

The Living Church.

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

Vol. X. No. 11.

CHICAGO, SATURDAY, JUNE 11, 1887.

Whole No. 449.

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. MARY A. McCLURE, Columbus, Kans., writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, heart trouble, and female weakness. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am after years of suffering."

LIVER DISEASE.

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular."

GENERAL DEBILITY.

Mrs. PARMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine for weak females. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

INVIGORATES THE SYSTEM.

Dyspepsia.—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. MOSLEY, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

Rev. F. ASBURY HOWELL, Pastor of the M. E. Church, of Silverton, N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT DISEASE.

Mrs. IDA M. STRONG, of Ainsworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

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It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

GIVEN UP TO DIE.

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medi-

cal Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

WASTED TO A SKELETON.

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong." Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

BLEEDING FROM LUNGS.

JOSEPH F. McFARLAND, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

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Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

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The Living Church.

SATURDAY, JUNE 11, 1887.

NEWS AND NOTES.

Was it the sly sarcasm of the editor or the inadvertence of the proof-reader, which made the *New York Tribune* write, "two diocesan contentions?"

An election for a parish warden in a town in England at Easter, was held with this curious result: For J. B. Crook, 179, for J. Bets, 0.

The number of Anglican clergy in British North America exceeds now 1,000. There are nineteen dioceses, to which another in Canada proper is about to be added.

St. Philip's Church, Charleston, S. C., has recently had placed in its chancel a credence shelf of old mahogany as "a memorial of mercies received in the earthquake of August 31. A. D. 1886."

The following ecclesiastical vestures have, according to the *English Churchman*, been presented by the ladies of Trinity church, Derby, to their parish priest, "a new black preaching gown, cassock, and morocco bandage."

Think of a college in this "new" State of Illinois now fifty years old! During this very week Knox College, Galesburg, celebrates its semi-centennial. It has had a prosperous career under President Bateman and now holds an honorable place among our Western institutions. Long may Dr. Bateman be spared to his good work.

Among the ecclesiastical curiosities still remaining in the Church of England are what are called Episcopal chapels, such as Ram's Episcopal chapel at Homerton. This chapel was founded in 1723, and holds the peculiar position of being attached to the Church, but is not directly under the control of the bishop of the diocese.

The Anglican Church Conference, which took place at Brussels recently, was largely attended. Twenty-five chaplains from Belgium, France, Germany, Switzerland, and Holland, took part in it, under the presidency of Bishop Wilkinson. Some valuable papers were read and thoroughly discussed. Geneva was selected as the place of meeting for next year's conference.

The Scotch Episcopal Church seems to be moving vigorously for the renewal of the Primacy. The question is whether it should be restored to the historical see of St. Andrew's, or connected with Edinburgh as the centre of Church life in the north, with the title of Archbishop.

Bishop Tuttle expects to visit Utah to confirm and ordain during this month, leaving St. Louis on the 7th, and returning July 9th. The presiding Bishop has placed Utah in his charge until the House of Bishops can meet in October for the election of a bishop for that jurisdiction. Bishop Whitaker, who is in provisional charge of Nevada, is about to make a visitation of that jurisdiction.

The Standing Committee of the diocese of Missouri, of which Bishop Talbot, of Wyoming and Idaho, was a member, have passed a resolution of deep regret at parting with him from the committee and the diocese where he has been a laborious, faithful and

successful minister, greatly beloved by his brethren, and congratulate the Church at large on so valuable an acquisition to her already noble band of missionary bishops.

In the progress of the Queen through London the other day, an amusing inscription was displayed by a Scotch firm of dyers at one part of the route, the words, blazoned in large letters, "We wad dye for ye," combining loyalty, facetiousness and business, most ingeniously. This would seem to disprove the assertion so often made that Scotchmen cannot appreciate a joke. Still, the above is so ancient that it has had time to percolate.

After an imprisonment of two weeks the Rev. J. Bell-Cox was released by order of the Queen's Bench on Saturday, May 21st. The application was made for his release on the ground that his imprisonment was illegal, it having been for a violation of a sentence of suspension which had expired before the proceeding for contempt. The application was heard before Lord Coleridge who gave the order for discharge.

We would suggest to the officials of the Chicago post office that in examining candidates for appointment they add to their list of questions in geography, "Where are the Marquesas Islands?" We have among our numerous subscribers in those remote islands, one who complains that her paper sometimes goes from the States to Honolulu and back, and then again to India, and even to New Jersey and South Carolina before its sparkling pages refresh the eyes and brain of the lawful subscriber. We trust that the postal service may be supplied with an atlas.

The diocesan convention of Chicago was remarkable for the missionary enthusiasm exhibited. Judge Prince's eloquent address on the Church Building Fund made a profound impression, which will be shown, we doubt not, in a substantial way during the year. The chief interest was naturally in the mission work of the diocese itself. Earnest and practical speeches were made, accompanied by the still more practical pledges for work from parishes and individuals. The most interesting feature was the evident determination to take hold of the matter of Church extension in the see city. The vigorous way in which this subject was handled gives promise of definite results in the near future.

The report of the committee on the Western Theological Seminary to the diocesan convention bore cordial testimony to the good work of this school of the prophets. At the close of its second year, the Seminary is looking forward to its opening in the Fall with as many students as the buildings can accommodate. The immense importance to the Church of this institution of sacred learning must have the effect of bringing to its endowment the consecrated wealth of godly laymen. The second year was closed on the 25th ult. by a quiet service in the chapel and a deeply interesting and thoughtful address by Prof. Gold.

At the International Sunday School Convention held last week in Chicago,

an interesting, and somewhat surprising fact was mentioned by the Rev. J. H. Hurlbut of New Jersey. We are apt to think that in the yearly production of new books, fiction is more largely represented than any other class of literature, but the above-mentioned speaker, in his address on "Teacher Training," stated that more books on the Bible and on religious subjects are now issued every year than on any other subject, and that the truth of this fact might be confirmed by reference to the publishers' catalogues.

The bishopric of Bathurst, Australia, which has been vacant since the resignation of Bishop Marsden in 1885, has at length hopes of shortly receiving a chief pastor. Some delay in the appointment was caused by the acceptance and subsequent refusal of the see by the Rev. F. W. Goodwyn, vicar of St. Andrew's, Sharrow, Sheffield, who on second thoughts preferred the hard work and scanty income of his poor parish to the lot of a colonial bishop. The see has now been accepted by the Rev. C. E. Camidge, vicar of Thirsk, and prebendary of York Minster. Mr. Camidge had experience of work in Sheffield and Wakefield, as well as in two country parishes, before the Archbishop of York appointed him to his present charge. The bishop-designate is the author of a work on Wakefield, and has published some sermons.

The fifth International Sunday School Convention held in this city last week, drew together for consultation some 1,500 delegates. There are some 100,000 Sunday schools in this country with an enrollment of 8,500,000 scholars. In this league, or association, the International Lesson Leaflets were originated. Composed of many differing Protestant denominations, the association, from the nature of the case, can set forth Sunday school teaching of only the barest generalities. Lessons upon the Christian Year, the Sacraments, etc., could not be expected from these leaflets. It is natural then, that the Church should prefer its own methods of instruction, and seek to teach its children those things "which a Christian ought to know and believe to his soul's health" in its own way. The convention was a notable and interesting one.

When the steamship Celtic came in collision with the Britanic, it was plainly shown who were the friends of the poor. The following is the account taken from the *New York Times*:

"There were three sisters of the Order of St. John the Baptist on board the Britanic. When the collision was imminent, they remained on deck cool and collected. As soon as the crashes came, they moved about among the frightened people, and, by assuring word and smiling countenance, kept them from plunging overboard in their paroxysm of fear. When the trembling steerage passengers saw the dismembered bodies of some of their own number staining the deck with blood they descended into the steerage, and while others of the cabin people were scurrying to and fro to gather the portable baggage and embark in the boats, these women of the Church, forgetful of their own safety, heroically addressed the inmates of the steerage and calmed their excitement.

The convocation of Canterbury has adopted the following minute upon the imprisonment of the Liverpool priest:

- (1) That the Rev. James Bell-Cox, a

priest of the diocese of Liverpool, has been committed to prison for disobeying a sentence of suspension pronounced in consequence of his non-compliance with certain injunctions issued to him as to the ritual observances in St. Margaret's church, Liverpool; (2) that, without expressing any opinion upon the details of the suit which belongs to the Province of York, this House desires to reiterate its judgment that such imprisonment is entirely inappropriate to questions of ritual observances, causes the greatest distress to many devout members of the Church, and ought, in accordance with the resolution of the Royal Commission on Ecclesiastical Courts, to be abolished. *Reformandum*: That his Grace the President and the Bishops of the Upper House be respectfully requested to consider whether it is possible for them to take any steps, in concurrence with the Archbishop and Bishops of the Northern Province, to prevent the continuance or the recurrence of so grave a scandal.

NEW YORK.

CITY.—The Rev. A. J. Thompson, for nine years assistant minister at St. Paul's chapel, resigned his position, his resignation taking effect June 1. As a token of their appreciation a large company of ladies and gentlemen representing the Sunday school or belonging to the various church societies, assembled at his residence at the new clergy house in the rear of the chapel and presented to him a solid silver Communion service. The presentation was made through the Rev. Dr. Mulchahey, in charge of St. Paul's.

The Commencement exercises of the General Theological Seminary were held on Wednesday, June 1st, in St. Peter's church, the Bishop of Massachusetts presiding and presenting the diplomas. The graduating class numbered 26. Essays were delivered as follows: "The Influence of the Pulpit on Modern Life," John S. Moody; "The Relation of the Church to Races, a Plea," William V. Tunnell; "The Church and the Classes," George H. Bottome. The degree of Doctor of Divinity was conferred upon Ethelbert Talbot, Missionary Bishop of Idaho and Wyoming, while 12 or 13 persons received the degree of Bachelor of Divinity. The audience, faculty and alumni afterwards attended the laying of the corner-stone of Jarvis Hall by Bishop Paddock, at Ninth Ave. The new building is to be four stories with basement, the material to be of brick with brown stone trimmings. It is to have a frontage of 120 feet on Ninth Avenue filling the entire space between the dean's house and the library. The only entrance to the seminary grounds will be through the grand archway which pierces the building. The structure is to include dormitories for fellows and students, two library extensions, janitor's rooms, etc. The amount in hand is \$45,000, of which Mr. Jarvis contributed \$40,000. The total cost will be about \$70,000. The trustees do not propose, however, to run in debt and will discontinue the work when the money now raised has been expended. The alumni dinner was presided over by Dean Hoffman; Bishop Paddock, President Smith, of Trinity College, Drs. Haskins, Van Rensselaer, Hopkins, Olsen, of St. Stephen's College and Professor Ritchie, making addresses.

Bishop Potter confirmed nine persons at St. Barnabas' chapel on Monday evening, May 22d, and delivered a very

eloquent and appropriate address. A new white altar cloth added to the attractiveness of the chapel. The congregations have increased and the spiritual interest has been quickened under the efficient labors of the Rev. M. H. Throop, Jr., who has been in charge since February last.

The Bishop has made an appeal to the citizens of New York in the matter of building a cathedral worthy of the city and the country at large. We give the main portion of the appeal:

For the erection of such a building, worthy of a great city, of its accumulated wealth and of its large responsibilities, the time would seem to have arrived. No American citizen who has seen in London the throngs, composed of every class and representing every interest, that gather in St. Paul's cathedral and Westminster Abbey, all alike equally welcomed to services whose majestic dignity and simplicity impress the coldest spectator, can doubt the influence for good of these grand and stately fabrics. Offering to all men, of whatever condition or fellowship, the ministrations of religion in a language understood by the common people, bidding to their pulpits the ablest and most honored teachers free for meditation, devotion, or rest at all hours, without fee or restriction, they have been a witness to the brotherhood of humanity in the bond of the Divine Nazarene and of the need of the human heart for some worthy place and voice for the expression of its deepest wants.

Such a need waits for a more adequate means of expression among ourselves. We want—there are many who are strongly persuaded—in this great and busy centre of a nation's life a sanctuary worthy of a great people's deepest faith. That trust in God which kept alive in our fathers, courage, heroism, and rectitude needs to day some nobler visible expression—an expression commensurate in one word with that material prosperity which we have attained as a people owning its dependence upon God and upon His blessing on our undertaking.

Such a building would meet, moreover, practical and urgent demands.

(a.) It would be the people's church, in which no reserved rights could be bought, hired, or held on any pretext whatever.

(b.) It would be the rightful centre of practical philanthropies, having foundations or endowments for the mission work of a great city, and especially for the education of skilled teachers and workers in intelligent as well as emotional sympathy with our great social problems.

(c.) It would have a pulpit in which the best preachers within its command from all parts of the land and of various schools of thought would have a place and opportunity, thus bringing the people of a great metropolis into touch with the strongest and most helpful minds of the age, and affording presentations of truth wider and larger than those of any individual teacher.

(d.) It would be the fitting shrine of memorials of our honored dead, the heroes, leaders, and helpers whose names have adorned the annals of our country, and whose monuments would vividly recall their virtues and services.

(e.) And finally, it would tell to all men everywhere that "the life is more than meat and the body than raiment," that man is, after all, a child needing guidance, comfort, and pardon, and that he best lives here who lives in the inspiration of an unseen leader and of an immortal hope.

In commending this undertaking to my fellow-citizens, I need only add that it has originated in no personal wish or desire of my own, and that it has enlisted the sympathies of many not of the Communion of which I am a minister. These, with others, have long believed, and stand ready, some of them, to show their faith by their works, that in a material age there is especial need in this great city of some commanding witness to faith in the unseen, and to the great fundamental truths of the religion of Jesus Christ.

Such a building would of necessity, under our present condition, require to be administered by the Church under whose control it would be reared, but its welcome would be for all men of whatsoever fellowship, and its influ-

ence would be felt in the interests of our common Christianity throughout the whole land. It would be the symbol of no foreign sovereignty, whether in the domain of faith or morals, but the exponent of those great religious ideas in which the foundations of the Republic were laid, and of which our open Bible, our family life, our language, and our best literature are the expressions.

This project of building a cathedral dates as far back as 1873, when 17 prominent members of the Church took out a charter from the legislature for a cathedral corporation. For various reasons the project was delayed, and upon the death of Bishop Horatio Potter last year, only eight of the original trustees were left. The present Bishop then became president of the board and the places of the other trustees have been filled as follows: Bishop H. C. Potter, the Rev. Dr. Morgan Dix, rector of Trinity church, the Rev. Dr. W. R. Huntington, rector of Grace church, the Rev. Dr. E. W. Donald, rector of the church of the Ascension, the Rev. Dr. Geo. H. Houghton, rector of the church of the Transfiguration, the Rev. Dr. P. K. Cady, of Hyde Park, N. Y., and Messrs. Hamilton Fish, W. W. Astor, Cornelius Vanderbilt, J. Pierrepont Morgan, J. R. Roosevelt, W. B. Duncan, S. P. Nash, G. M. Miller, and Richard Auchmuty. Mr. Miller is secretary of the board, of which nine are empowered to call a meeting at any time and act as a quorum. Several large contributions have already been made, some of them by persons outside of the Church. Among the number is D. Willis James, a Presbyterian, who contributed \$100,000. Miss Wolfe contemplated giving \$1,000,000 at one time and a clause to that effect is said to have been incorporated in her will. Its subsequent revocation is not considered so great a loss by the promoters of the scheme for the reason that so large a sum might give to it an undesirable personality. Such especially is the opinion of Dr. Nevin, a personal friend of Miss Wolfe. The former is associated with the gentlemen having the work in hand, and has returned to America for that purpose.

It may be added that while the site of the cathedral is not fixed upon, it will probably occupy two whole blocks, the land alone costing half a million.

RYE.—The lines of Archdeacon Kirby seem to have fallen in pleasant places in assuming the rectorship of Christ church, the ladies of the parish having put the rectory in the best of order, and providing him with horse and buggy with plated harness to match. The parish has also put him under other obligations, which the genial and worthy archdeacon knows how to appreciate.

CHICAGO.

CITY.—About one year ago the ladies connected with All Saint's mission church organized themselves into a guild, to aid, by the work of their own hands, in building up the new church. From the first the project was taken hold of with a hearty zeal, and ever since, the ladies have devoted several hours weekly to the loving work. The guild has 26 working members, has held 36 sessions and two special meetings. They have met at the residences of the different members, and the work, both parochial and missionary, has been mostly taken and completed at the several homes of the members. 120 garments have been made and disposed of; a fancy table at an evening social yielded \$45, and the total revenue from dues and sales has been considerable. The

Lenten work was assigned to three institutions, viz., St. Luke's Hospital, Half Orphan Asylum, and Orphanage of the Holy Child. The value of the work (the material for which was mostly donated) given to these worthy objects amounted to about \$50. Considering the length of time the mission church has been in existence, in an entirely new field of Church work, and the number of members in this guild, the results have been very excellent, and will compare favorably with those of any similar organization of its size in the diocese.

LONG ISLAND.

BROOKLYN.—The Rev. Edward Coan, rector of Grace church, E. D., has been seriously ill, his complaint being heart disease. He will, upon sufficiently regaining his strength, sail for Europe, in the hope of improvement from a sea voyage.

On Trinity Sunday, the Rev. Mr. Breed assumed the rectorship of St. John's church. Mr. Breed had already officiated at all the services on the 15th of May, meeting with a hearty reception, and was unanimously elected rector. Mr. Breed is a native of Brooklyn, Pa., and is a graduate of Cornell University and of the Berkeley Divinity School. For three years he has been rector of Trinity church, Asbury Park, N. J., where a strong congregation and the building of a church and rectory bear witness to his successful labor. In coming to St. John's he takes charge of the second oldest church in the diocese, the church having been founded in 1826. In 1869, it moved from Washington and Johnson streets to its present site, where it built a chapel and rectory. The neighborhood has rapidly grown, making enlargement necessary and resulting in the commodious and handsome church, which was opened on Christmas day, 1885. The church which is cruciform in design, has a deep chancel with stalls for 36 men and boys. Not the least thing to be taken account of in the new rector is the fact that he is understood to be an excellent manager in matters of business.

