

# The Living Church.

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

VOL. X. No. 13.

CHICAGO, SATURDAY, JUNE 25, 1887.

WHOLE No. 451.

**SUGGESTIVE OUTLINE  
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AND  
Bible Readings.**  
By JOHN H. ELLIOTT,  
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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.

## CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

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

**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 resort, 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."

## GIVEN UP TO DIE.

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

**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."

## WASTED TO A SKELETON.

**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."

## BLEEDING FROM LUNGS.

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In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

## Dyspepsia

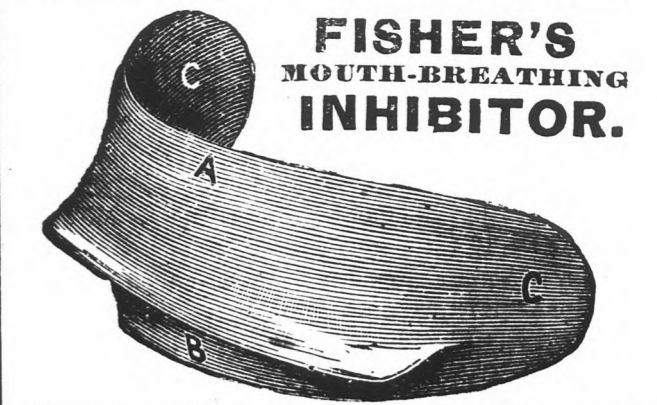
and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

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## 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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# The Living Church.

SATURDAY, JUNE 25, 1887.

## "Churchman's Reasons."

To every one sending \$1.85, the publishers of THE LIVING CHURCH will send a copy of the paper for one year and a copy of Little's "Reasons for Being a Churchman." To paid up subscribers (only) the book will be furnished for 85 cents.

## NEWS AND NOTES.

THE RIGHT REV. DR. BLYTH, the new Anglican Bishop of Jerusalem, has been received in Egypt by Sophronios, the Greek Patriarch. His Holiness expressed his pleasure at a letter he received from the Archbishop of Canterbury, desiring that no encroachment should be made upon the rights of the Orthodox Greek Church.

THE decision of the Board of Visitors of the Andover Theological Seminary, is to dismiss President Smith and Prof. Woodruff. The charges against them were, denial of the plenary inspiration of the Bible, and the cherishing of hope for sinners who die in ignorance of Christianity. An appeal will probably be taken to the Supreme Court of Massachusetts.

THE Archdeacon of Winchester, who is a very little man, whilst showing some ladies over the cathedral a day or two ago, must needs prove the monstrous size of the pipes of the organ, in course of repair, by creeping into one which lay on the floor. He then stuck fast in the pipe! He had the key of the cathedral in his pocket, and had locked the door; so that the situation was critical, until the workmen repairing the organ came back from dinner and pulled the venerable adventurer out.

BISHOP KIP has become the President of the Associate Alumni of the General Theological Seminary, as will be seen by the following letter:

MADISON AVENUE HOTEL,  
New York, May 2, 1887. }

RT. REV. AND DEAR SIR: It becomes my duty to inform you that by the decease of the Presiding Bishop you become President *ex officio* of the Associate Alumni of the General Seminary. Trusting that you will feel an interest in our association, now more prosperous than ever,

Respectfully yours,  
W. S. BOARDMAN, Sec'y.  
The Rt. Rev. Wm. Ingraham Kip, D.D.

THE death of Lord Saye and Sele, at the mature age of 88, removes from the Church of England one of the few peers in Holy Orders. He was the twentieth in descent from Geoffrey, Lord Saye, who was one of the twenty-five barons appointed to enforce the observance of Magna Charta. The eldest son of the honorable and venerable Thomas James Twistleton, D. D., Archdeacon of Colombo, he was educated at Winchester, and at New College, Oxford, where he graduated B. C. D. in 1825, and D. C. L. in 1832. He was ordained in 1823, made Prebendary of Hereford in 1825, treasurer of Hereford Cathedral in 1832, Canon residentiary of Hereford in 1840, and Archdeacon of Hereford in 1863.

