever thought this of yours, Constance,' he said, as we drove out of the quadrangle, lying flecked with shadow and light in the afternoon sun.

We drove across the sunny chase, past the silent church, and through the lodge gates down the village street, bright and quiet as on that terrible day. Two years had passed since then, yet even now I dared not look at the fatal house, though I knew that for three seasons the white lilies had withered and been cut down.

As we passed down the long straggling street into Rivershead, passed the schools, and drove into the little town, the unusual aspect of the place struck me with a feeling of inexpressible delight. The cloudless blue sky, untainted by a wreath of smoke, the clear sharp outline of every gable and roof and quaint front, the peaceful quiet aspect of every familiar corner, so different from its usual work-a-day look, filled my heart with an inexpressible thanksgiving. I saw the numbers of people in the street, far more than on ordinary days, all clean and neat and happy, the bright pavements, the girls in their best dresses walking with their lovers, with a sense of gratitude and peace. I thought that this was going on all over England, in its degree, in all places, at other times so desolate and forsaken in misery and grime. I saw all this with gratitude and peace, in which feeling, doubtless, the unexpected holiday I was myself enjoying had something to do. We drove through the narrow winding streets, by the river and its wharves, all wearing an aspect strange and idealized, and pulled up before the chapel door, leaving the chaise to the groom.

(To be continued.)

FOURTH SUNDAY AFTER EASTER

BY E. O. P.

In our Edward Sixth Prayer Book we have a faithful rendering of St. Gelasius' collect for this day, as it stood in the old Sarum Missal. But in the first clause of our present Prayer Book collect for fourth after Easter will be noted a change, made by the revisionists of 1661. "Who dost make the minds of all faithful men to be of one will," are the original words as given by translators in 1549. Whether the thought be that our heavenly Father makes all the faithful of His household, the Church, to be of one mind, or that the Creator of the universe is also its Ruler and the Guide of its people, the root idea is the same. Indeed this idea—that man's truest happiness and highest good lie in conformity to the will of God—permeates the teaching of our entire collect, for that one will which the Father would have all accept is His own will, and He guides souls or governs them only as they so love His commands as to yield obedience; the blessed promises seem valueless to those who do not will to have the Father's good and perfect gift, and hearts which God has made for Himself cannot be happy save as they are fixed upon Him, fulfilling His word.

But love for whatever God commands does not spring spontaneously in us, and of ourselves we do not desire His promises. Human nature repeats in all the same daily experience. In to-day's Gospel is that loving rebuke of the blessed Jesus when about to leave His disciples: "None of you asketh Me: Whither goest Thou? But because I have said these things unto you, sorrow hath filled your hearts." Does it not give the story of our own lives now? So taken up by the sorrows, or perchance, the joys, of the present that we seek not to know aught as to whither our Lord is gone, and have no desire to be with Him where He is. Lessons to-day forgotten are the same which those disciples heeded not, and for them, as for all others, the words are true: "The great remedy for sorrow is to have our treasure and our hearts in heaven."

That love and that desire which God wills His people should have, are His gift to us, and our collect petition for them is so expressed as to find beautiful and effective response in the day's Epistle where we read those words of gentle bidding: "Receive with meekness the ingrafted Word, which is able to save your souls." With meekness; not questioning: *Can* this be? nor saying: *How* shall it be? and certainly not refusing what the Word hath said. Thus receiving the Word, He shall work in us "that which is well pleasing in His sight," even to the saving of our souls.

ATTENDANCE AT HOLY COMMUNION.

BY THE REV. CHARLES F. SWEET.

I.

The following points, taken from a "Memorial from the English Church Union to the Convocation of Canterbury," in 1872, when a movement to cause the insertion of a rubric requiring the withdrawal of those not intending to communicate was in progress, may be of interest now:

1. Such a rubric would give no needed relief, for none are compelled by law or custom to remain throughout this service, even if any particular clergyman may advise or exhort them to do so.