OHIO.

The North-western convocation met at Trinity church, Bellefontaine, on Ascension Day, during which Trinity church was consecrated by Bishop Bedell. The sermon was preached by the Rev. Dr. Atwill, of Trinity church, Toledo. At the close of the service, a deaf-mute lady received the Apostolic rite of Confirmation, the Rev. Mr. Mann acting as interpreter.

At St. Paul's church, Kenton, on the previous day, the Rev. Mr. Mann officiated twice, at 3:00 and 7:30 P. M., administering the sacrament of Holy Baptism to four persons.

COLORADO.

SALIDA.—Ascension Day was a red letter day for the parish of the Ascension. The little handful of communicants have labored for several years to build a convenient and appropriate house of worship, which should symbolize by its architecture and internal adornment the faith which is so dear to the hearts of all Church people. The building was erected during the rectorship of the Rev. Mr. Turner. Since he left, all indebtedness has been paid, and much additional furniture added, so that now the church presents internally a very handsome appearance. The altar ornaments, consisting of cross, candlesticks, vases, and altar desk, are the handsomest in Colorado. The white hangings for altar, lectern and prayer desk

are very beautiful, and were the gifts of friends outside the parish, as were the altar ornaments. The edifice was handsomely decorated with flowers, and the music was of superior quality. In addition to the Bishop there were present the Rev. Mr. Worthington, of Villa Grove, the Rev. Mr. Prentiss, of Leadville, who preached the sermon, and the rector. The Rev. Mr. Pattee, of Canon City, preached the sermon at night. The parish is now making an earnest effort to have a neat fence put around the entire property, thus adding much to the external appearance.

DENVER.—On Whitsun Day, a class of nine, supplementary to the one confirmed on Easter Day, was presented to the Bishop, at St. Mark's church. Seven were young ladies in white and veiled. An elaborate carnation party was given two weeks ago, at the residence of Mrs. J. A. Tedford and Mrs. J. E. Beebe, in behalf of the interests of St. Mark's parish. It was a decided success.

TELLURIDE.—There is good prospect of a mission being established at this place. The Bishop has appointed a committee to act in the matter, and they have met with encouragement of a very substantial nature, including subscriptions of over \$1,000 per year for the support of a priest. A number of ladies who will take active part in the formation of a guild, at the suggestion of the Bishop, also gave a festival for the promotion of the project, from which about \$75 was realized.

ALBANY.

The Rev. C. H. W. Stocking, D.D., of Trinity church, has been carrying on an important educational work for three years past in fitting young gentlemen for college, and has at the same time, built up a parish of 200 communicants, a guild of 55 members, and an industrial school of 90 girls, in a quarter of the city where the Church had nearly become extinct. These double labors have so over-worked him that the vestry have given him as long a leave of absence as he may desire, and he will spend the summer in Europe with one of his pupils.

SOUTHERN OHIO.

The Standing Committee has organized by the election of the Rev. David Pise, D. D., as president and Mr. Channing Richards as secretary.

WESTERN NEW YORK.

BUFFALO.—The corner-stone of the Ingersoll Memorial Chapel was laid by the Bishop on Tuesday, May 31, at 4.30 P. M. The site of the chapel is a beautiful lot on the southeast corner of Jewett and Summit Avenues, having about 150 feet of frontage on the former avenue, and a depth of about 250 feet. The lot is ample for the proposed chapel, and for a large church and parsonage, which it is hoped will be erected in the not very distant future. The land was given by the late Elam R. Jewett, who afterwards during his life-time, gave \$15,000 for the erection of this chapel thereon. The chapel will be as to style a simple adaptation of the Gothic. The length of the nave will be 85 feet and of the transept 52 feet. The walls will be of fine blue limestone, quarried in the vicinity. On the inner wall of the porch it is contemplated to place an appropriate tablet of brass or marble, for which the following inscription has been adopted:

Erected to the Blessed Memory of Edward Ingersoll, D. D., by his life-long friend, Elam R. Jewett MDCCCLXXXVII

It is expected that the structure, which, by the terms of Mr. Jewett's gift, is to be known as the "Ingersoll

Memorial Chapel," will be ready for use by the coming Fall.

VIRGINIA.

On the morning of Easter Monday old Farnham church was burned to the ground. The fire, which originated in the stable belonging to a neighboring dwelling, swept village and church, and it was only through the heroic efforts of several devoted ladies of the congregation that the handsome chancel furniture and walnut Communion rail were saved. On Easter day, a full congregation had gathered in the historic edifice to keep the Blessed Feast. Next evening all was in ruins. The shock to the entire community can hardly be estimated. It was only in the spring of 1875, the second year of the faithful rectorship of the Rev. Mr. Tucker, now of Norfolk, that the old church was reopened.

RHODE ISLAND.

NEWPORT.—The new organ for St. George's chapel, recently placed in position on the east side of the choir, was formally opened on Thursday evening, June 9th, when a sacred concert was given. The new organ, made by Adams & Co., of Providence, is an exceedingly fine instrument, and second to none in Newport. The total cost is nearly \$2,000, about half of which amount has been already subscribed. St. George's chapel, under the able guidance of its energetic rector, the Rev. Dr. Charles Gilliat, has accomplished wonders in a very short time. It is not yet 18 months since the foundation stone of the church was laid, yet this handsome building is consecrated, and entirely clear of debt, over \$6,000 having been raised the first year of its existence to pay off all indebtedness. A feature of the inside ornamentation of the church is the beautiful altar generally decorated with choice flowers in elegant golden vases placed each side of the altar cross and between the massive candelabras. Around the church are six groups of 18 light candelabras, which when lighted on festival days together with the usual electric lights, present to the eye a very brilliant scene. The polished brass pulpit and lectern stands, the large stained window over the altar, the two small stained windows over the font as well as the white polished stone font itself, are all memorial offerings. There is some reason to apprehend that the seating accommodation for the future will be tested to its utmost capacity. This, however, has been looked out for, as through the foresight of the rector enough land around the church has been secured to permit of enlargement of the building as circumstances require. Dr. Gilliat and his congregation hope in the near future to erect a belfry and tower, in which shall be hung a peal of bells.

MINNESOTA.

WILDER.—The Assistant-Bishop of Kansas, assisted by the Rev. James Dobbin and the Rev. D. Griffin Gunn, laid the corner-stone of the church of the Redeemer, on the 25th ult. The Bishop and trustees of the Breck Mission and Farm School were met by the Sunday school and citizens and escorted with banners in procession to the site, where the stone was laid. Addresses were made by Bishop Thomas and the Rev. Mr. Dobbin. It is gratifying to see the number of Church families coming into this vicinity. There are seven sons of English clergymen within three or four miles of Wilder. With Whipple Hall in the north, Breck Mission and Farm School in the south-west, Shattuck and St.

Mary's in the south-east, the college for boys at the University, Minneapolis, and Seabury Divinity School at Fari-bault, the system of education in this great diocese cannot be excelled.

DELAWARE.

On Thursday night, June 2, a service was held in St. Andrew's church, Wilmington, commemorative of the late Bishop of the diocese. Many members of the diocesan convention were in attendance, and the church was thronged with people. The Rt. Rev. John Williams, D.D., Bishop of Connecticut and Presiding Bishop of the Church, delivered a scholarly and discriminating discourse. Before beginning his sermon Bishop Williams mentioned as a significant coincidence, that entirely without concert or previous knowledge he had, when invited to deliver a memorial discourse, chosen the very same text preached from by the Rev. C. E. Murray, before the diocesan convention. After the sermon 12 candidates presented by the rector of St. Andrew's, were confirmed.

LOUISIANA.

NAPOLEONVILLE.—On the Sunday after Ascension the Bishop visited this parish to institute the recently elected rector, the Rev. Upton B. Bowden. On the Saturday previous a reception was given to the Bishop and vestry at the rectory by the ladies of the rectory committee, and all spent a very pleasant afternoon. On Sunday morning a large congregation assembled to take part in the service—a service, perhaps, never before used in the diocese, certainly not within the present episcopate. Morning Prayer was said by the rector, the Institution Office immediately following. It was listened to with deep attention, and made a strong impression upon the congregation. The Bishop preached a clear and forcible sermon upon the duties which the Office set forth, dwelling upon the fact of the Christian priesthood as something which needed to be realized and acted upon in our time. After the sermon the Sacrament of Confirmation was given to two, a young man and woman. The music was good throughout, manifesting earnest work on the part of the choir. The chancel was decorated with flowers tastefully arranged by the members of the chancel committee. On the following day the Bishop, with the rector, visited a sick man and administered Confirmation.

CENTRAL PENNSYLVANIA.

On the Sunday after Ascension, Bishop Rulison visited St. Paul's church, Bloomsburg, of which parish the Rev. Wm. C. Leverett, formerly of St. John's, Carlisle, is rector. In the morning the Bishop preached to a large congregation. His sermon was of singular power and beauty. In the afternoon the Bishop, accompanied by the rector of St. Paul's, went to Catawissa, a mission station four miles from Bloomsburg, where he held a Confirmation and addressed the people in St. John's church. The Bishop's well-chosen words were adapted to encourage and comfort the "little flock." In the evening the Bishop administered Confirmation in St. Paul's, Bloomsburg, to an interesting class of young people. At this service the Bishop laid aside the formal sermon and spoke from the chancel in a most impressive manner. His subject was "Christian Enthusiasm," and his earnest, impassioned delivery made the speaker a happy exemplification of his theme.

On Monday morning Bishop Rulison

and the Rev. Mr. Leverett went to St. Gabriel's church, Sugar Loaf, 20 miles from Bloomsburg, where the Rev. J. D. Rockwell is rector, and again the Bishop spoke words of counsel to the congregation.

CONNECTICUT.

NORWICH.—Bishop Williams visited the three churches in Norwich on Whitsun Day. In the morning he officiated at Christ church. The re-table of the altar was handsomely adorned with flowers. The Bishop preached a sermon appropriate to the day from the text John xiv: 15, 16. The rector presented 17 candidates for Confirmation. The Bishop addressed a few words of help, encouragement, and warning to the class and the service concluded with the celebration of the Lord's Supper, in which a large number of persons, including the new communicants, participated. In the evening the Bishop visited Trinity church which was handsomely decorated, and preached an able sermon from St. John xvi: 8. A class of 21 was confirmed.

At St. Andrew's the Bishop confirmed a class of seven who in the absence of a rector, had been prepared and were presented by the Rev. R. H. Nelson rector of Christ church.

HARTFORD.—The Rev. Wm. F. Nichols who has recently resigned the rectorship of Christ church to accept a call to St. James' church, Philadelphia, left Hartford for his new home on the first of June. His loss is greatly mourned by his old parish which he has held for ten years, and by many other friends in the city. A farewell reception was given to Mr. and Mrs. Nichols on the 18th of May by one of the parishioners, and on the evening of May 25th the boy choir invited friends to meet Mr. Nichols for a sort of farewell musical entertainment. Two hours passed delightfully in listening to hymns, anthems and songs, and a photograph of the members of the choir handsomely framed was presented to Mr. Nichols. Many other testimonials of regard have been received by Mr. and Mrs. Nichols during the past few weeks. One from the members of the parish took the shape of a beautiful gold watch and chain containing this inscription: "The Rev. Wm. F. Nichols with every good wish, from his faithful friends and parishioners of Christ church, and in loving remembrance of his ten years' service, May 18, 1887. *Qui transtulit sustinet.*" A sum of money was also given, the income of which is to be used to purchase books. Mr. Nichols is a graduate of Trinity College and of Berkeley Divinity School, was ordained by Bishop Williams deacon in 1873 and priest in 1874; was private secretary to the Bishop for five years; assistant at the church of the Holy Trinity, Middletown, from 1873 to 1875, rector of St. James' church, West Hartford, and Grace church, Newington, from 1875 to 1877. Since that time Christ church parish has grown and prospered under his administration, and he has been very successful in drawing the poorer classes into the Church. Ministers of other denominations and other citizens of Hartford will greatly miss his aid in every philanthropic work.

MIDDLETOWN.—The 31st annual meeting of the alumni association of the Berkeley Divinity School was held on Tuesday evening, May 30. The sermon was by the Rev. Joseph N. Blanchard of Detroit, Mich., of the class of 75. The annual ordination services of the school which constitute the only "Commencement" of this institution,

were held on Wednesday, June 1st in the forenoon, when 80 young men were ordained to the diaconate by Bishop Williams. (Under head "Ordinations" on page 170, will be found their names, etc.) The sermon was by the Rev. Dr. Huntington, of Grace church, New York, the subject being "Stephen, the Deacon." Bishop Williams' annual reception in the afternoon was as usual largely attended by alumni and friends of the school. The school is now closed until September 20.

WISCONSIN.

Bishop Welles returned from his Southern visit in time to be at the Cathedral on the Sunday after Ascension. His health is good, it having been very much improved by his trip. A reception was tendered him on the Thursday evening following, at the cathedral.

May 24th, the anniversary of the death of Bishop Kemper, was celebrated as usual as Commemoration day at Kemper Hall, Kenosha. At the Vesper service on the eve of the day, the new organ was formally blessed, the Rev. Dr. Riley being speaker. On the day following, the Bishop celebrated at the early Eucharist. At 9:30 the Guild of the Holy Child attended service, the Bishop admitting several new members. The High Celebration followed, the Rev. A. B. Livermore being celebrant, the Rev. Canon Street, of Chicago, deacon, and the Rev. Harry Thompson, sub-deacon. Among others present were the Rev. Drs. Jewell and Riley, the Rev. Canons Knowles, of Chicago, and Carter, of Milwaukee, the Rev. Messrs. Geo. S. Todd, Acting Chaplain, E. A. Larrabee, and Edward S. Welles. In the afternoon, the Rev. Dr. Jewell preached. During his visit, the Bishop confirmed 11 at Kemper Hall and 7 at St. Matthew's church. Subsequently, he confirmed a supplementary class of 8 at Racine College.

The mission at Wauwatosa has been organized as Trinity parish, and the Rev. E. P. Wright, D.D., has been called to the rectorship. Dr. Wright was previously missionary-in-charge. Wauwatosa is the western suburb of Milwaukee, and is rapidly growing.

MILWAUKEE.—On Whitsun Day morning, a Confirmation was administered to a class of 14 at the cathedral, preceded by choral Litany sung by the dean and choir. The Rev. Canon Francis was preacher.

In the evening Bishop Welles confirmed 12 candidates at St. John's church, South Side, nearly all of whom were adults, and had been reared outside of the Church. The surpliced choir of 35 men and boys, assisted by a chorus of 25 or 30 ladies and gentlemen, rendered a full choral service. The sermon was preached by the rector, the Rev. Dean Richmond Babbitt, on the subject of Mary's tribute to the Saviour in breaking upon Him the alabaster box of ointment. St. John's presented to Bishop Gilbert a class of 48 for Confirmation during Holy Week, and with this present class, there have been confirmed within the year, since the present rector assumed control, 60 candidates. The parish buildings are found inadequate to the work now progressing, and it is contemplated to erect a parish house in the near future, with especial reference to the accommodation of the enlarged Sunday school, sewing school, and contemplated parochial work among laboring men. The communicant list has almost been doubled within the year. There is a very favorable outlook for the continuous and rapid growth of St. John's. On the Tuesday evening fol-

lowing, the Bishop confirmed four at the Soldiers' Home.

HUDSON.—On Whitsun Day, the Grand Army of the Republic and the Hudson City Guards, a military organization of Hudson, attended Divine service in St. Paul's church in a body. The service was of a memorial character. The altar with its cross, white hangings, and vases of flowers presented a beautiful appearance. Flowers and the stars and stripes adorned the chancel. An appropriate memorial sermon was delivered by the pastor, the Rev. J. O. Ferris. The service throughout was characterized by a spirit of earnest devotion and reverence, and the singing was hearty and excellent. It was the first time that such a service was held in the church at Hudson, and it will long be remembered both by Churchmen and others.

KANSAS.

JUNCTION CITY.—On April 18th the Rev. Percy C. Webber opened a Mission in the church of the Covenant. The first evening but a small number attended, but gradually the congregations began to increase until finally there was not room in the church for those who came. The principal men of this city who belong to every denomination, and many of them unbelievers, have requested the rector to secure the services of Mr. Webber in the Fall when they will act as a committee to scour the city and bring every man and boy to hear his discourses. Should Mr. Webber be able to come as he has promised in October, it will be necessary to secure the opera house as there is no other building in this city that will hold those who are looking forward to that event. Mr. Webber gave two lectures to the officers and men at Fort Riley. Many of the poor soldiers travelled on foot three miles after night over to the church in the city to attend the Mission and did not get back to barracks until midnight. The secret of the great success attending the work of this priest, is that he starts out preaching Christ, he lays down in each one of his discourses Christ as our model, our pattern. His sermons begin and end with Christ Jesus as the noblest type for all to follow. All else he subordinates to this truth that "Christ is all." The result to this parish of this man's labors is that, instead of completing the tower of the church and purchasing a pipe organ, and doing some other repairs as intended, it is found that the church is too small, it will have to be enlarged as the congregation is growing fast. There is an interest such as was never felt before in this city in the Church. In a few months there have been 33 Baptisms, and there will be, it is expected, the largest class to present for Confirmation that has ever been confirmed at one time in any one parish of Kansas.

TENNESSEE.

CHATTANOOGA.—Tuesday, May 24th, the corner-stone of Grace church was laid by Mrs. Richmond, wife of Theodore Richmond, Esq., of this city, the founder. At four o'clock precisely, the vested choir of old St. Paul's proceeded to the site of the new church, singing the hymn: "The Church's One Foundation." In the rear of the procession walked the Rev. Howard Dumbell, the Rev. Alfred Taylor, and the Rev. G. W. Dumbell, vested in cassocks, surplices, and white stoles. Upon reaching the site the procession marched in order onto the raised platform by the stone, where were also Mr. and Mrs. Richmond, Mrs. H. L. Whiteside, the

donor of the site, and Mr. D. W. Hughes, at whose sole expense the parsonage house is to be provided. After opening collects by the Rev. Alfred Taylor, the Psalm *Nisi Dominus* was recited by clergy, choir and people. The rector, the Rev. G. W. Dumbell, then proceeded to try the level of the stone, which done, he handed a mallet to Mrs. Richmond, who, striking the stone thrice, pronounced it "well and truly laid, in the name of the Father, and of the Son, and of the Holy Ghost," adding that the dedication was "to the greater glory of God the Holy Ghost, and in memory of Grace Richmond." A hymn was then sung, after which the rector addressed the people, who were assembled in large numbers in front of the building. The services concluded with the benediction.