EX-PRESIDENT MARK HOPKINS, of Williams College, died at his home in Williamstown, Mass., on June 17. He was born in Stockbridge, Mass., Feb. 4, 1802. He graduated at Williams College in 1824. After practicing medicine in New York, he was chosen Professor of Rhetoric in 1830 by his Alma Mater,

and became president in 1836, succeeding Dr. Griffin. He resigned the presidency of the college in 1872, but since then he has been *emeritus* Professor of Metaphysics and Christian Philosophy. In 1857 he was elected president of the American Board of Commissioners of Foreign Missions, which highly-honored position he retained to the day of his death. It is impossible here to give a proper estimate of his commanding influence upon the intellectual and religious progress of the country. Not only was he always at the front among the wise, the learned, and the good, but his students, among whom were President Garfield, Senator Ingalls, Dr. Field of the New York *Evangelist*, and a host of others, have given emphasis to his teachings in the most important spheres of influence. All the learned professions and the social and political circles of the nation have among their leading minds the students of Dr. Hopkins.

NOT only the loyal subjects of the Crown the world over, but all English-speaking people unite in celebrating the jubilee year of the reign of the gracious woman who sits upon the throne of England. Besides the traditional loyalty to the sovereign which is an inheritance of every Englishman, there is a profound respect and affection for the virtues and kindly traits of character which Queen Victoria possesses in marked degree. Not merely the splendor of her exalted position, but her exhibition of true womanhood, her sympathy with her people, the kindly way in which she has taken her subjects into her confidence, as she has lived among them as daughter, wife, mother and widow—these knit the hearts of her people to her. She has endeared herself to the American people in many ways. She was unwilling to see our great Republic disintegrated and her influence was constantly exerted to avert that catastrophe. When the nation mourned the deaths of Lincoln, Garfield, and Grant, the widowed Queen was instant to express her sympathy with those who sorrowed. It is largely due to her that these two great nations are bound to each other in mutual respect and affection. Hence America adds her voice to the acclaim which belts the world this week: "God save the Queen."

A SCOTCH gentleman has procured the publication of a second edition of 120,000 copies of Isaac Salkinson's Hebrew New Testament, 100,000 copies of which he is arranging to have distributed gratis among Hebrew-reading Jews all over the continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been thirty-five years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets, in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by

all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah.

COLORADO has organized as a diocese, and will ask to be admitted into union at the next General Convention. An account of the proceedings of the primary council will be found in another column. The new diocese has elected as its bishop, the earnest, hard-working and successful Missionary Bishop who has administered the jurisdiction for over thirteen years. Bishop Spalding has proved himself to be a wise master builder. His foresight and prudent management have brought the affairs of the Church into a prosperous financial condition. A respectable Episcopal Fund has been raised, and will be so increased that when the Board of Missions withdraws its stipend, upon the admission of the diocese into union, an ample support for the Bishop will be provided. Nor is this the only instance of Bishop Spalding's sagacity. The strengthening of the Church in the see city, the founding of a hospital, the successful management of the schools, the building of churches, and extension of the Church in his vast jurisdiction, bear witness to his energy and wisdom. He has been strong in purpose to wait until his jurisdiction could take its place among the dioceses with something of an equipment. The new diocese has honored itself by the hearty and unanimous vote by which it asked Bishop Spalding to become its diocesan.

ANOTHER response to the letter of our Bishops comes from the Lutheran synod recently in session in Omaha. The report of the committee hailed this friendly communication from a Communion so closely related in its articles of doctrine and its form of worship to the Church represented by this body. It also expressed a deep sense of the evils which mark the divisions of the Christian Church, and a readiness to enter in brotherly conference with other bodies for the removal of these evils, but held that the restoration of organic unity at the present period is neither desirable nor practicable. While holding earnestly to the Nicene Creed, this body cannot consent to the view that it is a sufficient statement of the Christian faith, as it fails to guard against grievous errors which have crept into the Church, and is silent, among other things, on the sacraments, the proper administration of which are in this very declaration accounted a vital feature of Christian faith and order. On the "historic episcopate" the ground was taken that no form of Church government is prescribed by the Gospel or essential to its success, yet declaring a willingness to accept the episcopate as it obtained in the Apostolic Church, and as it was understood by the great body of reformers, both Anglican and German. This report was adopted. A committee of three clergymen and three laymen was appointed to hold further conference with the committee of the Protestant Episcopal Church touching the vital question of mutual recognition and co-operation, and the committee was instructed to maintain that true Chris-