2. The object aimed at by such a rubric is not a relaxation, but an implied restraint.

3. The change in question would be an innovation on the laws of the Church of England ever since the mission of St. Augustine, and would draw a line between her and all the chief Christian bodies, inasmuch as such attendance is the familiar rule East and West, and is even encouraged by the principal Protestant sects, with a view to the instruction and edification of their members.

4. The new rule would be a great hardship to a large and increasing number of devout and faithful members of the Church of England who find great spiritual benefit to themselves from the exercise of the privilege allowed them by the Prayer Book as it stands.

That the proposed rubric cannot be defended on the grounds of securing reverence, because (in its proposed form) it did not directly enforce the exclusion of non-communicants, so that persons choosing to be irreverent could insist on remaining, while those who desired to continue in prayer would have a moral stress on them to depart.

That such a rubric, by making the Eucharist the one public service from which persons, even though frequent communicants and of devout life, are recommended to absent themselves, if not then about to receive, would be open to the two-fold objection (a) of disregarding the teaching of all ancient liturgies, of the chief Fathers, and of the most eminent Anglican divines, that this service is the special time for acceptable and efficacious prayer; and (b) of being held to imply that there is no presence of Christ's Body and Blood in the Sacrament external to the communicants. That, on the other hand, the allowing persons to be present at Holy Communion without actual reception at any given time is found to be a valuable help to those about to become communicants, and also a special devotional aid to others. There can be no better way of making ready for one's own Communion than by prayer and self-examination at a previous Celebration, or of thanksgiving for the Gift, than by offering praises and resolutions at a subsequent Celebration.

That the opposite and illegal custom of excluding Christians from the Eucharistic Office, when not about to communicate, has notoriously contributed to the wide-spread ignorance which prevails on the subject of Holy Communion amongst the vast majority of professing Church people, so that a Sacrament declared "necessary to salvation" is received habitually by no more than a comparatively small minority amongst us.

That while the change would cast a slur on the great Act of Christian worship, its advocates offer no substitute or equivalent for the devotions so taken away, nor do they point out what spiritual advantage will accrue to them by going out of church, and so ceasing to join in the prayer.

Liturgies of the Early Church did compel some (not all) "non-communicants" to withdraw in the course of the Eucharistic service. But these were not entitled to remain—either because heathens or catechumens, or as being under penance, or demoniacs. The non-communicants that such a rubric would expel are baptized persons, full members of the Church, in good standing, and in most cases (for we are not to take a few large city parishes as the standards) occasional, if not frequent, communicants. There is not a solitary rubric, canon, or injunction, of the an-

cient Church which even colorably implies the expulsion of baptized Christians, not under penance, from the liturgy, though a few Western liturgies do permit non-communicants to withdraw after the consecration.

On the contrary, the earliest evidence to be had has been held to show that no person was even permitted to leave church till the Mysteries were ended, with the above-mentioned exceptions. Against the notion that this means that all were forced to communicate, the following arguments are weighty and cumulative:

The 8th (or 9th) of the Apostolic Canons lays down that "any person belonging to the sacerdotal catalogue who does not receive at the Oblation is to state his reasons, and if reasonable, he is to be excused, but otherwise to be excommunicated, as causing offence to the laity and giving rise to suspicion against him who offers." It is incredible that a more stringent rule was laid down for laity than for clergy.

The language of St. Paul, and of the earliest Penitential Canons, prove the existence of grave moral scandals in the primitive Church, which forbids us to suppose that a high standard of saintliness was universally attained among early Christians. A canon requiring indiscriminate Communion might have involved sacrilege and unworthy reception on nearly every occasion. Some acts, innocent in themselves, were bars to Communion. He who had eaten his breakfast was not allowed to receive. It cannot be seriously maintained that he was therefore turned out with heathens or demoniacs. The Second Canon of Antioch, 341, shows that the older canons meant that persons were forbidden to leave church, but not required to communicate. Neither can it be said that persons unwilling to communicate at any time simply absented themselves—for (a) the ancient Church required that a certain class of penitents (the *Consistentes*, i. e., those who had observed their due penance, but were not yet restored,) should be present throughout the whole liturgy, yet without communicating. These were the highest class of penitents. Obviously, attendance at the Mysteries, even without actual oral Communion, was counted a better thing than staying away. The 13th Canon of Nice, A. D. 325, lays down this rule. (b) A Christian could not then absent himself from Sunday worship of which indisputably the Eucharist was then reckoned the chief part. To do so at all was to incur suspicion of apostacy; to do so three times running brought down the penalty of temporary excommunication. Eastern use in the 5th century is shown by the treatise of Eusebius of Alexandria (about A. D. 440), called "De Die Dominica." He says: "Abide during the Eucharistic service, complete thy prayer, on no account leave before the dismissal. * * * If thy conscience be clear, communicate of the Body and Blood; but if thy conscience condemn thee, decline the Communion until thou have amended by repentance. But continue during the prayer, and go not out of the church until thou be dismissed."