PENNSYLVANIA.

On the afternoon of Monday in Whitsun-week, the Assistant Bishop laid the corner-stone of the chapel of the Memorial church of the Advocate, 18th and Diamond Sts., Philadelphia, the rector of the parish and the deans of the several convocations taking part in the service. The Bishop in his address touched upon the generosity of the gift of the mother and daughter, who are building the church of the Advocate as a memorial to a deceased husband and father. The conception of the donors is a grand one. They have given a large sum of money to build, endow, and thoroughly equip, a free church, which it is intended shall in every respect be an active embodiment of the free church system. The buildings, after designs by Charles Burns, of Philadelphia, are to be of Port Deposit stone. The foundations for the chapel, which is to be 45x80 ft., and for a parish house, are in. The parish house will be a three-storied structure, which will contain rooms for the accommodation of 600 Sunday school children, an auditorium to seat 500, a gymnasium of large size, and other apartments necessary for Church work. Upon the completion of the chapel, the church which will seat 1,200 persons, will be begun. It is the intention that all the buildings, the church and its furniture, shall be finished in the most correct style of ecclesiastical art. The rectory, of the same stone as the chapel and parish house, and connected by an arch with the chapel, will be ready for the occupancy of the rector by Christmas-tide.

On Sunday, May 22nd, an offering was taken in St. Peter's church, the Rev. Dr. Davies, rector, for the Church Building Fund, which amounted to over \$1,060. In the evening Judge Prince spoke on the subject in the church of the Nativity, of which the Rev. Mr. Jeffries, the new diocesan commissioner, is rector.

FOND DU LAC.

Tuesday, the 7th inst., was appointed for the formal opening of the cathedral, and for the beginning of the annual council. The cathedral is not yet finished, but is sufficiently far advanced to render occupancy possible, and it is much needed. The building is by far the largest church in the State, and is also one of the finest architecturally.

OSHKOSH.—On Whitsun Day the Bishop visited Christ church, the German mission lately established under the care of the Rev. Karl E. G. Oppen. The service was in German with the exception of the sermon and some of the Communion Office. The first fruits of the zealous labors of the able missionary were presented by him in a class of 103

persons, most of whom were heads of families and many of them of advanced age. It is understood that more than 200 are in preparation for the same holy rite. The movement indicates that German Lutherans are not insensible to the claims of the Church, and is one of the hopeful signs of the times.

For report of Diocesan Conventions, see pages 173 and 174.

FREEDOM.

BY CLARENCE D. GREELEY.

As child of heaven, not slave of earth,
The acorn lifts the giant tree,
Or brook fulfills, with song and mirth,
The gracious mandate of the sea.

Not as the slaves of dreary night
The orbs of heaven their courses run;
The sun must needs pour forth its light
Or else it would not be the sun.

So brook, and flower, and star, and tree
Obey the archetypal thought:
"For freedom God hath made us free"—
"I am" anticipates "I ought."

RECEPTION OF A CONVERT.

At Grace church, Watertown, N. Y., Whitsun Day morning, a special service was conducted by Bishop Huntington. After preaching, ordaining to the diaconate the Rev. E. R. Earle, formerly a Universalist minister at Oswego, and confirming a class of thirty candidates, he received as a priest the Rev. Eugene J. V. Huiginn, who has been a Roman priest, was educated at Maynooth College, has acted as assistant at St. Patrick's church in Watertown, and is said to be an accomplished scholar and gentleman. The form used is somewhat unusual in this part of the country, though it was substantially the same as that used by the Bishop of Central New York a few years ago when he received from Rome the French priest, the Rev. Alphonse Dupont. The Bishop spoke as follows:

Good people, this is he whom we purpose, God willing, to receive this day into the fellowship and service of the priesthood as the same hath been instituted and ordained in this Church by our Lord Jesus Christ through His holy Apostles. Be it known to you and to the whole congregation of Christ's Flock, that he hath formerly made due confession of the Faith before men; that after diligent preparation and on proof of his learning and godly conversation he hath already been made a priest in the Church of God and in that branch thereof known as the Church of Rome; that he hath faithfully and irreproachably served in this office, not only abroad, but in this land and in this State; that we have in our keeping besides other sufficient testimony, so also express and documentary evidence that up to the time of his application to us he was held in confidence and affection as a priest by the authorities to which he was subject and where he was urgently desired to remain; that after long-continued and devout study of Holy Scripture, of Sacred Science and Christian history, he hath been constrained to seek admission to the Communion of this Church as holding fast and representing unbroken the pure, primitive and Common Creed, Discipline and Worship of the Apostolic age and of the centuries before the papal usurpation and schism between the West and the East—which Church therefore is truly Catholic—and that while retaining those essentials of belief and practice which we hold together with the Latin Communion, he hath renounced those erroneous and strange doctrines imposed by mistaken men on the original Gospel and incorrupt truth

revealed in God's Word. After suitable trial and examination had, we find not to the contrary but that it is our duty, as it is our privilege, to admit and welcome him among us to the holy obligations, rights, immunities and dignities of the second order of that sacred three-fold ministry which from the Apostles' time hath been in Christ's Church.

Brother beloved in the Lord,

Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

Almighty God, who hath given you this will to do all these things; grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through Jesus Christ our Lord. Amen.

SOUTH CAROLINA CONVENTION.—

The position of the Bishop is sound churchly, and unquestionably correct; and for the consistent and manly course he pursued, he will have the hearty sympathy and support of the entire body of the Church throughout the country. The Church of God is not a social body, or mutual admiration association, or gentleman's club; but a divine organization, with distinctive duties and fixed principles of faith and discipline. As to their relations within her fold, all men share alike. That does not level social, or professional, or commercial distinction. These regulate themselves, by their own rules of commercial or social value, taste or competency. But in the Church of God, a priest is a priest, whatever be his national characteristics, or color peculiarity. This position is correct, by the accepted Catholic rule of "received, by all, always and everywhere." In Florida, and we believe elsewhere in the Southern dioceses, the Charleston difficulty would be an impossibility, because the Bishop of the diocese regulates the status of his clergy, and because there is a most earnest and deep feeling among us of our duty and responsibility for the elevating, by the leaven of sound religious instruction, the freedmen, whom the providence of God has made, with us, co-residents of the land. The Church of God is for all people.—*The Church and Home. (Florida.)*

BOOK NOTICES.

THE POISON PROBLEM; or the Cause and Cure of Intemperance. By Felix L. Oswald. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1887. Pp. 138. Price 60 cents.

Dr. Oswald is thoroughly in earnest, and in the prosecution of his object he deals hard blows against alcohol. If his rhetoric lacks refinement, and his views are somewhat extreme, we cannot help honoring a man who attacks an evil with all his might and does his best to abate it.

THE TRAGEDY OF BRINKWATER. A Novel. By Martha Livingston Moody. New York: Cassell Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 238. Price \$1.

A novel whose plot is well worked out, but too highly sensational to be pleasant reading, or desirable for young people. It strikingly demonstrates the unreliability of mere circumstantial evidence in criminal trials. The faithfulness and strength of woman's love is strongly depicted, though at last sadly and painfully perverted to perjury.

A HISTORY OF THE UNIVERSITY OF OXFORD. By the Hon. G. C. Broderick, D. C. L., Warden of Merton College. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, 80 cts.

This is one of the valuable series, "Epochs of Church History" edited by the Rev. Mandell Creighton. It gives the history of an university, which however uncertain its origin, is among the oldest institutions in Europe. The author has endeavored to bring within a single view the successive phases of development through which the university has passed in the course of 700 years. The chapter on University Politics, the Oxford Movement, and the University during the Civil Wars, have special interest.

THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D.D., LL.D., in Connection with a Number of Patristic Scholars of Europe and America. Vol. III. St. Augustine. On the Holy Trinity, Doctrinal Treatises, Moral Treatises. Buffalo: The Christian Literature Company. 1887.

The Christian Literature Co. is doing splendid service to sound learning in the continuation of "The Select Library." This third volume contains the most important doctrinal and moral treatises of the great Augustine. Canon Haddan's translation of the book "De Trinitate" has been revised by Dr. Shedd who writes the introductory essay. We trust that the series is having a large sale. There is none on this subject so cheap, so convenient, so complete.

AMERICAN STATESMEN. Life of Thomas Hart Benton. By Theodore Roosevelt. Boston and New York: Houghton, Mifflin & Co. 1887. Pp. 372. Price \$1.25.

It is a pleasing task to direct attention to a series of books so promotive of a spirit of patriotism. In all the list there is certainly no sturdier figure than the subject of this biographical sketch. Another pleasing feature is that the work in this instance is done by one of the youngest and most promising of the rising political leaders of the country. Of all historical writing, that which makes the deepest and clearest impression comes to us through biography. On every account therefore we welcome this clear and vivid picture of a prominent figure in a great and stirring time.

SOCIAL STUDIES. By R. Heber Newton. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1887. Pp. 380. Price \$1.

We have found this to be both an able and admirable book. Under various titles, such as, "A Bird's-eye View of the Labor Question," "The Story of Co operative Distribution in the United States," etc., the various aspects of the general question of labor are discussed. We have felt while reading the successive papers that they were the work of a thoughtful man looking dispassionately at the great problems and giving words of the very best counsel to a

class that certainly needs it. The lectures deserve high praise, also, as to their literary features. The reader is never mystified, while the best thinking is given to us in a pure and manly diction. If we could, we would have every workman in the land read this useful book thoroughly.

CONCERNING CHRIST AND THE CHURCH. Notes for Meditation on St. Paul's Epistle to the Ephesians. By the Rev. A. C. A. Hall, M. A., Mission Priest of the Society of St. John the Evangelist. New York: James Pott & Co. 1887.

The reputation of Father Hall among all classes of Churchmen, as a spiritual teacher of unusual gifts, will secure attention to whatever he writes. The object of the present modest volume, as of the "Saintly Life," which preceded it, has been to promote devout use of the Scripture in meditation. The author remarks truly, that "for this purpose the Bible is sometimes apt to be put aside for more modern and less authoritative manuals, which however valuable, can never really take its place." The present book is devoted to the Epistle to the Ephesians, and will be found most suggestive and helpful.

ECHOES OF BIBLE HISTORY. By W. Pakenham Walsh, D. D., Bishop of Ossory, Ferns and Leighlin. With fifty illustrations. New York: Thomas Whittaker. Pp. 330. Price \$1.50.

It strikes one with wonder to reflect how the Orient lands, Egypt, Chaldea and the Holy Ground itself, have furnished forth within this generation most marvellous testimonies from ruins, monuments, inscriptions, and in other and manifold forms, to the truth of the ancient stories in the Bible. And here is gathered into this little book a clear and orderly account of all the most striking of these "inventions" from lands of the sacred history, arranged chronologically to match with the inspired narratives from creation to the great captivity. Every Bible teacher should store his mind with the treasures of this capitably-written book. He cannot afford to do without it. It will convince the doubting, confirm the believing; and impress all "with deeper reverence for the Word of God."

THE CHURCH AND THE FAITH. A Philosophical History of the Catholic Church, containing a theory of the Church, an account of its establishment, essays on the Six General Councils, and important controversies, an exposition and defense of the due and proper claims of the Church in America, and other matters. By the Rev. William Brevoort Bolmer. New York: E. and J. B. Young & Co. Price, \$3.00 net.

The author has well set forth the most important facts and events of Church history in their true light, and his views are generally correct. We doubt the propriety, however, of designating his work a "philosophical" history, as that term leads the public to expect a disquisition upon the underlying principles of history, more profound than these essays. While we think that a more chastened style of composition would have rendered the work more effective and popular, yet it is a pleasure to commend a volume which contains much of the good and valuable instruction which a faithful priest has given his people upon the important subject of Church history. The book is gotten up in the best style of the well known publishers, and it is a pleasure to handle and read it.

PSYCHOLOGY. By John Dewey, Ph. D. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Pp. 427. Price \$1.25.

Prof. Dewey aims in this treatise to give a strictly scientific psychology, and not "a compound of logic, ethics, and metaphysics." He does not, however, utterly ignore the philosophy of mind and its relations, but recognizes the existence of metaphysical problems and suggests principles which lead to their solution. While his method is scientific, it is introductory and helpful to

the study of philosophy. The author's exposition of the elements and processes of knowledge is especially full and satisfactory. This involves the consideration of psychophysics, or the physical processes of life as related to the psychical states, a subject in the treatment of which most of our text books are deficient. In this connection the theory of conscious sensation as a product and correlation of physical forces, or materialism, is examined and retuted. Nervous change is shown to be not cause but stimulus of psychical action, and the difference between physical and mental activity is demonstrated. In treating of Perception, or the apprehension of external objects as existing in space and discriminated from self, the author traces the origin of the idea to the sense of touch, and this in turn to the directing will. Thus a conception of self and the not-self arises from the very essence of our personality in its active exercise. It would be impracticable here to enumerate the admirable points and passages which abound in every section of this valuable work. In each division of Knowledge, Feeling, and Will, there is displayed a wealth of thought and extent of research which hold the attention and repay the labor of the reader. Numerous references to works relating to the various subjects discussed must prove of great service to those who are disposed to pursue this interesting study. We know of no text-book more suggestive and comprehensive than the one of which brief notice is given above.

The bound copies of *The Century Magazine* for each half-year, are among the choicest books of the season. The volume just issued, November to April last, has the continuation of the war series and the beginning of the notable Life of Lincoln. The new volume will conclude the former, and bring the latter to the time of the election to the presidency. The summer numbers of *The Century* will abound in illustrated articles appropriate to the season. The reading of such a magazine is a vacation in itself. [A. C. McClurg & Co., Chicago. Price \$3.]

CRITICAL NOTES on the International Sunday School Lessons from the Pentateuch for 1887. By the Rev. S. R. Driver, D. D. This series of papers were written with the view of explaining, from the point of literary criticism, the above-mentioned lessons. They are published in book form for the convenience of students who may not have access to larger works on the subject. [New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price 75c.]

MESSRS. TICKNOR & Co., issue weekly during the summer well-known and popular novels, bound substantially and handsomely in decorated paper covers. The list so far includes "Guenn," by Blanche Willis Howard, "The Story of Margaret Kent," by Henry Hayes, "The Cruise of a Woman Hater," by de Montauban, and "A Reverend Idol."

Wide Awake does honor to its name. It is abreast of the times in all that makes a live, attractive, helpful youth's magazine. It is rich in illustrations, perfect in typography, ably edited. Send 20 cents for a specimen copy. (D. Lothrop & Co., Boston. Price \$2 40 a year.)

"The Writer" is the title of a new periodical for literary workers. The first number is excellent. Much valuable information is given, and given in a bright way. Writers, preachers, teachers, and all classes of literary people

will find "The Writer" a help. [P. O. Box 1905, Boston, Mass. Price \$1.00 a year.]

THE *Forum* for June contains an exceptionally interesting contribution to its series on "Books That Have Helped Me," by Andrew Lang—the one English writer, perhaps, who can invest a *causerie* on that subject with such charms of style and erudition as will please every reader.

IN *The Church Eclectic* for June, Dr. Wilson concludes his paper on "Church Unity and the Historic Ministry." The Rev. E. Ransford has a review of the life of Bishop Kerfoot. The Rev. E. B. Taylor and Dr. Gold contribute to the discussion of "Non-Communicating Attendance."

THE address of Bishop Stevens in Christ church, Philadelphia, and that of Bishop Potter in Lambeth Palace chapel, on Feb. 4th at the centennial commemorations of the consecration of Bishops White and Provoost, have been published in a handsome pamphlet.

THOMAS WHITTAKER publishes an attractive number of *The Contemporary Pulpit* (quarterly extra, June) attractive not only for its make-up, but because it contains five grand sermons by Canon Liddon.

MESSRS. JAS. POTT & Co. have issued in the form of extras to *The Contemporary Pulpit*, two inexpensive pamphlets containing, the one, five selected sermons by Canon Liddon, and the other, six sermons by Archdeacon Farrar.

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

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- GLOW-WORM TALES. By Jas. Payn.
- GARRISON GOSSIP: Gathered in Blankhampton. A novel. By John Strange Winter.
- THE WOODLANDERS. By Thos. Hardy.
- SABRINA ZEMBRA. By Wm. Black.
- KIDNAPPED; STRANGE CASE OF DR. JEKYLL AND MR. HYDE; TREASURE ISLAND; THE MERRY MEN AND OTHER TALES AND FABLES. By Rob't Louis Stevenson.

PAMPHLETS RECEIVED.
RECITATIONS AND READINGS. Compiled by Mrs. Anna Randall Diehl. J. S. Ogilvie & Co., 57 Rose St., New York, 79 Wabash Ave., Chicago. The Eureka collection is issued quarterly, 12 cents a number, 40 cents a year.

AN OFFICE OF PRAYER, for sundry occasions. Compiled by the Rev. Albert C. Bunn, Brooklyn. Suitable for Sunday School and Mission services. New York: T. Whittaker.

A SIMPLE HEART. By S. B. Elliott. New York: John Ireland. 30 cts.

THE EPISCOPAL CHURCH. A few Questions of History briefly answered by the Rev. E. G. Hunter, B. D.

CATHOLIC, NOT PROTESTANT NOR ROMAN CATHOLIC. Two Lectures by the Rev. A. C. A. Hall, M. A. New York: Jas. Pott & Co.

REPORT of the Bishop of Ohio as Delegate to the Society for the Propagation of the Gospel. Printed (at private charges) for the Secretary of the House of Bishops.

THE CHURCH THE BODY OF CHRIST. Sermon preached at the annual meeting of the Southern Missionary Convocation of the Diocese of New York, by the Rev. Thomas R. Harris, rector of St. Paul's church, Morrisania.