tian unity must arise out of a common faith, and to offer as a sufficient basis for this end the Augsburg confession, the historic basis of Protestantism, and by common consent the most Catholic expression of the common faith.

THE Prayer Book Revision Society of England is composed of those who in this country would be members of the American Church Missionary Society. They hold that they are the only truly loyal Churchmen, and that the men who use the Prayer Book as it is are Romanizers. But conscious of a certain inconsistency, they desire that the Prayer Book shall be so revised as to square with their views. Here are the modest demands of this society:

"That the word 'minister,' or 'presbyter,' should be substituted for 'priest' whenever the officiating clergyman was intended; such alterations as would avoid undesirable repetitions and make the services more edifying and elastic; that the rubric commonly called the Ornaments rubric be expunged from the Prayer Book, and some plain directions substituted; a revision of the tables and calendar; that the public recitation of the Athanasian Creed be no longer imperative; the removal of a few phrases which have been alleged to favor priestly confession and absolution, and other unscriptural doctrines and errors; the removal of expressions which seem to assert spiritual regeneration as inseparably connected with Baptism; a review of the sponsorial system; the Church catechism and Confirmation Service to be in harmony with the above; the authoritative form of words accompanying the imposition of hands to be rendered as in primitive times and through long ages in the language of prayer; the clause, 'Whose sins Thou dost forgive,' etc., in the Ordinal, and the corresponding Absolution, 'I absolve thee' in the Visitation of the Sick to be omitted; the alteration or omission in the marriage service of some passages at present unsuited for public reading; the modification of the Burial Service respecting those who die unbaptized, and of expressions which seem to imply the salvation of everyone over whom the service is performed; and the modification of the Communion Service.

## CANADA.

The synod of, the diocese of Niagara was held on the 31st ult., the sermon at the opening service being preached by the Rev. Canon Dumoulin of Toronto. The Bishop in his charge announced an increase of \$684 in the receipts for the Mission Fund, and the Confirmation of 860 persons. His lordship urged upon the clergy the discouragement of the custom of celebrating marriages in private houses, and dwelt upon the present necessity of emphasizing in every possible way the sacredness of marriage. From the report of the Mission Board it appears that the Episcopal Fund has reached the respectable figure of \$40,000. Before adjourning, the synod by a small majority decided to meet next year at St. Catherine's.

In the course of a sermon preached a short time ago in Toronto on behalf of the Sisterhood of St. John the Divine, Bishop Sweatman gave a very interesting resumé of the work effected by this admirable organization since its establishment in Toronto some two and-a-half years ago. In that time a Hospital for the diseases of women, a Dispensary, and a Church Home, have been opened, in connection with which a large amount of faithful work has been done. An Embroidery Room has also been opened. The opening of a

Home of Mercy and a school is at present under contemplation. Of the Endowment Fund of \$25,000, \$8,500 has already been contributed. His lordship made a very earnest appeal on behalf of the Sisters.

The sudden and untimely death of the late Bishop of Nova Scotia seems to have given a quietus to the proposed centenary cathedral at Halifax, the movement from all appearances having suddenly collapsed. Such a double loss is to be deeply deplored but it is to be hoped that even at this late hour steps may be taken to mark this jubilee year by at least the definite commencement of one of the most deserving of the many enterprises to which the year has given birth.

The synod of the diocese of Huron has been summoned for 28th prox. Some important matters will come up for discussion, including the payment of clergymen by seniority of service and the establishment of a diocesan annual clerical meeting for mutual improvement.