The custom at the beginning of the 6th century is laid down with the utmost clearness in two canons of the Council of Agde, in 506. The 18th runs thus: "Seculars who do not communicate at Christmas, Easter and Pentecost, are not to be held as Catholics, nor counted as amongst Catholics." But the 47th says: "We enjoin that the laity be obliged to attend the entire of Mass (*missas totas*) on Sunday," etc.

There is a passage of St. Chrysostom rebuking the people of Antioch for neglect of the Sacrament, which is relied upon by those who maintain that the ancient Church drove out baptized non-communicants not under censure.

As to this, three remarks are made: (a) The saint was rebuking those who rarely and devoutly communicated, and who showed irreverence at the Celebration. There is no parallel between their case and that of regular and devout, but not invariable, communicants. (b) The use of remonstrance shows that persons then did usually remain, and that there was no rubric or law by which St. Chrysostom could have insisted on, or enforced their withdrawal. (c) His own practice refutes the conclusion based on the premises, for Socrates (Eccl. Hist. vi:9) expressly says that when some monks from Alexandria came to Constantinople to complain of their bishop, the Patriarch admitted them to Communion in the prayers, postponing actual reception till inquiries could be made into their affairs, thus treating them as co-standers.

Thus we learn from inquiry that the custom of the early Church was, that non-communicating attendance was permitted from the first, and enforced at a later, but still early, time; and that no pretext from that custom has been discovered for the expulsion of the faithful (*fideles*, i. e., baptized,) from the liturgy.

(To be continued.)

LETTERS TO THE EDITOR.

WILL THEY DRIVE US OUT AFTER THE SERMON?

To the Editor of *The Living Church*:

I have become very much attached to *THE LIVING CHURCH* during the successive years of my subscription to it, finding in it much refreshment and comfort from week to week, even if unable at all times to coincide with the views expressed in its columns. I feel that you are rendering most important service to the cause of Catholic religion at the present time in what you have begun to say about "Non-Communicating Attendance," and I trust you will not lay that pen down while the discussion now opening shall continue. On your good judgment and ability will depend to a very great degree the successful defence of that practice.

This present discussion has rather been forced upon us. It may be said that the ill-judged action of some ardent young men in the priesthood, here and there in the Church, has precipitated it—that otherwise it might not have arisen just now. However this may be, the question is now imminent. For one, I shall regard any attempt to exclude me from attendance at a celebration of the Holy Eucharist (on the ground that I am not about to "receive,") as a piece of gross and unwarrantable intrusion upon my inalienable rights as a communicant. I have always taught my children that the departure of the greater part of the congregation just after the Prayer for the Church Militant (unless for urgent cause) was the saddest spectacle in our Church, and an act of dishonor to the Divine Majesty. They have learned to remain as an act of reverence, and the habitual remaining until the blessing has been pronounced, has wrought an excellent work in them, and makes them long for the time when they shall be privileged to go to the altar as communicants. How will they regard this new instruction from the Right Reverend Fathers—that they must either forsake the assembling

of themselves together by remaining at home on Sunday mornings, or else join a giddy throng in turning their backs upon the Bread of Life. Suppose, what has often been the case—that I have already received Holy Communion at an early Celebration in one part of a great city—am I to be told to go out of the doors of my own church in another part of the same city, a few hours later, lest I should stay for a half hour's devotion in praise, intercessory prayer, confession of sins and adoration of God before His altars. The stewards of the Divine Mysteries will need to be reminded that they are only stewards—not lords. E. H.