THE APACHE PRISONERS in Fort Marion, St. Augustine, Fla. By Herbert Welsh. Philadelphia: Indian Rights Association.

THE APOSTOLIC CHURCH. By the Rev. Daniel M. Bates, St. John's College, Shanghai, China. New York: P. E. Tract Society.

NAUKRATIS, a Greek City in Egypt. By the Rev. Dr. Winslow. Boston: Damrell & Upham.

THE MOTHERHOOD OF THE CHURCH. A sermon preached in St. Mary's Chapel, Shanghai, China, by the Rev. S. C. Partridge, on All Saints' Eve, 1886.

THE LATEST STUDIES ON INDIAN RESERVATIONS. By J. B. Harrison. Philadelphia: Indian Rights Association.

THE CHURCH'S DOCTRINE OF THE DEAD. By the Rev. S. D. McConnell, rector of St. Stephen's church, Philadelphia. New York: Thos. Whittaker.

SOCIALISM AND THE CHURCH; or Henry George vs. Archbishop Carrigan. By the Rev. Willibald Hackner, priest of the diocese of LaCrosse. (R. C.) New York: The Catholic Publication Society.

The Twentieth Annual REPORT of the MIDNIGHT MISSION, New York City.

The Living Church.

Chicago, Saturday, June 11, 1887.

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

STRANGE exhibitions of original sin sometimes come out in controversy over Church matters, one particular phase of it being developed only by "evangelical" zeal. A reverend writer in a Western Church paper expresses the hope that "those who are ashamed of the appellation, Protestant Episcopal, would be consistent for once and find their proper place in the bosom of their much admired and beloved Rome." In other words, this ordained teacher and preacher of the Gospel desires some of his brethren to commit a great sin, and that which they know to be such, the sin of schism. It is reported that a bishop has expressed the wish that one of his clergy would become a schismatic! Even the grace of orders is not proof against the old Adam.

BEFORE this issue of THE LIVING CHURCH is in the hands of our readers, the Board of Missions will have made its appropriations for the ensuing year. By the last report of the general secretary the receipts for the month of May would have to be \$45,000, to warrant an appropriation equal to that of the past year. This would be \$20,000 in excess of the average receipts of this month during the last five years. Unless the contributions in May have been nearly doubled, we must be prepared for retrenchment. This means hardship for missionaries, abandonment of work begun, confession of failure. Are the missionaries, the secretary and the managers only to be distressed at this state of things? Are there not a half-million of communicants who ought to be distressed, who ought to be stirred up to give a dollar apiece to save this work for God, for humanity, and the Church?

THE movement of the late Massachusetts Convention for the abolition of all religious tests for parochial suffrage, continues to call out

the criticism of the secular as well as the religious press. Of course there are some favorable comments, for the world rejoices to see the Church secularized. A correspondent of a Boston paper says: "The Episcopal Church, in Massachusetts at least, may now be considered as liberal as the most sanguine could wish." That is all very true. It is not possible to go further in the way of so-called liberality, except to provide that not even the clergy shall be baptized. Some of them are already teaching that ordination is not essential. This new departure is on the same "broad" lines, and is intended to make the Church "comprehensive;" to make it a "liberal denomination," as one correspondent puts it, which shall "furnish the camping ground of men and women of high humanitarian effort exclusive of creeds." That is the present status of the Unitarian body. We have no desire to see the Church such a camping-ground, and so we do not admire the spectacle of a bishop taking the floor of his convention to advocate a measure by the operation of which Jews, Turks, and infidels may obtain control of our parochial organizations, and have an influence in shaping our legislation, faith, and worship.

THE great strike and lock-out which have paralyzed for a month or more the building interests of this western metropolis, in the best and busiest season of the year, are matters of more than local interest. In no other enterprise are capital and labor more involved in mutual dependence, than in that of erecting buildings, and there is no place or country in the civilized world where this work is not an essential factor of progress. A conflict of labor and capital in such an industry is of interest to the whole world.

To the credit of our workmen and masters be it said that the conflict in Chicago has presented no phase of public disorder. The demands of the one and the sharp refusal of the other have not resulted in violence and destruction of property. The determination on both sides has taken the form of quiet persistence, and the victory is to be decided by capacity of endurance. Meantime, there has been immense loss to all, and to many who have not been parties in the strife.

In this trial of strength, the wage-workers have counted too much, we believe, upon the greed of capital. They have assumed that builders, in order to avoid a temporary loss, would submit to conditions which are destructive of business and degrading to those who have the charge of workmen. They have presumed that for a present gain, the master-builders would consent to dictation

and interference which must eventually end in disaster. They have been short-sighted, rash, imprudent. They have killed the goose that laid the golden egg, and they will never find the basketful of treasure which they sought to grasp. We sympathize with all right movements to better the condition of the laborer, but we deprecate all interference with the rights of others, whether employers or employed.

A PROTESTANT HERESY.

Replying to a paragraph in THE LIVING CHURCH, upon the Intermediate State, the Presbyterian *Interior* says:

It is not fair to claim as Catholic that which is strictly the property of the Roman Church. The texts referred to no more teach that doctrine than they teach the habitability of the moon. But this is not the only injustice involved. The Roman poet Virgil has for centuries been robbed of his rightful fame as the original teacher of the doctrine. There are traces of it as far back as Homer, in Greek mythology; but Virgil first put it in clear outline. To take it away from him and try to fasten it upon the New Testament writers, who neither taught nor believed it, is straight-out literary and theological rascality.

Of about the same date is the following utterance of Dr. Thomas P. Field, in *The Andover Review*:

We have neglected the eschatology of Scripture, and made death the judgment, and death the coming of Christ. How many sermons have we heard applying all that is said of the coming of Christ to the hour of death, which is a perversion of Scripture. And all these great and solemn facts of resurrection and the judgment and the intermediate state we have not known what to do with, and we have done nothing with them. They have slipped practically out of our theology and out of our preaching, and the souls of men have been consigned at once after death to a heaven or a hell in which there is no process of moral and spiritual change. All this is plainly contrary to the Scripture. A new and more accurate exegesis appears in the Church. The doctrine of the intermediate state is coming into view as the necessary result of just Biblical interpretation.

The question of moral change or spiritual progress in the intermediate state, we need not discuss here. The above quotations sufficiently show that the denial of *any* intermediate state between death and the resurrection is prevalent among the Protestant denominations. "The Romish doctrine concerning purgatory," which is condemned in article xxii, is not the Catholic doctrine. That doctrine, as stated by Bishop Hobart, is: That the souls of men do not go immediately to heaven, the place of final bliss, nor to hell, the place of final torment, but remain in a state of enjoyment or misery in the place of the departed, until the resurrection at the last day, when, their bodies being united to

their souls, they are advanced to complete felicity or woe in heaven or hell.

The fact that among the heathen there was some recognition of this doctrine is no argument against its truth. It is rather a reproach to Christians who, in the clear light of revelation and Catholic tradition, have denied it. The heathen had also some conception of redemption by sacrifice, which is a central truth of the Christian religion.

With due appreciation of the compliment conveyed by *The Interior* in the phrase, "straight-out literary and theological rascality," we shall show our contemporary, in the kindest manner possible, that the doctrine in question, so far from being "strictly the property of the Roman Church," is taught by the Church of England and by the Protestant Episcopal Church, may be traced to the Apostolic age, and is revealed in Scripture.

1. It is an article of the Apostles' Creed (see Presbyterian Confession of Faith): "He descended into Hell" (Hades), which is by all accepted as equivalent to "the place of departed spirits." In the Office for the Burial of the Dead we pray that "we with all those who are departed in the true faith of His holy Name, may have our perfect consummation and bliss both in body and soul, in His eternal and everlasting glory." Prayers in the Communion Office have similar reference.

2. A host of eminent divines, reaching back to the Apostolic age, may be cited as teaching this doctrine. *The Interior* should be acquainted with the clear and conclusive argument of Dr. Campbell, of the Presbyterian Church of Scotland. The editor may find this in the learned paper prefixed to his translation of the four Gospels. Dr. McKnight of the same Church maintains the doctrine that the righteous do not enter on the bliss of heaven until the final Judgment. The eminent Dr. Doddridge taught that there is a place of separate spirits into which Christ descended. Dr. Jas. P. Wilson, an American Presbyterian, taught the doctrine of the Intermediate State; so did Dr. Adam Clark, John Wesley, and many others. To give a summary of the teaching of American and English theologians on this point would require a volume. Of the former, we mention only Seabury, White, and Hobart; of the latter, Scott, Magee, Horseley, Horne, Samuel Clarke, Bull, Pearson, Burnet, Taylor, Bingham, Wheatley, Wall, Hammond. We may safely say that no theologian of distinction in the Anglican Communion has denied the doctrine of the Intermediate State; yet *The Interior* says it is "strictly Roman"!

We have not space here to give quotations from the writings of the

Christian Fathers. Numerous references may be found in Bishop Pearson on the Creed, Wall on Infant Baptism, Sir Peter King in his Critical History of the Apostles' Creed, and elsewhere. A scholar has no excuse for ignorance on this point when the authorities are so accessible. The argument from Scripture cannot be adequately set forth in a paragraph, and is therefore reserved for another article.

FIXEDNESS OF CHARACTER.

About the most serious thing in life is the fact that character, in vice or virtue, is coming into a state which is fixed and abiding. As the result of repeated choices, it comes to be a habit in which at last one is inflexibly held to what he chooses. In his self-determination, a man determines himself, and that, beyond any disposition, and virtually beyond any power, to be other than he is. His shaping amounts to destiny in which, if through the grace of God it has been a shaping in holiness and virtue, they will probably continue his possession forever. If on the other hand, it has been a shaping in the opposite of holiness and virtue, that, too, will probably continue a possession forever. No reference is made here to what goes before the man in the way of predestination. That doctrine, if true, as held by the rigid Calvinist, is serious enough. Still more serious, however, is this other fact that that destination which comes of the exercise of a man's own liberty is one in which he virtually gets beyond his power to escape from. Whether that determination is one in good or evil, his freedom comes to be essentially tied and fastened in the determinations to be the one or the other.

Now, of course, character is the supreme thing. It is the summary and expression of one's purposes, thoughts, disposition and endeavors in a right way or a wrong way. Literally, character is the etching or imprint in the man. It is that impression, good or bad, by which he comes to be known and read of all men. And the supreme thing in bringing out this etching or imprint in character is freedom. Much may be said about the circumstances of birth and education, about environment, etc., but a man's own freedom is above all other things the tool or instrument in bringing out the letter work and impression of his inner life. This is the secret and the condition of responsibility. We do not speak of the responsibility of infants, because an infant has no character. Its mind is a *tabula vasa*, so far as definite choices are concerned, and how its unfolding intelligence and freedom will be exercised we can only conjecture.

Suppose now the child from its earliest years has been instructed in divine things and has taken on what we call a religious character. That is, suppose the vows taken by parents or sponsors in Baptism are at length taken upon himself and he becomes confirmed in the faith of Christ crucified. Then his Confirmation becomes a fixing in that faith just to the extent that the child or youth intelligently and deliberately puts himself into it. His disposition, indeed his entire mental framework, becomes shaped and set in that direction. Henceforward, this fixing goes on by repeated acts and choices until even this side the grave his perseverance as a saint is next to inevitable. What motive to fall from grace? What disposition to put off a character in which he has been fashioned and formed from early childhood? If there is freedom the same as ever, yet this freedom has taken on a certain gracious habit and constitution from right doing, until it is, so to speak, fixed and crystalized in virtue. If this is true of the good and saintly in this life, what of the next? What of those who through virtuous and godly living have come to those unspeakable joys which God has prepared for those who unfeignedly love Him? Does one conceive of the saints as held to virtue by some compulsory or constraining power outside of them? No! They are held to it something as God is by the inner bonds and ties of a holy nature—bonds and ties which find their strength in virtue as the only true ground-work of right being and as, through God, the supreme source of inspiration and delight. What motive, not so much to put off a character which has been fashioned in this way, and which constitutes the glory and the reward of sainthood, but what motive to entertain that bad suggestion?

On the other hand, how about that fixedness in evil character which has been coming on from childhood? There is, of course, supreme reason why every human being should put off an evil character and take on the opposite. With multitudes, however, there is no disposition to do this and nothing on earth induces that disposition. No sense of self-interest or of obligation, no persuasion or appeals, no setting forth of the love of God as seen in the sufferings and death of His beloved Son, no thoughts of death and judgment to come, are of any avail. There may be, as the old theologians would say, natural ability but moral inability, but the trouble with the unbeliever which makes him responsible is, that he in himself is in the way. He may take no account of the grace of God, or frustrate that grace even when he has been made a subject of Baptism and Confirmation, and partaken of

the Sacraments. His trouble may be that of indifference or skepticism, or hardness of heart; but whatever it is, it comes to be a habit of the mind. At every moment he determines himself in the thing he does and chooses to do. And this determination may become so fixed even in this life, that in the case of those who have grown old in impenitence, we expect no change. There is freedom, the same as ever, but less and less the power and disposition to become other than one is by the constant shaping of his own mind and character. And this, which becomes a serious and tremendous fact in this life, may run on forever; not so much because grace is withdrawn, as because living in sin has become the inexorable law of one's being. In this sense "he that is unjust, let him be unjust still;" not so much because God wills it—for how can He will His creatures to be unjust either in this world or the next?—but because a wilful course of injustice inevitably ends in that as an abiding state of character. On the other hand, "he that is righteous, let him be righteous still;" because, over and above God's willing of that, the righteous man wills it, too, and this will of his being by repeated acts and choices, becomes that law of his being which holds him to righteousness everlastingly.

RELIGIOUS STATISTICS.

The Independent has compiled an interesting summary of the churches, ministers and memberships of the various religious bodies in this country, from which we give below the principal features. It should be noted that several of the societies named are sub-divided, and that the actual number of religious organizations far exceeds the enumeration here given.

ADVENTISTS.			
	Chs.	Min.	Com.
Adventists.....	91	107	11,100
Second Adventists.....	583	501	63,500
Seventh Day Adventists....	798	213	23,111
Total.....	1,472	821	97,711

The Adventists are divided into at least five bodies or companies: 1, Second Advent Christians, who believe in the resurrection and everlasting destruction of the wicked dead; 2, Evangelical Adventists, who hold the orthodox view respecting future punishment; 3, Seventh Day Adventists, who observe the seventh day; 4, Life and Advent union, a distinctive tenet of whose belief is the non-resurrection of the wicked dead; 5, Age-to-Come Adventists, who look for the restoration of the Jews to the Holy Land.

BAPTISTS.			
	Chs.	Min.	Com.
Regular.....	30,522	19,377	2,732,570
Anti-Mission.....	900	400	40,000
Free.....	1,542	1,291	82,323
Other Free.....	650	600	34,144
Disciples of Christ.....	4,536	2,712	582,800
Christians, North.....	1,662	1,327	122,000
" South.....	75	35	18,000
Church of God.....	500	450	45,000
Seventh Day Baptists.....	94	103	8,720
Dunkards.....	350	1,578	60,000
Six Principle.....	16	16	1,450
Total.....	40,847	27,889	3,727,007

Regular or Particular Baptists, are generally Calvinistic in doctrine, practice close Communion, and, in common with most other Baptists, are congregational in polity, and reject infant Bap-

tism. The Free Baptists are Arminian in doctrine and open Communion in practice. The Disciples of Christ, who are also called Christians and "Campbellites," baptize by immersion for the remission of sins, observe the weekly Communion. The Christians are often confounded with the Disciples of Christ. Excepting the Southern branch they are generally Arians, hold the moral influence view of the Atonement and reject Calvinistic tenets. The Church of God, founded by Elder Winebrenner, a minister of the Reformed (German) Church is a German organization, presbyterian in polity, rejecting human creeds, holding that churches should consist of immersed believers, that the Lord's Supper should be received in a sitting posture and in the evening, and that feet-washing is obligatory. The Tunkers, or German Baptists, originated in Germany in 1706. They hold to trine immersion, close Communion, and enforce on their members non-conformity to the world in matters of dress and conduct, and exist in several separate bodies. The Anti-Mission Baptists are regular Baptists save in their opposition to missions, Sunday-schools, and similar church enterprises.

CHRISTIAN UNION CHURCHES.

	Chs.	Min.	Mem.
Christian Union Churches.....	1,500	500	120,000

This body arose in the West a quarter of a century ago. It protests strongly against sectarianism. Baptism by immersion is practiced.

CONGREGATIONALISTS.

	Chs.	Min.	Com.
Congregationalists.....	4,277	4,090	436,379

FRIENDS.

	Chs.	Min.	Mem.
Orthodox.....	600	500	70,000
Non-affiliating Orthodox, including Phila. and Wilburite bodies.....	100	12,000
"Hicksite".....	23,000
Total.....	700	500	105,000

The "Hicksite" Friends (as they are usually called) date from 1827. They are regarded as Unitarian in doctrine, and hold that all church organizations are purely human, and should not claim to speak by God's authority. They reject the idea of exercising discipline over individuals or societies.

GERMAN EVANGELICAL CHURCH.

	Chs.	Min.	Com.
German Evangelical Church.....	675	560	125,000

This body occupies the same position theologically as the United Evangelical or State Church of Prussia, which was formed by the union of Lutheran and Reformed bodies.

LUTHERANS.

	Chs.	Min.	Com.
General Synod.....	1,449	910	138,988
United Synod South.....	360	180	29,683
General Council.....	1,835	993	258,408
Synodical Conference.....	2,006	1,094	297,631
Independent Synods (13).....	1,923	813	206,120
Total.....	7,573	3,990	930,830

MENNONITES.

	Chs.	Min.	Com.
All branches.....	550	500	100,000

Mennonites practice close Communion, observe feet-washing, refuse to take judicial oaths, are non-resistants, and use the ban against unworthy members. Their bishops, elders or ministers, and deacons, are chosen by lot. In this country they are divided into several bodies, such as the Old or Orthodox, the largest of the branches, the Reformed, a small organization, the Amish, who are distinguished chiefly by peculiarity of dress, the New, and the Evangelical United. The chief causes of division have been dress, and other questions of discipline and the use of the ban.

METHODISTS.