The last regular meeting of the Mission Board of the diocese of Ontario revealed a very gratifying state of affairs. During the past year there has been an advance in every diocesan fund, the Mission Fund showing a balance of \$1,605. Two new missions have been formed. The sum of \$1,275 has been contributed by the Woman's Auxiliary. A Jubilee collection in aid of the Algoma Widows' and Orphans' Fund is progressing favorably.

The Metropolitan set apart Sunday, June 19th, as a day of special thanksgiving. In the diocese of Huron a special collection was taken up in aid of the Mission Fund which is overdrawn to the extent of \$5,200.

Bishop Hellmuth who now holds the living of Bridlington in Yorkshire, England, is at present in London, Ontario. His lordship preached at St. Paul's cathedral to a large congregation last Sunday. The Rev. Canon Wilberforce of England has been preaching and lecturing to overflowing audiences in different parts of the Province. He has met with a very enthusiastic reception just as Archdeacon Farrar did last year, of whom he is the counterpart in almost every respect.

#### CHICAGO.

CITY.—A large and enthusiastic meeting in behalf of the White Cross Army was held at the church of the Epiphany, on Sunday evening, June 19th. After a short service the Rev. W. W. Steel, rector of Calvary, Batavia, presented the subject of Social Purity in a way which commanded the closest attention of all who were present. The congregation being a mixed one of men and women, young and old, great tact and delicacy was necessary, but Mr. Steel succeeded in being at once explicit and unreserved—delicate, and at the same time forcible. The effect of the address was evidenced by the fact that after the close of the service the congregation remained for some time, while 102 men went forward and signed the pledge of the society.

John R. Wheaton, Esq., a prominent Churchman of Rhode Island, has been visiting his brother-in-law, Mr. H. E. Sargent, the junior warden of Trinity church, of this city. He expressed much interest in noting the progress and development of the Church here since the early days of its history.

#### NEW YORK.

CITY.—The Bishop of Springfield, acting for the Bishop of the diocese, visited the

House of the Holy Comforter, 355 W. 23d St., June 15, and confirmed six, of whom five were patients. He also gave a service of benediction in the chapel and in the wards. Many friends of the patients and of the house testified their interest by beautiful offerings of flowers and by their presence at the service. While gratefully acknowledging the liberality which has relieved necessities, the managers must always depend on the generous offerings and prayers of its friends to enable it to carry on and enlarge its work of usefulness.

BARRYTOWN.—The Commencement of St. Stephen's College was held at this place on June 16th. There were elected as alumni officers: President, the Rev. W. M. Jefferis; Standing Committee, the Rev. Drs. Kimber, Jefferis, and Moody; vice-president, Prof. Stryker; treasurer, W. Gilkeson; secretary, F. A. Bagley; trustees, Dr. Kimber and the Rev. F. B. Reasor; necrologist, the Rev. F. J. Clayton. The speaking in the grove was followed by the conferring of degrees, as follows: Doctors of music, Arthur H. Messiter, Trinity church, New York; Mr. Jeffrey, All Saint's cathedral, Albany. Doctors of Divinity, the Rev. Samuel Upjohn, St. Luke's church, Germantown, Pa.; the Rev. Wm. M. Jefferis, Nativity church, Pa.; and the Rev. T. R. Harris, St. Paul's, Morrisania, N. Y. The Bishop conferred the gold medal of the British Society of Science, Literature and Art, upon the warden, Dr. Fairbairn.

#### LONG ISLAND.

BROOKLYN.—A meeting in relation to the formation of choir guilds was held in St. Luke's chapel, June 14th. There were present representatives from St. Mary's, Emmanuel, St. Luke's, St. John's, Huntington, and the church of the Redeemer, Astoria. The Rev. W. B. Walker and Mr. George Parker, having been elected respectively chairman and secretary, the former made a brief statement in regard to the work proposed. Mr. Stroud set forth the plan still further and gave some account of the choir guilds of which there was one each in New Jersey, Central New York, and Boston. The latter, however, was comparatively imperfect. The object was to bring together the various Church choirs in a diocese and organize an association to be governed by an executive council composed of the rectors and choir-masters of the churches. The object of the association had to do with the due selection and rendering of Church music and the holding annually of a Church choir festival. After further discussion of the subject, it was decided to appoint a committee consisting of three rectors, three choir-masters and three laymen of the diocese who should draft a constitution, determine a plan of operation, etc. The chair announced that he should have to take into consideration the appointment of the committee which it was probable would not report till the early Fall, on account of the absence of many rectors and choir-masters on their summer vacation.