LEGAL VOTERS.

To the Editor of *The Living Church*:

The question raised by "Rector," in your issue of April 16th, on the California convention rule defining who may vote in parish meetings, is one, I believe of far wider interest than the diocese of California, and worthy the attention of some one versed in civil and ecclesiastical law.

In New York the whole matter seems to be very carefully defined in an elaborate statute, enacted in 1813, and amended largely in 1868.

But in other States, Vermont, for instance, the State law for the organization of religious societies is the same for all denominations, and is exceedingly brief and general in terms. It seems to imply articles of association signed by all voting members, and to leave the details of organization wholly undefined. This rule of articles of association is not, I think, observed in the parishes to any extent. Certainly in this parish though there are articles of association drawn up 70 years ago, there are no signatures to them made later than 35 or 40 years ago.

Meanwhile the diocesan convention, which is not a corporation known to the State, has placed in its canons certain rules defining who may be vestrymen, and how many, and when and how the selections shall be had. Among these rules is one making it necessary to select the vestrymen from among communicants. This rule works hardship and inconvenience in many parishes, however it may be supported with some good reasons; and the question has often occurred to us here whether the parish, a civil corporation, organized and protected by the State, is bound by this rule, especially when we consider that the existence of the parish dates back many years before the establishment of this diocesan rule.

Should a quarrel arise in any of our happily peaceable Vermont parishes I believe the determinations of the right to vote at parish meetings, and the right to be elected to the vestry would be found knotty questions, and I wish some one learned in the law would enlighten us. "In time of peace prepare for war." E. N. GODDARD.

Windsor, Vt., April 16, 1887.

WHAT IS THE RIGHT?

To the Editor of *The Living Church*:

In your issue of the 16th inst. I understand "Rector" of "San Francisco, Cal." to take the ground that the diocesan convention has no right to say to the incorporated parish when, where and by whom its corporate officers shall be elected, and that the vestry alone under the civil law has the right to say how its members shall be chosen.

I do not profess to be wise as to the relation of ecclesiastical to civil law, but my presumption is that "rector" is right. And if so this is another case in point going to show that an incor-

porated, and therefore practically independent, parish is an uncontrollable monster in an episcopal system, and that an ecclesiastical system which is practically controlled by such corporations is not and cannot be practically a Catholic Church.

In "Rector's" communication, in which he virtually accuses the diocesan convention of assuming a right it has not, he propounds and practically answers several very important questions. I wish to propound a question without attempting an answer: What right has a diocesan convention or the General Convention to pass any enactment obliging a clergyman to periodically report the services he has rendered when neither of the said conventions has it in its power to furnish any work for the clergyman to do?

F. GRANGER.

April 25, 1887.

BISHOP LEE ON NON-COMMUNICATING ATTENDANCE.

Dr. Lee, like his predecessor, belonged to that "school of thought" (or whatever one may please to call it) commonly known as "Low," and therefore it is all the more pleasing to find him thus bravely setting forth the Catholic Faith. The quotation is from his charge of 1857, and was thus called forth. The Bishop's consent was asked for the omission of the public recitation of Matins before the High Celebration on Sundays. The Bishop not only acceded to the request, but introduced it into St. Andrew's church, Wilmington, and he gives the following as his reasons for so doing:

1. It is consonant with the original design of the compilers of our Prayer Book. The Communion service is by eminence the Liturgy. It was prepared before any of the other portions, and is complete in itself. It contains all the parts of liturgical service, and its beautiful propriety and adaptation are made more manifest by its distinct use. The rubrics in our own Book evidently contemplate and provide for its being so employed.
2. The Lord's Supper is thus invested with increased prominence and solemnity. Instead of being an appendage, it is elevated to be the great object before the congregation. Disciples of Jesus "come together," as of old, to break bread.
3. The edification of minister and people is greatly promoted by engaging in this celebration fresh and unwearied. Mercy is preferred to sacrifice.
4. It will allow infirm members of the Church to unite in the precious and refreshing ordinance. And it will promote a more regular attendance of communicants generally.
5. The non-communicating portion of a congregation will be led to realize more the importance of this duty. And if, as I cannot but believe holy impressions are often made upon those not themselves participants, who witness this commemoration of the Redeemer's sacrificial death, this influence for good will be promoted by a more numerous attendance on their part.