	Chs.	Min.	Com.
Methodist Episcopal.....	20,263	14,075	1,990,377
" South.....	10,951	4,434	1,056,028
African Meth. Episcopal.....	2,800	2,600	500,000
" Zion.....	2,200*	2,000	314,000
United Brethren.....	4,332	1,378	185,103

Colored Meth. Episcopal.	2,016	1,729	165,000
Methodist Protestant	1,799	1,238	133,514
Evangelical Association	1,803	1,069	132,508
American Wesleyan	495	179	17,727
Congregational Meth'dists	70	225	13,750
Free Methodists	358	373	12,314
Independent Methodists	35	30	5,000
Primitive Methodists	125	50	3,877
Union American Methodist Episcopal (colored)	50	112	3,500
Total	47,302	29,493	4,532,658

*Estimated.

MORAVIANS

Moravians	83	64	10,686
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PRESBYTERIANS

Presbyterians, Northern	6,281	5,546	661,809
Southern	2,198	1,085	143,743
Cumberland	2,546	1,547	138,564
" [Colored]	500	200	13,000
United	881	736	91,086
Ref. (Synod)	121	115	10,856
Welsh Calvinistic	175	84	9,563
Ass. Ref. Synod South	112	84	7,015
Ref. (General Synod)	54	32	6,800
Total	12,868	9,429	1,082,436

EPISCOPALIANS

Protestant Episcopal	4,434*	3,745	418,531
Reformed	90	120	12,000
Total	4,524	3,865	430,531

*Including 1,618 missions.

REFORMED

Reformed (German)	1,468	788	176,937
(Dutch)	536	554	89,637
Total	2,004	1,342	259,974

There is only a shade of difference between the two bodies, doctrinally. The symbols of the Dutch Church are the Confession of Faith and Canons of the Synod of Dordrecht; also the Heidelberg Catechism, which is the only symbol of the German Church.

ROMAN CATHOLICS

Roman Catholic	6,910*	7,658	17,000,000
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*Not including 3,281 chapels and stations.

†Free estimate. Catholic directory has discontinued estimates of population.

MISCELLANEOUS

Universalists	695	678	85,550
New Jerusalem	90	78	5,015
Unitarians	365	459	20,000
Total	1,150	1,210	60,565

There are Christadelphians, Plymouth Brethren, and other small bodies, and a number of independent congregations, not included under this head.

NET GAINS IN FOUR YEARS

Total gains	15,325	9,694	1,618,799
1. Methodists	5,581	5,008	588,783
2. Baptists	3,691	1,344	390,654
3. Lutherans	1,443	561	144,843
4. Presbyterians	1,085	595	115,999
5. Episcopalians	1,415	201	78,832
6. Congregationalists	341	367	48,760

STANDING ACCORDING TO NUMBERS

1. Methodists	47,302	29,493	4,532,658
2. Roman Catholics	6,910	7,658	4,000,000
3. Baptists	40,854	27,889	3,727,020
4. Presbyterians	12,868	9,429	1,082,436
5. Lutherans	7,573	3,990	930,830
6. Congregationalists	4,277	4,090	436,379
7. Episcopalians	4,524	3,865	420,531

ACCORDING TO POLITY

Episcopal	44,220	27,393	4,346,516
Roman Catholics	6,910	7,658	4,000,000
Episcopalians	4,524	3,865	430,531
Moravians	83	64	10,686
Total Episcopal	55,737	38,985	8,787,733

Congregational

Adventists	1,472	821	97,711
Baptists	40,347	27,439	3,682,007
Christian Union	1,500	500	120,000
Congregationalists	4,277	4,090	436,379
Friends	700	500	105,000
Methodists	105	255	18,750
Miscellaneous	1,150	1,210	60,565
Total Congregational	49,551	34,915	4,520,412

Presbyterian

Presbyterians	12,868	9,429	1,082,436
Lutherans	7,573	3,990	930,830
Reformed	2,004	1,342	259,974
Methodists	2,777	1,840	167,392
German Evangelical	675	560	125,000
Mennonites	500	500	80,000
Church of God	500	450	45,000
Total Presbyterian	26,947	18,111	2,710,632

AS TO MEMBERS

Episcopal polity	8,787,733
Congregational polity	4,520,412
Presbyterian	2,710,632

AS TO MINISTERS

Episcopal polity	38,985
Congregational polity	34,915
Presbyterian	18,111

AS TO CHURCHES

Episcopal polity	55,737
Congregational polity	49,551
Presbyterian	26,974

THE WHITE MAN'S CHURCH.

BY THE REV. WILLIAM KIRKUS.

Those very excellent gentlemen who marched out of the Charleston Convention in a huff were none of your commonplace worldlings, they were the very elite of Carolina Churchmanship. In their treatment of the Negro they are not left to natural virtue or common experience; they are baptized, and confirmed, and communicants; they are familiar with the sacred Scriptures; they have probably contributed toward the support of colored churches in which mere Negroes have most likely been baptized and been invited to be partakers of the Body and Blood of our Saviour Christ. Probably, but not, indeed, certainly, for one of the seceding delegates was a clergyman, the Rev. Mr. Trapier, rector of St. Michael's church, Charleston. Now this name reminds us that there was a Mr. Trapier, also of Charleston, who published a book years ago, to prove that the Negroes were mere beasts. It is possible that this noble doctrine may have so permeated Carolina Churchmanship, that even in our own days that mischievous leaven may still be working. At any rate, the doctrine that the Negro is a mere animal would account in the happiest possible way for the mode of his treatment by the seceding delegates. This would account, for instance, for the attempt rigorously to exclude the Rev. Mr. Pollard (colored animal), from a seat in the convention. It does not seem to be denied that Mr. Pollard has good points; he is probably as sagacious as a hound, and as intelligent as a thorough-bred horse. In the capacity of humble companion he may be treated with affection, but when we are dealing with those man-like creatures, who after all are not human, we must draw the line somewhere. In the case of Mr. Pollard, the line must be drawn at the door of the convention; he may be baptized, confirmed, a communicant, well educated, recommended by rectors and standing committees, duly examined over and over again, and finally ordained priest by a bishop in the undisputed Apostolic Succession. In this way he would become possessed of many privileges; he would be made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven;" he would become a "temple of the Holy Ghost;" he would "have a right to the tree of life," and to enter in "through the gate into the city." All this he may be, or do. He may "sit down with Christ on His throne," but he may never sit down with those three clergymen, and representatives of twenty parishes, who marched in indignation out of the Charleston Convention.—*The Independent.*

PERSONAL MENTION.

The address of the Rev. Edw. Wooten is changed from Seaford, Del., to Bolivar, Tenn.

The address of the Rev. E. W. Babcock, assistant minister of the church of the Heavenly Rest, New York, is now at the church, 551 Fifth Ave.

The Rev. C. M. Pyne's address is changed to 612 Eighteenth St., N. W., Washington, D. C.

The Rev. W. C. Sherman has resigned the rectorship of the church of the Redeemer, Cannon Falls, Minn., and has accepted a call to Christ church, Benson, and Gethsemane church, Appleton, Minn. Address accordingly after June 7th.

The Rev. J. W. Turner, having resigned the parish of St. Paul's, Woodville, Miss., to take effect before Jan 1, 1888, is open to a call. Address him at Woodville, Mississippi.

The Rev. Dr. L. P. Clover has accepted a unanimous call of the wardens and vestrymen of St. John's church, Clifton Springs, N. Y., to become their rector.

The Rev. Charles Breck, D. D., sailed for Europe, June 4th. His address for the ensuing year will be care of Messrs. J. S. Morgan & Co., London, Eng.

The Rev. Thomas Hooker Eddy was deposed from the ministry of the Church, by Bishop Burgess, on May 24th. This renunciation was voluntary and for cause not affecting moral character.

The address of the Rev. C. H. W. Stocking, D. D., of Albany, N. Y., is, for the summer, care J. W. McMillan, 27 Little Britain, Aldergate St., London, Eng.

ORDINATIONS.

On Ascension Day, May 19th, at Christ church, Detroit, Mich., the Rev. Messrs. Wm. Galpin and John Munday were advanced to the priesthood by the Rt. Rev. S. S. Harris, Bishop of Michigan, the Rev. Messrs. Jos. H. Johnson, G. Mott Williams and S. W. Frisbie, being the assisting presbyters. Mr. Galpin will remain at Howell and Mr. Munday as assistant at Christ church and minister-in-charge of St. Stephen's Mission in that city.

In St. Peter's church, Cheshire, Conn., May 25th, the Rev. Messrs. J. F. Sexton, Wm. S. Short, and G. W. Griffith, were ordained to the priesthood by Bishop Williams. The sermon was by Dr. Samuel Hart, of Trinity College.

At the annual ordination service of the Berkeley Divinity School, Middletown, Conn., June 1st, the following were ordained to the diaconate by Bishop Williams; M. L. Cowl, who becomes assistant minister at the church of the Holy Trinity, Middletown; E. H. Magill, to be assistant at St. James', Philadelphia; C. L. Pardee, assistant to the Rev. Milledge Walker, Bridgeport; N. S. Boardman, appointed to Plainville; F. D. Buckley, to Stafford Springs; E. H. Coley, to Stamford; E. L. Sanford, to Northport, L. I.; J. M. Hobbs, undecided.

At Gethsemane church, Minneapolis, Minn., June 1st, the Rev. Edward P. Chittenden was ordained to the priesthood. The services were conducted by Bishop Gilbert. The Rev. A. R. Graves, rector of Gethsemane, presented the candidate for ordination, who, as a deacon, has been the assistant rector of Gethsemane for several months past. Mr. Chittenden was a Congregationalist until about eighteen months ago, when he entered the Church. He will remain for the present at Gethsemane, going to Topeka, Kan., in July, to enter the Cathedral under Bishop Thomas.

TO CORRESPONDENTS.

S. R. F.—Your pencil writing is too indistinct for the compositors.

T.—A friend informs us that "The Daisies' Watchword" appeared in *The Young Churchman*, written by Miss L. L. Robinson.

S. M. W.—Please accept thanks for above information and for the copy.

"CHURCHWOMAN."—The question is not open to discussion in our columns. It is settled as much as the question of orders is settled; a priest is entitled to all the rights of the priesthood, whatever may be the color of his hair or skin. The course of the South Carolina laymen is condemned by the religious press of the Christian world.

H. C. W.—You are right; it is not a parish church and there are no parishioners, and therefore Dr. Hakes is meddling with what does not concern him. If the worshippers at St. Margaret's want processions, rich music, etc., why should an outsider step in and invoke an infamous law to send the pastor to jail?

OFFICIAL.

THE Annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies, will begin June 22, 7 A. M. Celebration. The Rev. A. C. A. Hall, Boston, Mass., conductor. Ladies wishing to be present, please give notice before June 16th to the Sister-in-charge.

COMMENCEMENT WEEK.

ST. MARY'S SCHOOL, Knoxville, Ill. Baccalaureate sermon by the rector, in the chapel at 3 P. M., Sunday, June 12. Sermon before the Missionary Guild on Monday evening, by the Rev. F. W. Taylor. Meeting of trustees and graduating in music, Tuesday evening. Holy Communion at 7 A. M., Wednesday; Matins at 10; graduating exercises in the Study Hall at 10:30; salutatory, valedictory, address by the Rev. John Wilkinson, giving of diplomas and address by Bishop Burgess. Clergy and friends needing entertainment should give the rector notice, as the hotels are generally full in Commencement week.

MEETING OF CHURCH EDUCATORS.

The second meeting of Church Educators will be held July 5th at Saratoga Springs, N. Y. There will be a morning session at 11 A. M., and an afternoon session at 3 P. M., held in the music room of Congress Hall; a service at 8 P. M. in Bethesda church. Heads of Church schools and colleges, and all persons interested in Christian education upon Church methods, are invited to attend. The headquarters of the association will be at Congress Hall, where members will be received at \$2.50 per day. It is very important that an early notice should be sent to Congress Hall by all who wish to secure rooms. Wm. E. PECK, Sec'y.

NASHOTAH ALUMNI.

The annual meeting of the Convocation of the Alumni of Nashotah House, for the election of officers, will be held at Nashotah, June 28th. C. L. MALLORY, Sec'y.

LAKE FOREST UNIVERSITY

The programme of Commencement week at Lake Forest University is as follows:

Sunday, June 19: Baccalaureate Sermon by Pres. Roberts, 10:30. Address before the Y. M. C. A. by the Rev. J. H. Barrows, D. D., 7:45.

Monday, 20th: Closing exercises of the Academy, 8 P. M.

Tuesday, 21st: Annual concert of Ferry Hall, 3 P. M. Prize contest in Oratory, 8 P. M.

Wednesday, 22nd: Commencement exercises, 10 A. M. Inauguration of President Roberts, with addresses by Hon. Wm. Bross, the Rev. S. J. McPherson, D. D., and the Rev. Herrick Johnson, D. D., 12 M. Alumni banquet, 2 P. M. President's reception, 8 P. M.

MARRIED.

WHEELER—WOLVERTON.—Married at St. John's church, Ionia, Mich., May 26, 1887, by the Rev. Josiah Phelps, of Tecumseh, Mich., Mr. La Vern F. Wheeler, of Tecumseh, to Mrs. Mary Mitchell Wolverton, only daughter of H. L. Mitchell, Esq., of Ionia, Mich.

OBITUARY.

MORROW.—Entered into rest on June 1st, at St. John's rectory, Carlisle, Central Pennsylvania, Reginald Arthur Morrow, youngest son of the rector, aged nine years, five-and-a-half months. "These are they that follow the Lamb."

WARNICK.—At Amsterdam, N. Y., on Wednesday, May 4th, Mrs. Eliza Catharine Warnick, aged 77 years.

APPEALS.

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

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

THE SEABURY DIVINITY SCHOOL.

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

MISCELLANEOUS.

A CLERGYMAN, M. A., of Toronto diocese, can take temporary duty in July and August. Address, C. 39 Charles St., Toronto, Ont., Can.

TO RENT.—At Old Mission, Grand Traverse Bay, near the Dock, a comfortable cottage, mostly furnished, eight rooms, ice-house filled, row-boat, etc. Rent \$100 for the summer. Address W. D. BAGLEY, Old Mission, Mich.

THE registrar of the diocese of Western Michigan will be very much obliged to receive the numbers of THE LIVING CHURCH noted; Vol. II, 1-15, 17, 19, 30, 47. Vol. V., 4, 20, 37. Vol. I, entire. Postage will be returned. Address REGISTRAR, 162 Fountain St., Grand Rapids, Mich.

LEMUEL N. IDE, Church Book Publisher, Claremont, N. H., offers Prayer-Books and Hymnals, Sunday school library and other Church books and tracts at half the usual price. Send for circular and price list. Orders filled by mail.

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

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

WANTED.—The following old Registers of St. Mary's School, Knoxville, Ill: Third, sixth, ninth, and eleventh years (1870, 1873, 1876, 1878). The Rector will be glad to receive a copy of each to complete a file.

A CLERGYMAN in Western Iowa would like to exchange with a clergyman on the Atlantic coast for two or three months. Has a comfortably furnished rectory and beautiful surroundings. Address, T. J. MACKAY, Council Bluffs, Iowa.

THE undersigned has had placed at his disposal several thousand acres of excellent land in the central belt of Florida, to be sold for the benefit of the "New Rectory" and "Church-building" funds of St. Peter's parish, Fernandina, Fla. The lands are of the best; are well situated, with perfect titles, and will be sold in lots of 40 acres at \$5 per acre. Cheaper lands, so called, can be secured through the undersigned who, however, would recommend investors to purchase only the better quality of land in order to insure more satisfactory results. Correspondence solicited. Address the Rev. C. M. STURGES, rector St. Peter's church, Fernandina, Fla.

An Unconscious Epitome.

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

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

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

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

The Household.

CALENDAR—JUNE, 1887.

11. ST. BARNABAS, APOSTLE.	Red.
12. 1st Sunday after Trinity.	Green.
19. 2d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN, Baptist.	White.
26. 3d Sunday after Trinity.	Green.
29. ST. PETER, APOSTLE.	Red.

JUNE 11.—ST. BARNABAS.—This Apostle was called "The Son of Consolation," perhaps because of his compassion for the poor, which was indicated by his selling all he had, for their relief. He was associated with St. Paul in several missionary journeys, during nearly fourteen years. Later he labored at Cyprus, and was probably stoned to death at Salamis. There is a letter extant bearing his name, but it was probably written by another.

THE FEAST OF TRINITY,

BY W. B. C.

Bring hither floral store;
Tread soft and reverently—'tis holy ground;
Wreath the yet green though bleeding
tendrils round
The Lord's most sacred place;
Bring hither hearts of tender fervency;
It is thy dawn, sweet feast of Trinity!

* * * * *
Gladly nature yields her sweets to deck
that holy place;
Gladly sunbeams nourished these to sum-
mer hues of grace;
Pure are these—fit offering—oh, heart, art
thou thus free
From the old indwelling sin, this feast of
Trinity!

Wave, ye woods, your solemn heads, and
murmuring rills respond;
Let the joyous antiphon of praises swift
rebound,
While our solemn feast we keep, and to
the triune King
Every gift of earth and sea and heart's de-
votion bring.

Thus in beautiful harmony the circle of
the year
Brings to each and every heart its ministry
of cheer;
Wreaths of Christmas-tide droop low be-
neath the golden star;
See the bright Epiphany—He cometh from
afar!
On Transfiguration's mount behold His
glistening garb;
On temptation's thorny way and where
the jeer and barb
Greet him, in the judgment hall, and there
on Calvary
It is finished—all of earth!—yet dawns an
Easter Day.
Then Ascension's glorious tide, and Pente-
costal hours,
While the death of wintry thrall gives
birth to these fair flowers;
But a feast of feasts art thou, all-hallowed
Trinity;
Crownest thou the Christian year—-the
feast of One in Three!

AN Irish gentleman, having received an invitation from a wealthy, but not over-refined lady, on arriving was ushered into her presence. She was sitting in the library, surrounded by gorgeously-bound books. "You see, Mr. X—," she said, "I need never be lonely, for I sit surrounded by my best friends." Mr. X— approached a shelf and without replying took down a volume which he perceived to be uncut, and immediately observed, with a most genial smile: "I am happy to find, Mrs. W—, that, unlike the majority of people, you do not cut your friends."