GARDEN CITY.—On Wednesday there was a commemoration in the cathedral in honor of the late A. T. Stewart and Mrs. Stewart, the Rev. S. D. Roche, rector of St. Mark's, preaching an appropriate sermon.

On Wednesday afternoon, the closing exercises of St. Mary's were held in the assembly room, the occasion being

honored by the attendance of the Bishop, trustees, parents, etc. The religious exercises consisted of singing the hymn, "Holy, Holy, Holy," the saying of the creed and a few collects. Several essays followed by the pupils, when Miss Titcomb, the principal, made an address, setting forth the work of the past year, the advantages offered at Garden City, and especially laying stress on the influence of the cathedral system upon the school, whether in the matter of the religious services, the architecture or music. St. Mary's is sadly in need of a new building like St. Paul's, and there appears to be little doubt that at no distant day such a structure will be forthcoming.

On Thursday the Commencement exercises of St. Paul's School were held in the chapel, the Bishop, several of the clergy, and many parents and friends attending. The exercises were preceded by a brief religious service, the Rev. Dr. Middleton reading the collects. A hymn was sung, when the audience listened to the declamations. The Bishop afterwards delivered an address and presented the diplomas.

#### CENTRAL NEW YORK.

GREENE.—On Thursday, June 9th, was laid the corner-stone of the new church edifice for Zion parish, now in course of construction. The project was conceived by the late John H. Sherwood of New York city, and about one year ago was placed in tangible form by his generous and unostentatious gift of \$30,000 to the vestry of Zion church. This sum has been largely augmented by gifts from present and former members of the parish. The site is one of the most desirable in town.

At 2 o'clock P. M., preceding the exercises of laying the corner-stone, the old church was literally packed with a vast throng of people, to witness the Confirmation services. A class of nine was confirmed. The exercises connected with the laying of the corner-stone, by Bishop Huntington, at the north-east corner of the edifice—in accordance with an old established custom of the church—were deeply impressive and beautiful. The clergy and congregation joined in reading the cxxxii psalm, the Bishop offered a prayer of consecration, and the rector of Zion church read from Ezra, the third chapter, the tenth and eleventh verses; the creed was recited, after which Bishop Huntington instructed him to read the list of articles deposited in the box, which had been placed in the stone. The list included the following: Copy of the Holy Scriptures, copy of the Book of Common Prayer, copy of hymnal now in use, historical records of Zion church, Greene, and other records, copies of *The Churchman*, *THE LIVING CHURCH*, the Annual and clergy list for 1886, and copies of the latest issues of local and country papers. Bishop Huntington then laid the stone in its proper place, in the name of the Father, Son and Holy Ghost. Addresses were made by the Rev. R. G. Quennell and the Bishop, at the conclusion of which was sung the grand old hymn, "The Church's one Foundation."

The records of this parish show that the Church was organized here on March 12, 1833. In 1834 the first church edifice was constructed. It cost \$2,487, and it was a frame structure 40x45 ft. Owing to the increased membership of the church, in 1856 it was enlarged, at a cost of \$1,800. The church has had two organs, the old organ having been

purchased in 1834, and the new (one of the finest instruments in this section of the State) in 1881. The old organ was given to Calvary Mission church at Syracuse. The new church will be when completed one of the finest church edifices in the State. It will be built of blue stone, broken ashlar, and will be of Gothic style of architecture. The roof will be done in coping, neelers and stone crosses, six in all of the latter. It will be surmounted by a handsome spire 90 ft. high. The nave will be 112 ft. long, and the frontage will be 52 ft. The rear measurements, including chapel, organ room, lobby, robing room, etc., will be 95 ft. wide. The interior will be finished in natural woods, principally Georgia pine, ash and chestnut, the ceiling of the latter. The height from the floor to the ceiling will be 34 ft. in the centre, and 17 ft. on the sides. The seating capacity will be about 400. Henry M. Congdon of New York city, is the architect. The cost of the church will be about \$45,000.