This is the judgment of a wise and holy man of the Evangelical school. It is the conclusion of common sense unwarped by the heat of controversy.

TURNING TO THE EAST.

[The following lines are respectfully submitted for the consideration of "G. T. B." the writer in *The Standard of the Cross*, who praises the choir for not turning to the East.—Ed. L. C.]

I turn to the East when I say the creed,
And this for reasons three:
First Holy Church doth practice it,
And she's a guide for me.

I turn to the East when I say the creed,
For thence the rising sun
Thro' thousand circling months and years
His ceaseless course hath run.

I turn to the East when I say the creed,
And my Redeemer bless
Who rose on our benighted earth,
"The Sun of Righteousness."

I turn to the East when I say the creed,
And look for my final doom;
For thence the Scriptures seem to speak
The Righteous Judge shall come.

I turn to the East when I say the creed,
My reasons I have given;
But not my eyes alone, my heart
Must turn itself towards heaven.

I turn to the East when I say the creed;
And tell me now, I pray
Why any humble Christian need
To turn another way.

—Selected.

ARKANSAS.

The 15th annual council assembled at the cathedral at Little Rock on Wednesday, April 20th. After Matins, said by Canon Estabrooke, the Bishop celebrated the Holy Communion, and Canon Berne preached the convention sermon.

The council being duly organized and the usual standing committees appointed, the reports of the treasurer of the diocese and of the various funds were read, showing that the diocese is out of debt and with a small balance in hand. The treasurer of the episcopate fund reported that the value of the property in which it was invested, together with the cash in hand, amounted to nearly \$5,000. At the afternoon session, Col. Logan H. Roots was unanimously re-elected treasurer of the diocese, and Maj. P. K. Roots trustee of the episcopate fund. The Bishop then read his annual address, showing a larger amount of Confirmations than ever before. The Rev. Messrs. Innes O. Adams, W. J. Miller, and W. W. Estabrooke, and Messrs. M. L. Bell and P. K. Roots, were elected as the Standing Committee of the diocese. The committee on the State of the Church then presented their report. They said: "Never before, in the history of the diocese have so many points been reached by the services of the Church, nor in any one year have there been such numbers of Baptisms and of communicants added as in this. The solid indications of prosperity are largely due to the cathedral system, organized by the Bishop, enabling the Church to introduce her services at points which could not otherwise be reached. A number of parishes have erected new churches and rectories, and liquidated debts thereon. Several points but lately reached by the Church are already taking steps to build." The report also speaks approvingly of the good work done by lay readers in the diocese, commends in warm terms the work begun by the Bishop among the colored people in Little Rock, and refers to the extensive "boom" which has struck the State as an opportunity for the Church to make rapid advance.

The most important work before the Council, and which occupied their entire attention for two days and nights, was the consideration of the report of the committee on constitutions and canons, appointed at the last Council. Some very sweeping changes were made in the constitution, which, under the rules, lie over to next year for final action. The canons also were thoroughly revised and amended, and all the points recommended by the committee were, after some warm discussions adopted. The most important of these was a canon providing for a systematic assessment upon all parishes and missions for the support of the episcopate and the current expenses of the diocese, and a canon providing for the trial of clergymen. The Bishop in speaking in terms of warm approval of the latter alluded to the action of the laity in the late General Convention in refusing a Court of Appeals, as the greatest outrage ever put upon the priests of the Church. The canon has some new features which are worthy the attention of the whole Church. It provides for the annual appointment of a judiciary committee of laymen, with the chancellor as chairman, before whom all complaints are to be laid in writing, with the answer of the accused. This committee acts as a grand jury in determining whether the evidence in the case is sufficient to warrant presentment. If not, the case never comes even before the Bishop, and all scandal is prevented. If they decide otherwise, they turn over all the papers to the Standing Committee, who go over them in like manner, and if they think fit to proceed, select by lot certain priests to act as a court. After the verdict rendered by this court, the case may be carried to the bishop as a final court of appeal, who in making up his decision may call in two Bishops from adjoining dioceses to—as the lawyers say—"inform his conscience"—but the final decision rests with him. This gives him the benefit of episcopal counsel, without interfering in any way with his rights as diocesan.