THE smallest known post-office which, unlike many others, keeps itself and costs Uncle Sam nothing, is situated, or rather is hung, on the outermost rock of the mountains, overhanging the Straits of Magellan, opposite Terra del Fuego. Every passing vessel opens it to place letters in or take them out. Every ship undertakes to forward all the letters in it that it is possible for them to transmit. How many homes

have been made bright by these messages left in the barrel post-office. It hangs there by its iron chain, beaten and battered by the winds and storms, but no locked and barred office on land is more secure. It is not in the track of mail robbers.

AN inquest was held recently at St. John's School, Oxford, on the body of Wilson Abraham, who committed suicide by shooting himself in the head with a revolver, in the study of the schoolroom. About eighteen months ago, through nervous depression, he was unable to apply himself to his study of Greek, and a master punished him for what he considered was obstinacy by keeping him three weeks in solitary confinement. This had such an effect upon him that he always spoke with horror respecting it and the degradation which he had undergone. He wrote letters to his father, the master of his school, and some fellow-pupils, in which he said he felt he never could do any good in his studies, that he would not pass Responsons, that he would not waste any more of his parents' money, and that he was going away into another world. The jury returned a verdict of suicide in a fit of temporary insanity, and condemned the youth's cruel treatment, which they considered a disgrace to the present age.

IN an extract from the Boston *Transcript* reference is made to the first foreign organ introduced into Boston. It was imported in August, 1713, and presented to the Queen's chapel in Boston by Thomas Brattle. So great was the public prejudice then existing against organs, that it remained seven months in the porch of the chapel before it was unpacked. At length it was put up and regularly used in that church, (which, after the reign of Queen Anne, was named the King's chapel), until 1756, when it was sold to St. Paul's church, Newburyport; there it remained in use eighty years. In 1836 this aged organ was purchased for the chapel of St. John's for \$450, was put up in a new case and has been in regular use ever since. The original pipes and windchest remain in perfect order; and the time-honored instrument, which was certainly the first introduced into New England, and probably the first erected in the colonies, bids fair to last another century. Could it rehearse its history, and describe the scenes with which it has been surrounded, how full of interest would be its narrative. It could tell of its requiem for Queen Anne, and of the interesting events of the five kings on the British throne before Victoria ascended it. It could tell us, when it commenced its notes in Boston, but one newspaper was published in the colonies to proclaim its arrival. It could tell us of a little boy who came to listen to this wonder—the same boy who afterwards harnessed the lightning. It could tell of all the stirring events of the Revolution, and of its mournful duty, at the age of eighty-four, to sound the dirge of Washington. Sacred, however, to the holy purpose for which it was erected, it has been a looker-on, rather than a participator in, the secular events of the world.

THE correspondent of the *Statesman* at Dehra sends the following report of a most unusual scene: "At the Good Friday morning service his excellency the Viceroy, accompanied by the Countess of Dufferin and suite, attended the Dehra church. In the belfry of the church there has been a swarm of the

large Sarung bees for upwards of five years. The bees during all this time have been on their best behavior, never interfering with any one. Whether they were disturbed by the extra vigor shown by the chowkeydar who tolled the bell, and was a little more energetic than usual on account of the viceroy's visit to the church, or whether they objected to the red coats of the body guard who escorted his excellency the Viceroy, or to the heathen-troopers taking up their position at the church-door, is more than I can say. But they came down in a swarm, and attacked all who were still outside the building. The confusion which ensued can be more easily imagined than described. The Viceroy and his party had fortunately got into the church, and the doors were closed, and I believe they escaped altogether. The escort of the body guard outside fled. The horses in the carriage of Raja Poorun Sing broke their reins and bolted, smashing the vehicle. A horse belonging to an officer of the Goorkhas was so badly stung, that it lay down, and the bees would not leave the poor animal till a fire was lighted around it, which drove them away. Ladies and children shrieking, horses plunging and bolting—the confusion was immense. The Viceroy will have reason to remember his visit to the Dehra church for a long time. I need scarcely say there was no service."

"WE CAN PRAY FOR THEM."

BY Y. Y. K.

A TRUE STORY.

Several years ago, I heard from one of the persons concerned in it, the following story. It interested me very much at the time, and I have since often recalled it, as a happy illustration of faith and faithfulness in a relation the duties of which are too often lightly regarded—that of sponsor. Of the two principal actors, a brother and sister, one is now the bishop of an eastern diocese; the other rests from her labors, leaving behind her fragrant memories of a saintly life.

Near the home of their childhood, while the present bishop was still a youth at school, there lived a very godless man, a scoffer at religion. This man's wife had died leaving twins, lovely baby boys. The young people becoming very much interested in their little neighbors, strongly desired that they should be baptized. But the father's consent was refused, and in language that gave little hope that he would relent.

The children were still infants when the father suddenly concluded to remove to Colorado, then the far, far West—a farther West, indeed, than now exists this side of sunset. The youth resolved to make one more effort, and succeeded in winning the father's grudging consent to the baptism of the babies. "Do as you please. I suppose it won't hurt them. But mark this, they shall not be taken into a church, and no clergyman shall come into my house."

Hurrying home, the young Churchman told his sister of his success, adding: "And you and I must be sponsors." The sister, though sharing his delight in the prospect of bringing the little ones into the Fold, shrank from the responsibility of a god-parent where there seemed so little opportunity to fulfil the duties of the office. "We can pray for them," was the brother's answer.

And so that very day a clergyman was summoned to the home of the brother and sister; the babies were brought from the neighbor's; and on

neutral ground, as the father had stipulated, they were baptized, the two young people being sponsors. A few days later witnessed the departure of the father for the West, taking with him the little ones who, as the father never wrote, were thus lost sight of by those who were to take care that they be brought to the bishop to be confirmed.

"To take care." And so they did. Twenty years past—years of busy usefulness and of added responsibilities. But those faithful sponsors never ceased to pray for their god-children. "We can pray for them, sister," had been no idle word of the young Churchman. Twenty years of prayer! Colorado had ceased to be the far West, when one day, taking up his *Spirit of Missions*, the Bishop of — read of two young men, twins, who were especially active and devoted in the work of the Church, cheering the missionary bishop by their loyalty and zeal.

"Jane," exclaimed the Bishop excitedly, "Jane, those are our twins!" It was the work of but a few moments to write a letter of inquiry to the Bishop of Colorado, and return of mail brought news that confirmed the identity of the active young Churchmen with "our twins." Now was indeed a time of rejoicing with the faithful sponsors, a rejoicing that was but increased when, through correspondence with the young men themselves, they were able to trace the finger of God and the answer to prayer in the way those youths had been led to renew the vow that their sponsors had made for them in Baptism.

"Ye are to take care!" Would that all who accept the office of sponsor would seek to do what in them lies to guide aright those for whom they have answered at the font! We who are god-parents may not always be able to use personal influence, or make direct appeal to those for whom we are to take care. But these means failing our honest effort, there remains one mighty resource: *We can pray for them.*

THE FIRST SUNDAY AFTER TRINITY.

BY E. O. P.

Some have looked upon man's life as a year beginning with the creation of Adam and ending with the world's dissolution. Dividing it into the four periods, of man's recall, his time of erring, his reconciliation and pilgrimage, certain writers have found commemoration of these seasons respectively, in Advent, Lent, Easter-tide, and Trinity, of our Christian Year. The Church has been celebrating the sublime facts of the Faith and once again entering the period of pilgrimage to the heavenly country, her children are now to live the doctrines they have received of her—to bring out in their lives the divine panorama she has been unfolding to them.

Our collect is from St. Gelasius' sacramentary, and special trouble of the Church in his time is indicated in our present altar prayer, for it reflects the dark shadow which was cast upon the devout soul of this faithful steward by a heresy having its Welsh birth during his short rule. The Pelagians held that man is born into the world innocent, like Adam was before the Fall, and that he can overcome all temptations without God's assistance, and in the First after Trinity collect, the Church utters her perpetual protest against this heresy in a yet more solemn way than in her ninth and tenth articles which also condemn it.

Sin has indeed wounded man's whole

nature—his will, intellect and affections, and our collect confession of this weakness does but emphasize the need of Baptism for every child born into the world, since it is in Holy Baptism that each receives into himself the germ of Christ's nature. Every line of this splendid collect echoes the Church's sacramental teaching, for it begins with acknowledging God as the strength of all those who put their trust in Him, and as obedience must ever be the test of our trust in God, it is only as we take Him at His Word in the Sacraments as in all else—seeking Him in His own appointed ways, that we can hope to have God for our strength. Again, this grace, whose help our collect asks of God, can surely be no other than the Christ Whom in the sacrament of His love His children receive into themselves. That God is love, we have in the day's Epistle, and with Him in their hearts, His children shall hope so to love as to please Him both in will and deed. It is the manifestation of our love for one another that God accepts as evidence of love for Himself; and love may be shown in many ways, for it has been said "there are not so much twelve fruits of the Holy Ghost as twelve ways of manifesting the first fruit—love." That would indeed be a narrow view of the day's Gospel which should limit its blessed teachings to the sumptuous liver and the pauper whom our Lord presents to us.

Many a Dives among us has an account against him, which is not of alms, and Lazarus may be found elsewhere than at the rich man's gate. Nor are hard hearts always covered by purple and fine linen, nor do bodily ulcers stand for more than does a wounded spirit. Every way, love "seeketh not her own," and the soul that would desire Christ's mark upon her—that mark by which He shall know her for His own, will have it written in many a deed of love. She will ask God for succor and defence of His holy angels that she may so seek His grace here as to lose not the final fruition of glory.

Nor shall any fear who can only weep and pray and suffer. God bottles all tears of contrite hearts, counts mourners' sighs, accepts all sufferings, through Jesus Christ our Lord.

THE INTERPRETATION OF THE BIBLE.

BY THE REV. JOSEPH M. CLARKE, D.D.,
IN *The Church Review*.

I.
In our day there are two conflicting theories respecting the interpretation of the volume commonly called the Bible. I shall designate them as the Catholic and the Rationalistic theory. Neither of them is wholly new. The Catholic theory, if I am correct in giving it that title, must date from the existence of the Bible itself. The Rationalistic theory, which is chiefly characterized by its denying some principles that the Catholic view maintains, has generally run parallel with its denials to the Catholic affirmations. Heathenism either denied the inspiration of the Scriptures of Israel, or denied their exclusive inspiration. Rationalism makes the same denials now. The early opponents of Christianity brought the same objections against receiving the Bible as a divine revelation, that are brought forward by modern sceptics. There was a rationalizing school of interpretation in the early Church. Theodore of Mopsuestia, and the school of Antioch, tended in a very different direction from Origen and the school of Alexandria. We may not feel bound

to adopt all the details of Alexandrian interpretation. But I believe that the affirmations of Origen and other fathers of that school are, on the whole, more Catholic than the denials of such Syrians as Theodore of Mopsuestia. There were Rationalists in the Middle Ages. Abelard represents the Rationalistic spirit of denial, while his great opponent, St. Bernard, represents the Catholic affirmations. At the Reformation, a great flood of scepticism and denial went abroad. While we rejoice in the throwing off, then, of mediæval superstition, we cannot but see that there was a tendency also to the denial of Catholic truth. Especially the German and Swiss Reformations turned loose a rampant private judgment, which, like the liberated geni of Oriental story, has refused ever since to be bound by the limits that ought to restrain it. What is historically known as Rationalism belongs especially to the times since the Reformation, and has had Germany for its principal seat, whence it has spread, at times, and in greater or less degrees, into the other countries influenced by the Reformation. There was a special outbreak of Rationalism in England twenty-five years ago, in the notorious "Essays and Reviews." These were answered very fully by Catholic-minded divines of the English Church; but the school of thought which they represented has continued to exist. Professor Jowett, who is still living, wrote the ablest of the seven essays, the subject of which was, "The Bible and its Interpretation." His treatment of this subject was an argument against recognizing a supernatural element in Scripture. He originated the famous phrase, "Treat the Bible as you would any other book." Dean Stanley advocated in his lectures on the "History of the Jewish Church," and in other writings, some theories of Ewald and other German Rationalists, quite incompatible with Catholic views of the inspiration and unity of Holy Scripture, and with the canon accepted by the Universal Church. Since Dean Stanley's death, Archdeacon Farrar seems to be the leader in England in the Rationalistic treatment of Holy Scripture. His Bampton Lectures are on "The Interpretation of Scripture." It is suspicious, at the outset, to find that they are dedicated to Professor Jowett, the greatest champion of the old "Seven against Christ," as they were aptly designated twenty-five years ago. Furthermore, on turning back to Professor Jowett's well-remembered essay, we find that he suggested this very subject for a volume, "The History of Scripture Interpretation," as a method of demolishing the traditional theory about Scripture, and of substituting for it broader and more liberal views. Archdeacon Farrar has carried out this plan with great learning and literary skill, in the very spirit in which his friend and master so long ago suggested it, and has produced a book calculated, in my opinion, to do immense harm to its ordinary readers, and even to the younger and more untrained clergy and theological students. Like his other books, and like Dean Stanley's brilliant productions, this book contains much that is interesting and instructive. A great deal of its positive teaching is good, as far as it goes. It is his denials that are likely to do harm. For instance, like Coleridge, he wishes to substitute for the statement, "The Bible is the Word of God," this other statement, "The Bible contains the Word of God." I remember that, some years ago, a Unitarian minister was asked, in a public

debate on religion, if he believed that the Bible was the Word of God, and that he answered, he believed that part of it was. Every orthodox person felt how dangerous the principle was, of allowing each individual to decide for himself how much of Holy Scripture he will accept as being the Word of God, and how much he will reject as not entitled to that appellation.

Archdeacon Farrar alludes to the saying, "Treat the Bible as you would any other book," and defends it. "The Bible," he says, "is a book, and must be treated as what it is." The argument does not prove the point. That the Bible must be treated as a book does not prove that it must be treated like any other book. Queen Victoria is a woman. Yet I fancy Archdeacon Farrar is not the man to treat the queen as he would any other woman. Or, to take a still more exact, albeit an awe-fraught parallel; our exalted Lord is a man, yet the very essential of His being is that He differs in Himself, and necessarily, therefore, in our treatment of Him from any other man. So the Bible differs from all other books, in that other books are human only in their authorship while this Book, and this Book only, in its authorship, is divine.

I shall only allude to the shocking treatment of Holy Scripture in Dr. Heber Newton's published sermons. I do not propose to take up the details of Rationalistic interpretation, but only to discuss its leading principles, as they stand in opposition to the leading principles of Catholic interpretation. I may remark that the Rationalistic theories are very wide-spread in this country. One of these theories is that Scripture has but one sense, the literal or surface meaning. Professor Harper's "Old Testament Student," a leading publication on these subjects, has distinctly rejected the idea of a mystical meaning in addition to the literal, historical sense of Holy Scripture. Says his November number, "By the historical-critical method of Biblical research, now accepted as the correct manner of studying the Word of Truth, nothing is meant but the drawing out of the exact sense which the author purposed to put into a passage at the time when he penned it." Probably the professor did not notice that he was ignoring the divine authorship of Holy Scripture, and referring it entirely to the conscious and self-moved spirits of its individual human authors. "The new method," he says, "is gaining ground rapidly. The old, however, is still to be found." "The thing for which true Bible students should work most zealously is the entire abolition of this baneful relic of antiquity." To a Churchman, the novelty of a method of interpretation is no recommendation. The antiquity of their system is to them a pledge of its divineness, "Stand in the old paths," say they. A Baptist professor whom I heard lecture last summer, stated his belief that the rules for interpreting Scripture were the same as the rules for interpreting any other book. As he elegantly expressed it, they were "no more, no less, no different," than (or from) the rules for interpreting the classic authors. He stated two objections to this view of his, neither of which was he able to answer to my satisfaction. The first was, that "spiritual things are spiritually discerned." One must be a holy man to be able fully to understand God's holy Word. It seemed to me that this one objection was fatal to his theory. If an ungodly man can interpret Homer as well as a godly man, but cannot in-

terpret the Bible as well, it seems evident to me that there is something "more" involved in the interpretation of Scripture than in the interpretation of Homer, and something "different" too. We had read the text that day, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." It did not seem to me that every one who was capable of following the grammatical and literal sense of that verse was thereby constituted an adequate expounder of the prophecy's whole meaning. The main thing he said in answer to the stated objection was, that an ungodly man was not capable of understanding anything with absolute correctness. But, I say, especially not in Holy Scripture.

Another objection he stated, and did not fully answer, was in relation to the types of Scripture. He might argue, that other books sometimes use symbolic, or allegoric, or parabolic, language. I fancy he would find much less in Scripture that is typical or symbolic than we find, who have been trained up in the Catholic or Patristic school of interpretation. But even a few types are fatal to the view that Scripture has only one, and that the literal or surface meaning. For the rest, he had the same contempt that Archdeacon Farrar expresses for all the interpreters of the early Church, and still more for all those of the Middle Ages. Wisdom was born with the glorious nineteenth century, and Jew and Christian alike had all been floundering in the mists and bogs of error, until the great interpreters arose who confined themselves to the exegesis of the literal sense, and allowed no Scripture more than one grammatical, historical, rational, common sense meaning.

(To be continued.)

LETTERS TO THE EDITOR.

THEOLOGICAL SEMINARY EXPENSES.
To the Editor of *The Living Church*:

Knowing from experience the difficulty of making a correct estimate of the cost of living per annum at our theological seminaries, I venture to send you the following table:

	Board.	Room, Care of Room, Light and Heat.	Total.
Gen. Theo. Sem. Cambridge	\$150.00	\$75.00	\$225.00
Philadelphia	128.00	50.00	178.00
Alexandria	120.00	15.00	135.00
Chicago	150.00	13.00	163.00
Berkeley	145.00	145.00
Faribault	116.00	7.00	123.00
Univ. of South.	200.00	200.00
	110.00	20.00	130.00

(*) Including washing.