On Sunday, there was an early Celebration at 7:30, and a second one, with sermon by the Rev. C. A. Bruce, at 11. At the latter service a massive and

beautiful altar cross of polished brass, was solemnly consecrated by the Bishop, and placed on the altar by the Rev. Geo. F. Degen as a memorial to his son. The base of the cross bears the inscription: "To the glory of God, and the memory of Halfdan Yassall Degen, the first acolyte who served at this altar. Entered into Paradise, Nov. 15, 1886."

In the afternoon the Rev. Geo. F. Degen preached to a large congregation, and at night the concluding services were held at Christ church, the Bishop preaching the sermon.

This is the longest session ever held, and the hardest worked. The next annual council will meet in Marianna.

OPINIONS OF THE PRESS.

The Compass, (Burlington, Ia.)

LET THEM REMAIN.—A discussion is going on in some of our Church papers as to the propriety of persons who do not communicate remaining during the Communion service. With some, it is the old Protestant cry of Romish wolf. They fear a lurking tendency to adoration of the elements. Such suspicions betray a narrow spirit. It is absurd to question the right of any one to be present at the Communion service, whether he communicates or not. For our part, we are always glad to have as many as will, stay during the administration of the Sacrament. The Holy Eucharist is the great service of the Church. By all means let those who desire remain. It is far more distressing to see people rise up and turn their backs upon this sacred Feast.

The Observer.

CHURCH UNION AND EPISCOPACY.—Inasmuch as Presbyterians universally recognize Episcopal ordination as valid, and also immersion as valid Baptism, it is said that they ought not to refuse to accept these as ecclesiastical orders for the sake of union. It is imaginable that they might, if they could so do without declaring that these orders are exclusively valid. But they could not themselves be re-baptized and re-ordained without seeming to admit that the new Baptism and new ordination were the only Scriptural orders. This of course has always been the practical difficulty at once encountered whenever the subject has been at all seriously considered. Suppose the difficulty overcome in the case of presbytery and episcopacy, and for the sake of union that Episcopal ordination is accepted by all, it would involve a revolution at once in the Episcopal Church then existing. Though honestly and heartily accepting diocesan order and the liturgy, the large majority would be able at once to modify the Prayer Book, and to exercise an ecclesiastical liberty which would not be hampered for but a very few years by the influence of bishops.

The Churchman.

CHRISTIAN SCIENCE.—Truly, "there is nothing new under the sun." Even in this day of new "isms" and fantastic sects a little knowledge of history suffices to reveal how very narrow are the lines within which heresy has from the first been confined. There is a theory which has been making many converts of late called "Christian Science," which maintains that all bodily ills are but the result of inadequate spiritual development, and that there is possible so complete a triumph over matter, that not only shall all sin cease, but all pain as well. The basis of the system is clearly a hard-and-fast dualism, however its adherents may seek in words to annihilate matter and deny its real existence. And dualism has borne its old fruit. The "Christian Scientists," in applying their scheme to Christianity, have been driven to deny the reality of the suffering of Jesus Christ, the perfect Man; otherwise their thesis concerning the annihilation of pain must fail, at least for those who still hold to Scripture revelation. This is plainly but a step from that utter denial of the reality of Christ's material body, which the Church so long struggled against in the early Doketism. Thus it seems that even that clause of the Creed, which has sometimes been animadverted against as of but temporary significance: He "suffered under Pontius Pilate," is as necessary now as ever.

Hoarseness Promptly Relieved.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

Cincinnati, Ohio, April 12, 1884.

"Gentlemen—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

How to Gain Flesh and Strength.

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

Consumption Surely Cured.

TO THE EDITOR:

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

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

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

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

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

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

Hood's Sarsaparilla

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

100 Doses One Dollar.

ELY'S CREAM BALM

Gives Relief at once and Cures

COLD IN HEAD

CATARRH

Hay Fever.

Not a Liquid, Snuff or Powder. Free from Injurious Drugs and Offensive odors.

EASY TO USE

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

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cures, Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

Get the Genuine Article.—The great popularity of "Wilbor's Compound of Cod-Liver and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its great success in pulmonary complaints. The Phosphate of Lime possesses a most marvellous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilbor. It is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

Table listing various magazines and their prices, including 'The Art Amateur', 'Harper's Monthly', 'Harper's Weekly', etc.

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

Horsford's Acid Phosphate

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

Baby Carriages.

Sent by Express C. O. D. one or more at wholesale price, direct from L. G. Spencers' factory, 221 W. Madison St., Chicago. 1.0.0 styles to select from. Made and trimmed to order. Send 2 cent stamp for new Illustrated Spring Catalogue. Mention this paper.

Among the Northern Lakes

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

Bradbury Pianos.

The fame of the Bradbury piano is world-wide. Its superior qualities have gained for it admission into many thousands of refined homes from the White House at Washington, down through every state and territory in this land, and into not a few homes beyond the sea. Mr. F. G. Smith, who succeeded the lamented Wm. B. Bradbury in the manufacture of these pianos has found it necessary to their very doors, as seen in the heavy retail trade that has followed, while the jobbing trade has been stimulated all over the West. A visit to the "Bradbury" parlors at 141 Wabash Avenue, will repay any lover of first class pianos. If that is impossible, a catalogue by mail will suggest something of the magnificence of the display, or the Bradbury may be seen in the warerooms of almost every first class Western dealer. Mr. Smith's advertisement will be seen in another column.

Parlor, Library, Dining Room Furniture, at lowest prices, at Holton's, Nos. 224 to 228 Wabash Ave.

Attention is called to the advertisement in this issue of Mitchell & Lewis Co., of Racine, Wis., who manufacture an excellent line of Wagons, Carts, Drays and Buggies. They will send their complete illustrated catalogue free to any address.

WANTED.—AGENTS FOR THE "CHILD'S BIBLE." Introduction by Rev. J. H. Vincent, D.D. Over 400 engravings; one woman without experience has sold 283 since January 1; she has ordered and delivered nearly \$1,000 worth; one reports 58 orders in one week. CASSELL & CO. (Limited), 822 Broadway, N. Y.; 40 Dearborn St., Chicago, Ill.

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

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

HINTS FOR HOUSEWIVES.

AIR, but don't sun, feather ticks and pillows; the sun draws the oil, making an unpleasant smell.

SOFT BOILED EGGS.—Fresh eggs for invalids, who like them cooked soft, should be put in a pan of boiling water, and set on a part of the range where they will not boil, for several minutes. At the end of that time they will be like jelly, perfectly soft, but beautifully done, and quite digestible by even weak stomachs.

THE following is said to be a sure test for ascertaining whether wall-paper contains arsenic: Take a piece of the paper and pour upon it strong aqua ammonia over a saucer. If there be any arsenic present this will dissolve it. Collect the liquid in a vial or tube, and drop in a crystal of nitrate of silver. If there be arsenic present, little yellow crystals will make their appearance about the nitrate of silver. Arsenical green, when washed with aqua ammonia, either changes blue or fades.

LOBSTER BISQUE.—One can lobster, four cups milk, four cups boiling water, three quarters cup of rolled cracker crumbs, two tablespoonsful butter, salt to taste, cayenne pepper at discretion, juice of a lemon. Cut the lobster small with a sharp knife, and put into boiling water with the salt and pepper. Cook thirty minutes. Stir the cracker crumbs into the boiling milk, which should have been heated in another vessel. Stir the butter into the lobster when it has cooked half an hour, simmer five minutes, add the milk, beat all together and just before serving put in the lemon juice. Serve as a soup, passing crackers and sliced lemon with it.