It is chiefly compiled from the various catalogues, and may be of interest to some of your readers at this season of the year, when many of our candidates are about to leave college and enter a divinity school. The question of finances, however, is often an important consideration to bishops and rectors as well as to postulants. Nashotah is much cheaper than any other school, but as an individual stipulation is there made with each student the expenses cannot be tabulated. To the charges mentioned must be added, say, \$25 a year for washing, \$30 for books, \$150 for clothes and traveling, the cost of furnishing a room, and other expenses of a purely personal nature. The schools located in or near the large cities, namely, Philadelphia, Cambridge, and Chicago, derive many advantages from their situation and some disadvantages; but in order to avail oneself of the former and escape the latter an additional outlay of about \$30 is necessary. SEMINARIAN.

MARRIAGE AND DIVORCE LAWS.

To the Editor of *The Living Church*:

The great service which the Protestant Episcopal Church has rendered to the country through its active interest in the work of reform in the marriage and divorce laws of the United States, makes it proper that your readers should know that Congress has at last appropriated \$10,000 to the Bureau of Labor for the collection of statistics upon the subject in the entire country. The Commissioner of Labor, the Hon. Carroll D. Wright, has had experience in the collection of statistics of divorce in Massachusetts, is thoroughly alive to the importance of the work and has already a corps of trained agents who can do a good deal of it with efficiency and economy. But the task is a great one. For there are over 2700 courts of divorce in the country with all manner of laws and records, and the work to be of proper value must cover a term of years and include as many points as possible. But it is a great thing for the work to be undertaken officially and for the entire country. Many phases of the subject can be discussed far more intelligently when the results of this investigation shall be published.

SAMUEL W. DIKE,

Cor. Secretary of the National Divorce Reform League.

Auburndale, Mass.

WORK AMONG THE NEGROES.

To the Editor of *The Living Church*:

I deem the editorial in your issue of the 7th ult, in regard to the needed work among the Negro race of this land, most timely.

Something a great deal more than has been done, should be done, if we expect to accomplish anything. There may be, as you say, good work being done, but it is hard to see where or how. It is apparent everywhere in this land, where it is so much needed, that the work that should be done, is not being done. The Negroes are as thick as blackbirds all around me, for fifty or a hundred miles, but no effort is being made to give them the Church of God. You may say we have churches all through this region. And so we have. I have four or five myself, which consume nearly all my time. But the Negro race can't be reached in this way. I try faithfully to get them to come to church, but only in a few instances do I succeed. They feel, and must ever feel, out of place, and cramped in the white man's church. And this is not because the white man doesn't welcome them, and take an interest in them. It is because the colored man himself does not feel easy there. He would rather not be there.

If we expect to reach them, we must have places of worship specially for them—places that they can feel assured are theirs, which they have a right to use. We must go among them and build churches for them, if we ever expect to do anything with them. We cannot do it otherwise. They are poor and ignorant, and we can't expect much aid from them, if any, in helping us to help themselves.

We must erect, in faith, humble buildings, in which to gather them, and then go out and invite them to come to us, that we may teach them what God has done for them. They, of all other people, need the outward, visible evidence of the spiritual Kingdom of God to teach them the truth of the Father's House. But I haven't the means to do it with. I can't build a suitable church for my own white congregation. But I will do the work cheerfully, if some one will furnish me with the means,

notwithstanding I have four or five large counties to minister to.

I made an appeal through *The Spirit of Missions* last year, and two ladies—God bless them—one in Chicago, and the other in New York, sent me \$35. But that is all I have ever received. Of course I can do but little with this.

And I beg you now to allow me, through your columns, to appeal to the monied men of the country, to furnish me with enough money to start a mission, on a certain foundation, among these people, at this place, which is a fine centre for such an undertaking. I verily believe that in a year or two, by faithful work, a fine congregation could be easily gathered, whose influence for good on the race, would reach out far and wide. I am willing to do this work, if those who are able, will furnish me with the means to do it with. And for this immediate section, I would solve the vexed question of how we are to reach the Negro race. If I had a building in which to gather them, I would bring them to Christ, in His Church. Unless I have this, I know not how to do it.

I don't of course wish to interfere in the least, with work being done by others. Our special committee should be sustained; the Board of Missions should have the amount they called for. If I had it to give, I would send them the whole amount. But if the rich men of the Church will select proper centres, and build churches at them, and put them in charge of the nearest clergyman, we will do an amount of work for God and His Church, among these people—and do it immediately—that can never be done in any other way, with years of labor. Excuse me for saying so much. I did not intend it. But I see so much that I could do, while the authorized agents of the Church are studying how best to do, that I have become impatient. And an impatient man is very apt to express himself fervently.

I hope that what I have said will reach many who are in earnest about this subject, and also able to give strong expression to their earnestness.

DE B. WADDELL.

Union Springs, Ala.

THE SOCIAL SIDE OF PARISH LIFE.

To the Editor of *The Living Church*:

There is at present a strong feeling of the necessity of developing the social side of Church life in our parishes. Without a doubt it is very important that the amusements and recreations of our people should be identified with the Church, as far as possible. Is there not a danger, however, of pressing this matter too far, more particularly in the way of making it subserve to the building up of the Church? Let us take the case of a city parish, well placed for active, aggressive work, and yet somewhat run down through unfortunate circumstances. Let it be neither a fashionable church nor yet a mission church for the poor, but an ordinary parish in which people of widely different social positions attend the parish church. The rector begins the work of building up by inaugurating church sociables or receptions. After much persuasion and argument he gets people together. What is the consequence? The assemblage is divided into little knots, each composed of those who belong to the same set, and notwithstanding the strenuous efforts of the clergyman, and some of those who sympathize with him, when these little knots have been dispersed, the result is a little, cold, artificial, and forced intercourse. The well-to-do, and more

cultivated feel how irksome is the task of compulsory association with those with whom they have nothing in common. The poorer and more commonplace realize how unpleasant is the patronage of their more highly favored brethren. Shall we then give up all our efforts to foster this aspect of Church life? I think not. But let it come naturally. Let it grow.

Men and women in order to enjoy being together must have the consciousness of a community of interest and benefit. This interest and benefit must be in and from something, irrespective of the several social positions they occupy. It seems to me this can best come from a sense of a quickened, deepened and strengthened spiritual life. This must be begun in the church, and in the class room, and by the personal intercourse of pastor with his people. When men and women receive new inspiration, new hope, new love, new life in the same church, through the same ministry, from the same sources, they may be easily led to work together for the parish or for missions or for any other worthy object of the kind nearest at hand. Then it seems to me, will be the time for developing, in any systematic way, the social side of the active life of that parish. A congregation which has reached this condition may indeed attract and with some hope of being useful to them, those who are not deeply religious, because it has something behind its sociability to offer them. The fair fabric of a successful parish, in the true sense of the words, cannot be attained by any superficial or forced methods. It must be a real growth from wisely and deeply planted spiritual roots. If we will only strive to do the Church's work in the Church's way, earnestly and faithfully, the Church must be built up, and many souls blest.

H. N.

DIOCESAN CONVENTIONS.

CHICAGO.

The 50th annual convention of the diocese met in the cathedral on Whitsun Tuesday, May 31st. The opening services were conducted by the Rev. Dr. Morrison, assisted by the Rev. L. Pardee. The sermon was preached by the Rev. John Wilkinson. After the service the convention organized; 55 lay deputies and 53 clerical responded to the roll-call and had their credentials examined. Dr. Morrison was elected chairman in the absence of the Bishop, and in returning thanks for the honor, said that while Bishop McLaren was much better than he had been, still he was far from well, and was compelled to remain at his country house in New Jersey much against his will, as presiding at the convention would have rendered his physical condition much worse. The sympathy of the convention was telegraphed the Bishop with assurances of their prayers for his speedy restoration to health. After luncheon, notice was given of amendments to the Canons, the first in relation to the formation of a parish, and the other in regard to the privilege of the chairman to cast the decided vote in case of a tie. The chair then announced the usual committees. The report of the Standing Committee was read, containing the acts of the committee as the ecclesiastical authority of the diocese in the absence of the Bishop. The report of St. Luke's Hospital was read by Mr. W. K. Ackerman, the acting president. It gave an interesting account of the work of the Hospital, the opening of the new ward, and donations to the amount of \$50,000. Pledges for mission work for the ensuing year were taken to the amount of over \$7,000. A committee was appointed by the chair to consider new methods of diocesan work. In the evening a rousing missionary meeting was held at the Church of the Epiphany, in connection with the annual meeting of the Woman's Auxiliary.

Wednesday morning, the report of the treasurer of the diocese was read, showing that the amounts received during the year were: Assessments, \$7,405; missions, \$5,093; for aged and infirm clergy, \$692. The expenses for the year were: For the Diocesan Fund, \$6,908; for diocesan missions, \$5,600; for aged and infirm clergy, \$500; leaving a balance in the treasury of \$4,568 to the credit of these funds. The 12th annual address of Bishop McLaren was read, in which he said: "Looking over the annals of the last 12 months I am at once impressed with the contrast which they present when compared with those of past years, in this, that the volume of my labors is painfully diminished. Twice during the year—in June and in December—have I been compelled to cancel official engagements, and finally, in February, when I had anticipated entering upon the prolonged visitations of the spring, I found myself physically unfitted for the work. My own judgment was fortified by the counsel of physicians and friends, and I determined to take a prolonged rest from work. My condition shows the benefit of rest from care and work, and gives every assurance that in due time I shall return to the full discharge of my duty as chief pastor of the diocese. The last year has been one of prosperity in the diocese. The establishment of new missions and the building of churches compares favorably with past years. Our work in Chicago grows perceptibly. Our institutions are signally prosperous." The address closed with a short review of the year's work. There were 1,135 Confirmations, being the greatest number in any one year during the history of the diocese. There was the laying of two corner-stones, the opening of two churches, and the consecration of one. After the Bishop's address was read, a resolution was adopted expressing sympathy for him in his illness, and hoping for his speedy recovery. The parishes of the Transfiguration, the memorial church of the Messiah, and St. Bartholomew's in Englewood, were admitted by vote to seats in the convention. The mission of St. Luke was rejected through some irregularity in the application. Judge L. Bradford Prince of New Mexico, representing the American Church Building Association, spoke before the convention in explanation of the plans of the organization in raising an endowment fund for the building of churches. The Board of Missions was authorized to appoint a general missionary acting under official direction, whose duty shall be to present the claims of the missionary work in the diocese, and who shall be authorized to obtain subscriptions and to make special collections from individuals in every parish and mission with the advice and consent of the rector or priest in charge. A commission for the establishment of an Episcopal Endowment Fund was agreed upon and Messrs. F. B. Peabody, W. K. Reed, A. E. Neely, C. R. Steele, and C. H. Jordan appointed with power to choose four other laymen. The elections resulted in the re-election of the officers of last year, without change; the Standing Committee, the Rev. Messrs. T. N. Morrison, D. D., D. S. Phillips, B. F. Fleetwood, and Messrs. E. B. Peabody, A. T. Lay, and C. R. Larrabee; secretary and registrar, the Rev. L. Pardee; treasurer, W. K. Reed. The convention adjourned at 4 P. M.

IOWA.

The 34th annual convention met in St. Paul's church, Des Moines, on Tuesday, May 31st. A preliminary missionary meeting was held Monday evening at which stirring addresses were made by Bishop Perry and the Rev. Messrs. Stilson, Jaudon and Judd. The need of at least two itinerant missionaries was clearly shown, and an offering taken for diocesan missions. The next morning about 30 clergymen and 15 lay delegates were present at the opening service. The Rev. Samuel N. Watson of Iowa City preached the convention sermon from Acts xvii: 23. Lunch was provided for the delegates in the Sunday school room, and after the service and the appointment of the usual committees, all repaired thither.

The chief business of interest at the afternoon session was the annual address of the Bishop; a portion of the address is given as being of general interest: "Fifty years will have passed this coming summer, since on Satur-

day, the 15th day of July, A. D. 1837, the Bishop of Illinois, Dr. Philander Chase, crossed the Mississippi river and preached in the village of Davenport, "which is in the Wisconsin Territory" (to quote the record in his personal reminiscences). The half century since for the first time a bishop officiated, has witnessed the development of a noble commonwealth and a growing and aggressive Church. Much has been accomplished, much for which we have reason to thank God and take courage. The Church has been established with greater or less success in upwards of one hundred of our cities and towns. The communicants, but a handful a half century ago, are upwards of 5,000 now; and there are many scattered throughout those portions of the State where the Church has not yet been introduced, of whom we have no record, and to whom alas! we render no service. Nearly 4,000 have been confirmed during the present episcopate, alone. There are fully 13,000 souls registered as connected with our various congregations, while as many more, we have every reason to believe, of whom we have no official knowledge, are scattered in outlying districts as yet unsupplied with our ministrations. The number of free churches and chapels is 60, with over 10,000 sittings. More than 30 churches have been erected during the past ten years, the present episcopate. During the same time, 33 have been consecrated and several besides are waiting this solemn setting apart from all common uses. At our centres of population the Church is strongly established."

In regard to his visit to England, the Bishop said: "I have accepted an invitation of the Archbishop of Canterbury to preach the annual sermon in St. Paul's cathedral, London, before the venerable Society for Propagating the Gospel in Foreign Parts, on the occasion of the founding of the British Colonial Episcopate. The annals of this society are the annals of the Faith for the period of its existence. In speaking in St. Paul's in its behalf I am but rendering, as an American bishop, a loving tribute of gratitude for what the venerable society has done for us—the Church in the United States. In this performance of the honorable task assigned me I shall be absent during the summer months and while away, as always, ask your loving remembrance in prayer, and at the Holy Eucharist." His official work the Bishop sums up as follows: 96 visitations, holding Confirmation on 55 occasions and administering the rite to 516 persons, a number never exceeded in a single year in Iowa; assisted at or read prayers on 300 different occasions and have delivered 303 sermons and addresses; celebrated the Holy Communion on 90 occasions, catechized in public 33 times; baptized nine adults and six infants; married one couple and buried one person; consecrated three churches—St. Mark's, Brooklyn; Trinity, Carroll, and St. John's, Mason City; ordained three priests and six deacons; licensed 12 lay readers and attended upwards of 100 meetings of boards, committees, or other organized bodies of the church, having in view the interests of the general or the diocesan work.

The portion of the Bishop's address recommending the organization of branches of the Woman's Auxiliary in Iowa was acted upon and an organizing committee appointed by the chair. St. Andrew's parish, Waverly, and Trinity, Iowa City, agreed to pay the expense of printing and circulating information throughout the diocese. Acting upon the Bishop's suggestion a registrar was elected, Mr. George E. Copeland of Davenport, being the first to occupy this position. In view of the withdrawal of passes by the railroad the convention appropriated \$100 towards the travelling expenses of the Bishop. Resolutions were offered commending the faithfulness of the Bishop, wishing him a safe journey and asking him to bear the greetings of the convention to the Mother Church of England. By vote of the convention a change will be made (after next year) in the date of holding the annual session from the last Tuesday in May to the second Tuesday. The order of business for the second day was taken up in the evening of the first, and before adjourning Bishop Perry called the Rev. F. E. Judd to the chair and in a few well chosen words

bade farewell to the convention. After the benediction all repaired to the rectory to an informal reception. The Bishop left on the midnight train in order to be able to spend a few hours with his sick uncle (Bishop Stevens) before sailing for Europe.

Wednesday morning, reports of committees were received and the usual elections took place. The Standing Committee is composed of the following: The Rev. Drs. W. H. Barris, C. H. Seymour, and C. R. Hale; Hon. Geo. J. Boal, Messrs. J. J. Richardson, and Geo. E. Copeland.

After adopting unanimously resolutions of thanks, the convention at noon of the second day adjourned *sine die*. It will meet at Davenport next year, and by request will be a special convention called by the Bishop and Standing Committee on the third Tuesday in May.

DELAWARE.

The 101st annual convention convened in St. Thomas' church, Newark, on Wednesday, June 1st. The assembly was one of great interest, as upon it devolved the settling of those important questions arising out of the death of Bishop Lee. There was consequently an unusually large and intelligent assembly of the laity. A preliminary service was held on Tuesday evening, at which a very earnest and telling sermon was preached by the Rev. P. B. Lightner, from the text, "The love of Christ constraineth me."

The convention was called to order at 9 A. M., on Wednesday by Mr. S. M. Curtis, secretary of the last convention, 14 of the clergy entitled to seats answered to their names, and nearly every parish was represented by two laymen. The Rev. T. G. Littell, D. D., senior presbyter of the diocese, was unanimously elected chairman of the convention. Mr. S. M. Curtis was unanimously re-elected secretary, a position which he has filled acceptably for 26 years. Mr. E. T. Canby was elected treasurer of the convention, in the place of Mr. Gregg Chandler, deceased. Hon. E. L. Martin moved that a committee be appointed to report a suitable memorial paper upon the death of Bishop Lee. Recess was then taken for divine service. There was the usual "full" service, viz: Morning Prayer, Litany, Holy Communion and sermon. The convention sermon was delivered by the Rev. Chas. E. Murray, Bishop Lee's assistant at St. Andrew's church, Wilmington, for five years, and his successor in the rectorship. The sermon was based on Acts xi: 24, "For he was a good man, and full of the Holy Ghost, and of faith," and was an eloquent and elaborate analysis of the personal and pastoral qualities of the late Bishop.

The convention re-assembled for business at 3 P. M. The report of the Standing Committee was read by the Rev. D. D. Smith. The all-absorbing subject was brought before the house by a resolution of the Rev. E. R. Armstrong that "the election of a bishop be made the special order for 8 o'clock this evening." The Hon. E. L. Martin offered as a substitute that "when this convention adjourns it adjourn to meet in St. Andrew's church, Wilmington, on the first Wednesday in October, for the purpose of electing a bishop." An earnest discussion ensued, Mr. Martin, Dr. Burr, the Rev. Mr. Lightner and others taking the ground that satisfactory provision should be made for the support of a bishop before one is elected. The Rev. Messrs. Armstrong, L. W. Gibson, G. W. Johnson and others urged the importance of an immediate election. A motion to lay the whole matter on the table was lost. Dr. Hugh Martin made an argument from the financial condition of the diocese that the election of a head would be the surest incentive to the raising of an adequate Episcopal Fund. Discussion was suspended while Hon. G. H. Bates read an elaborate report of the trustees of the diocese, tracing the history of the Episcopal Fund from 1845 to the present day. The report showed that the Fund is now somewhat over \$32,000, of which over \$18,000 is invested at five per cent, and \$14,000 is apportioned among the parishes, each parish paying interest at 6 per cent on its unpaid apportionment. The total income for last year for the support of a bishop was \$1,891. Discussion on Mr. Martin's substitute for the Rev. Mr. Armstrong's motion was resumed, and the substitute was lost, by a vote of 34 to 18.