TO CLEAN HAIR BRUSHES.—The best way in which to clean hair brushes is with spirits of ammonia, as its effect is immediate. No rubbing is required, and cold water can be used just as successfully as warm. Take a teaspoonful of ammonia to a quart of water, dip the hair part of the brush without wetting the ivory, and in a moment the grease is removed; then rinse in cold water, shake well, and dry in the air, but not in the sun. Soda and soap soften the bristles and invariably turn the ivory yellow.

RING LACE.—Begin this lace by winding the thread 35 times around the edge of your thumb, slip off, and crochet 50 s c's around this ring, and fasten in first stitch.

6 ch, skip 1 stitch, 1 d c in next st. *2 ch, skip 1 st, 1 d c in next st; repeat from the star, clear round the ring. There will be 26 d c's when done. Now begin at the beginning again, and make another ring as far as the first d c, then fasten to the first ring by the following directions: *Put the hook in any d c of the first ring, and draw thread through, 2 ch, skip 1 st, of second ring 1 d c in next st; repeat from star twice, (only putting the hook in the next d c instead of any d c). Now proceed and finish the ring the same as the first ring. In fastening the third ring to the second ring, only leave 10 d c at the top and 10 d c's at the bottom of ring, (all the rest of the rings are fastened like the above) fasten the thread between the 9th and 10th d c of top of lace. *8 ch, skip 2 d c, fasten with a s c; repeat from star until you come to where the rings are joined. 8 ch, 1 d c in the place where the rings were joined. 8 ch, skip 1 d c, fasten with s c. * ch, skip 2 d c, fasten with s c; repeat from the last star until you come round to the bottom of the lace where the rings were joined. 3 ch, skip 1, d c in next ring, fasten with s c, *8 ch, skip 2 d c, fasten with s c; repeat from star until you come round to where you started. 2 ch, fasten in centre of first loop, 4 ch, 2 d c in same loop, *3 d c's in next loop; repeat from star 8 times. 9 ch, fasten with s c in the centre of the same loop that the last 3 d c's were in. 5 ch, fasten with s c in same st. *9 ch, fasten with s c in centre stitch of next loop, 5 ch, fasten with s c in same st; repeat from star until you come round to the loop before where the rings were fastened. 9 ch, fasten in centre of next loop. 5 ch, fasten in same loop; repeat from star until you come round to the top. Fasten with s c in first d c, 3 ch, skip 1 st, 1 d c in next st, *2 ch, skip 1 st, 1 d c in next st; repeat from star clear across top. The centres of the rings are filled in with a needle and thread the same as in ric-rac.

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

TARRANT'S SELTZER APERIENT. For INACTIVE LIVER, DISORDERED STOMACH, IRREGULAR HABIT. When Biliousness comes like a foe, To sap the strength of high and low; By day the strongest nerves to shake, By night to keep the brain awake; Let no one pine away in grief, For TARRANT'S SELTZER brings relief.

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An Enthusiastic Endorsement.

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My wife was troubled for years with blotches, moth patches and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effects.

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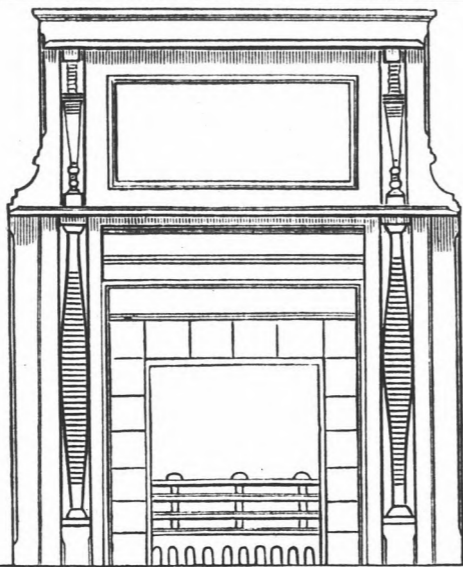
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