Question was then called on the Rev. Mr. Armstrong's motion to elect at 8 o'clock, but before the question could be put, the Rev. Jesse Higgins offered as a substitute that "the convention proceed to the election of a bishop after the consideration of means for the support of the episcopate." The substitute, after being decided in order, was carried by a vote of 28 to 21. On motion of Dr. Fowler the consideration of means was made the special order for 8 o'clock.

On re-assembling at 8 o'clock the order was suspended while the Rev. D. D. Smith read the report of the committee appointed to draft a memorial of Bishop Lee, the convention standing in reverent silence throughout. The Rev. Mr. Lightner presented and urged a clear and comprehensive plan for the raising of an additional Episcopal Fund. Dr. Fowler offered a substitute, embodying most of the features of the Rev. Mr. Lightner's plan, which was passed after very inadequate discussion. This summary action made it evident that a majority was determined upon the immediate election of a bishop; and the matter was settled by the simple motion of Dr. Nathan Pratt to proceed at once to an election, which was carried by a vote of 40 to 6. The only nomination made was that of the Rev. J. H. Eccleston, D. D., whose name was presented, without comment, by the Rev. D. D. Smith. The number of clergymen present entitled to vote was 14; necessary to a choice, 10. Three ballots were taken before adjournment, in all of which Dr. Eccleston's name had the majority of votes though not sufficient for an election. At this point the convention adjourned until Thursday morning. It was obvious to all that Dr. Eccleston had developed his entire strength, and also equally obvious that no candidate had been united upon by those who did not desire Dr. Eccleston.

Immediately after the assembling on Thursday, the Rev. Mr. Lightner proposed a recess of 30 minutes for a conference of the clergy. After the recess, balloting was resumed, the five ballots giving the Rev. A. A. Benton a majority of votes. A recess of 15 minutes was here taken, after which three more ballots were had, the result being again divided. At this point the special order was suspended, and the following Standing Committee was elected: The Rev. Messrs. L. W. Gibson, D. D. Smith, and T. G. Littell, D. D.; Mr. S. M. Curtis, Dr. Horace Burr. It was

Resolved, That when this convention adjourns it adjourn to meet in St. John's church, Wilmington, on Tuesday, December 6th, 1887, for the purpose of electing a bishop, and attending to such other business as may be brought before it.

After the usual routine business the convention adjourned.

TEXAS.

The 38th annual council of this diocese convened in St. John's church, Marlin, Wednesday, May 25, Bishop Gregg present and presiding. The Rev. C. H. B. Turner, of Tyler, preached the opening sermon.

The Rev. Mr. Rogers offered a resolution declaring that in the judgment of the council it would be well to give a missionary episcopate to the colored people. The discussion showed an earnest desire to have the Church work done among those unfortunate people, but a great diversity of opinions as to the way of doing it. Without final action the matter went over till next year.

The Bishop's annual address showed a healthy and gratifying condition of the Church work in the diocese. He paid an eloquent tribute to the memory of the three bishops who have gone to their reward since the last annual session. Mr. R. M. Elgin was re-elected secretary, having faithfully filled the office for 12 consecutive years. The Rev. T. B. Lee, the Rev. S. M. Bird, the Rev. C. M. Beckwith, Mr. R. M. Elgin, and Mr. A. S. Richardson were elected on the Standing Committee; (the committee subsequently organized by electing Mr. Lee president and Mr. Elgin secretary). Trinity church, Galveston, Ascension Day (May 10), 1888, were the place and time selected for the next annual meeting. The Rev. J. Howe Jenkins of Marshall was appointed council preacher, and the Rev. Harry Cassil alternate.

The crowning feature of the week was the royal hospitality with which clergy, delegates, and visitors were re-

ceived and entertained without regard to denominational lines. Everybody was pleased and happy, and it is the unanimous opinion that in such an atmosphere St. John's must flourish vigorously.

The Church Record.

APOSTOLIC ORDER.—It is now acknowledged by all scholars who antagonize Episcopacy as of divine appointment that rule by bishops everywhere prevailed before the opening of the second century. The Episcopacy was therefore either of divine appointment, or else the result of a universal necessity so felt by the Church that everywhere it originated without controversy in the most isolated churches, in exactly the same way. According to human experiences so complete, so thorough and so peaceable a change, is unexplainable by any other theory than the overruling action of the Spirit of God. Such action would be miraculous. The organization resulting from that miracle would have therein indubitable proof of its divine warrant and authority. Which horn of the dilemma will our brethren take?

The Worsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

The attention of those in other States, contemplating an investment in Florida lands, is directed to the advertisement of the Rev. C. M. Sturges on page 170 of this paper.

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.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child for Scrofula, and the effect was marvellous."—O. F. Gray, M. D., White Hall, Ind.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto Canada.

The Michigan Central is "The Niagara Falls Route" to Buffalo, New York, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and trout and grayling streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for postage, to O. W. Ruggles, General Passenger Agent, Chicago, Ill.

A most interesting description of Boston, the Modern Athens, is published by the United States Hotel Company of that city, also a book of Maps comprising the city proper, the Harbor and the suburbs; all sent for ten cents in stamps.

Chamber Suits in all the woods, exclusive designs not obtainable elsewhere, at lowest prices at Holt's, 224 to 228 Wabash Ave.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

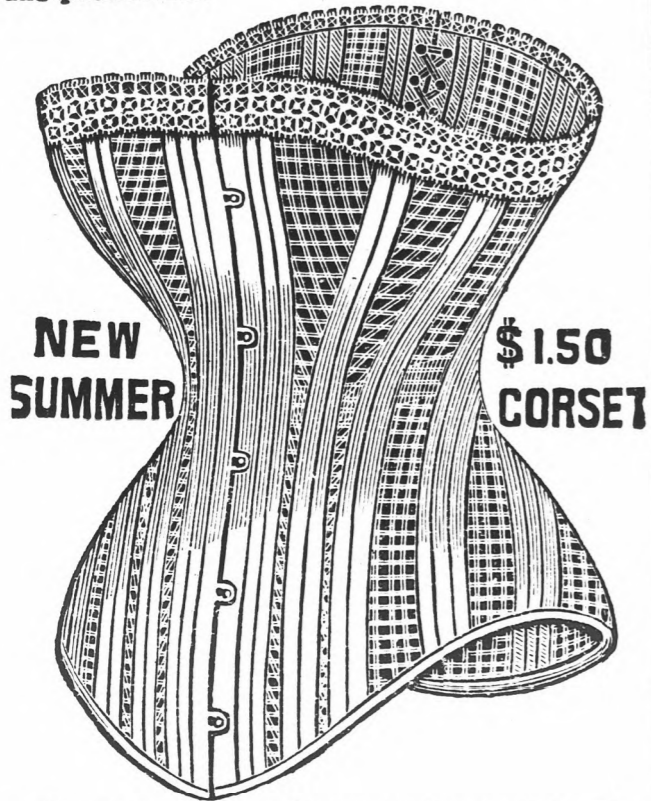
Hood's Sarsaparilla

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

100 Doses One Dollar

SOMETHING NEW! DR. SCOTT'S ELECTRIC SUMMER CORSET

Owing to the unprecedented success attending the sale of our Electric Corsets, and in response to numerous inquiries for an Electric Summer or Ventilating Corset, Dr. Scott has placed on the market his "Electric Summer Corset." It has already met with the most gratifying popularity, thereby proving its value, merits and durability. It is a beauty, made of extra strong and fine quality linen netting, with pockets all around, in which are placed our watch-spring magnetods. They are highly charged with electro-magnetism, which imparts a steady and gentle current, all-healing in its influence to the wearer. They create no unpleasant shock whatever. They can be worn by the most delicate invalid as safely as by the most robust, with wonderful and quick results.



The above remarks refer equally to our regular Electric Corsets, which retail at \$1, \$1.50, \$2, and \$3. Nursing \$1.50; Abdominal, \$3. The \$1 and \$1.50 goods are made of extra fine and durable Jean, and the \$2 and \$3 and Abdominal Corsets of Superfine English Sateen. All except Summer Corsets come in white and dove from 18 to 30 inches; we make the Abdominal up to 38 inches. The postage on each is 15c. Every one is sent out in a handsome box accompanied by a silver-plated compass with which the electro-magnetic power is tested. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you. THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless. If you cannot obtain them in your own town, remit us the price, with 15c. added for postage, and we will deliver them into your hands free. Always mention this paper, and remit by P. O. Money Order, Draft, or Currency in Registered Letter payable to GEO. A. SCOTT, 842 Broadway, N. Y. Agents Wanted. Quick sales, large profits and satisfaction guaranteed. No risk. TRY IT.

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Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo. Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$49 on 100 Light Brahmas in one year, about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DAN'L AMBROS, 45 Randolph St., Chicago, Ill.

HINTS FOR HOUSEWIVES.

CEMENT FOR CHINA, GLASS, ETC.—Dissolve half an ounce gum acacia in a wine glass of boiling water, add plaster of Paris to form a thick paste, apply with brush to the parts to be united.

FRUIT stains upon cloth or upon the hands may be removed by rubbing them with the juice of ripe tomatoes. If applied immediately, powdered starch will also take stains out of table linen. Left on the spot a few hours, it absorbs every trace of the stain.

TO REMOVE STAINS FROM MAHOGANY.—Ingredients: Six parts of spirits of salts, one part of salts of lemon. Mix them and keep them in a bottle, corked. When required for use, drop a little of the mixture on the stains, and rub them until they disappear.

TO CLEAN IVORY ORNAMENTS.—To clean ivory ornaments, rub them well with fresh butter—i. e., without salt—and put them in the sunshine. Discolored ivory may be whitened by rubbing it with a paste composed of burned pumice-stone and water, and then place it under glass in the sun.

CINNAMON ROLLS.—When yeast sponge is light and ready to make into loaves, take about two cupsful and roll about one-half an inch in thickness. Then spread with butter, sprinkle over it sugar and ground cinnamon, roll up and cut with a sharp knife into slices two-thirds of an inch in thickness; place the rolls on a greased tin, let rise, then wash over the top with milk, and bake.

SOFT TOAST.—Some invalids like this very much indeed, and nearly all do when it is nicely made. Toast well, but not too brown, a couple of thin slices of bread; put them on a warm plate and pour over boiling water; cover quickly with another plate of the same size, and drain the water off; remove the upper plate, butter the toast, put it in the oven one minute, and then cover again with a hot plate and serve at once.

A STANDING antidote for poison by dew, poison-oak, ivy, etc., is to take a handful of quick-lime, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the place bitten or stung.

TO COLOR BLACK WITHOUT CROCKING.—Use 1 oz. vitriol to 4 oz. of extract of logwood—for 1 lb. goods use 1 1/2 oz. extract. Dissolve the vitriol well, in water enough to cover the goods, and leave them in one hour, stirring well to keep from spotting. Have the vitriol water quite hot, then after dissolving the extract in water, take the goods out of the vitriol and add the logwood strained through a cloth; stir it well, then replace the goods, and stir and air for one hour. Then remove, and add 1 pint each of soft soap and salt, and allow the goods to scald in the ooze, which will set the color after salt has been dissolved.

PALM LEAF LACE.—Cast on ten stitches and knit across plain.

1st row: S 1, k 1, o, n, o, n, o 3, n, o 2, p 2 tog. (12 st.)
2d row: O 2, p 2 tog. k 2, p 1; in the next loop k 1 and p 1 (that is after drawing the thread through in knitting and before slipping off the stitch bring the thread forward and purl a stitch in the same loop); k 1, p 1, k 1, p 1, k 2. (13 st.)
3d row: S 1, k 1, o, n, k 1, o, n, k 4, o 2, p 2 tog. (13 st.)
4th row: O 2, p 2 tog. k 5, p 1, k 2, p 1, k 2. (13 st.)
5th row: S 1, k 1, o, n, k 2, o, n, k 3, o 2, p 2 tog. (13 st.)
6th row: O 2, p 2 tog. k 4, p 1, k 3, p 1, k 2. (13 st.)
7th row: S 1, k 1, o, n, k 3, o, n, k 2, o 2, p 2 tog. (13 st.)
8th row: O 2, p 2 tog. k 3, p 1, k 4, p 1, k 2. (13 st.)
9th row: S 1, k 1, o, n, k 4, o, n, k 1, o 2, p 2 tog. (13 st.)
10th row: O 2, p 2 tog. k 2, p 1, k 5, p 1, k 2. (13 st.)
11th row: S 1, k 1, o, n, k 5, o, n, o 2, p 2 tog. (13 st.)
12th row: cast off 3; take the stitch on the right-hand needle and put it back upon the left-hand one, then: o 2, p 2 tog. k 5, p 1, k 2. (10 st.)
Repeat from first row.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

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The sore Dyspepsia people feel. However light may be their meal, should never be suffered to repose. And breed a train of graver woes. When perfect health they may secure Through TARRANT'S SELTZER safe & sure

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When applied into the nostrils, will be absorbed effectually cleansing the head of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores, and restores sense of taste and smell.

Not a Liquid or Snuff. A Quick Relief & Positive Cure. A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist Owego, N. Y.

FISHER'S MOUTH-BREATHING INHIBITOR.

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

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

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New Bloomfield, Miss., Jan. 2, 1886. HOP BITTERS CO.: I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, I am well and my skin is well, clean and smooth as ever.

HENRY KNOCHE. GOOD WORDS—FROM GOOD AUTHORITY.— * * * We confess that we are perfectly amazed at the run of your Hop Bitters. We never had anything like it, and never heard of the like. The writer (Benton) has been selling drugs here nearly thirty years, and has seen the rise of Hostetter's Vinegar and all other bitters and patent medicines, but never did any of them, in their best days, begin to have the run that Hop Bitters have. * * * We can't get enough of them. We are out of them half the time. * * * From letter to Hop Bitters Co., from BENTON, MYERS & CO., Wholesale Druggists, Cleveland, Ohio.

GOOD FOR BABIES.—"We are pleased to say that our baby was permanently cured of a serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength."—THE PARENTS.

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WICKED FOR CLERGYMEN. "I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—REV. E. R. WARREN, Scipio, New York.

A GOOD ACCOUNT.—"To sum it up, six long years of bedridden sickness and suffering, costing \$200 per year, total \$1,200, all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."—JOHN WEEKS, Butler.

Never Forget This. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails. If you are costive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters is a sovereign remedy in all such complaints. If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters. If you are nervous, use Hop Bitters. If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious and intermittent fevers—by the use of Hop Bitters. If you have rough, pimply or sallow skin, bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath and health. That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health with Hop Bitters, costing but a trifle. Will you let them suffer? In short they cure all Diseases of the stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Disease. \$1000 will be paid for a case they will not cure or help.

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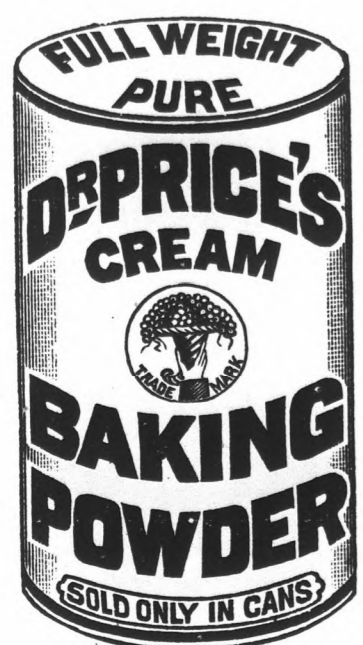
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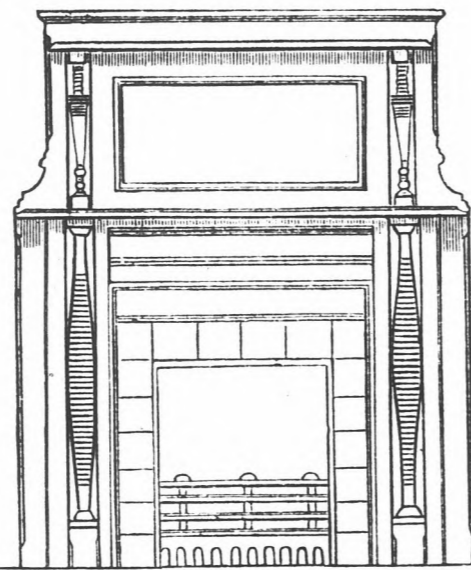
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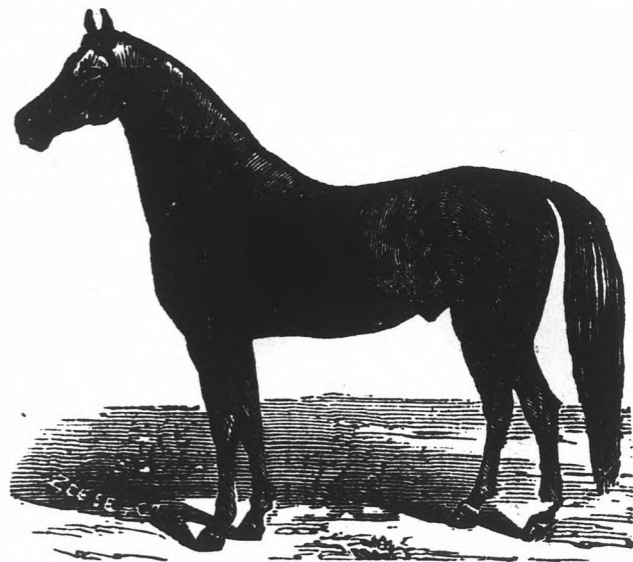
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