#### TEXAS.

LA GRANGE.—St. James' church was struck by lightning on Trinity Sunday, June 15th, while the rector was nearing the close of his sermon, and though there were about 30 persons present, no one was hurt, but all very much scared and some few stupified by the shock. The spire was stripped bare, leaving only the skeleton for many feet; two sides of the tower were blown completely away and the inside greatly wrecked. The bell deck and the next floor were loosened from their plates by the springing and shattering of the corner posts and heavy tie timbers of the tower. Large squares of spire roofing of inch plank and shingles, weighing 30 or 40 pounds, were carried into the roadway, and debris of all shapes and sizes and character were strewn about the churchyard and piled in the valleys of the roof leading to the tower. In two places, one on the north, and the other on the south, side, the lightning bored holes in the ground, close to the foundation, to the depth of 18 or 20 inches as far as it could be traced. Seven or eight stained glass windows were badly shattered, but a memorial window, representing Faith, and situated in the south transept, was unharmed, although another plainer window, on the south side of the nave, was struck. The bolt seemed to fork and strike in some seven different places, the flash blinding the congregation, and the report, followed by a cloud of smoke, seemed like the report of a park of artillery.

As soon as it was discovered that no one was hurt, the congregation acted very calmly, and shortly began to examine the damage, a heavy shower detaining them within the church as well as curiosity to learn the extent of the damage. The floor of the tower was a heap of debris of every description. It will cost \$450 to repair the damage, and work has been begun already, in order to cover the spire and tower to prevent the rain from doing more damage. It is most likely that the copious rain which followed the shock saved the building from destruction by fire, as the apex of the tower is much blackened. The gilded iron cross stands majestically above the wreck below, symbolical of firm faith in Him Who holds the lightnings in His hand.

Unfortunately, a succession of bad crops and last year's drouth makes it impossible for the few members to make the necessary repairs without help from others.

**SOUTHERN OHIO.**

The following summary of statistics is taken from the journal of the late convention: Number of clergy, 94; number of organized parishes, 46; number of organized missions, 14; Baptisms—infants, 432, adults, 153, total, 585; confirmed (from report of ecclesiastical authority) 475, communicants—present number, 6,993; marriages, 160; burials, 322; Sunday schools—teachers and officers, 643, scholars, 5,656; families, 3,324; individuals, 12,555; Church buildings, 54, sittings, 17,064, free sittings, 9,497; chapels, 9; sittings, 1,760; parsonages, 11; cemeteries, 3; glebes, 2; value of property, \$849,102.30; mortgages, \$7,190; ground rents, \$869; other indebtedness, \$274. Contributions—total, \$144, 103.75.

DAYTON.—A service in memory of Mr. E. Fowler Stoddard, late junior warden of the parish, was held at Christ church, on Sunday P. M., June 12th; the Sunday school of which he was superintendent was present and assisted in the service. An address was made by Capt. E Morgan Wood, and a sermon preached by the rector, the Rev. Herbert J. Cook. Mr. Stoddard was a most exemplary Churchman and foremost in all good works. He met his death while waiting for a car on the night of May 31st, by the accidental discharge of a pistol which fell from the pocket of a young man who was passing on the sidewalk.

**KANSAS.**

Assistant-Bishop Thomas began his work in the diocese on Whitsun Day, preaching in the cathedral at Topeka. He spent Trinity Sunday in Trinity church, Atchison, where he confirmed seven persons, making a total of 37 confirmed since Easter. On Monday evening, June 6th, the members of Trinity church tendered the Bishop a reception at the rectory; several hundred persons called and paid their respects. The vestry of Trinity church have granted their rector, the Rev. Abiel Leonard, a vacation of several months in order that he may recover the perfect and comfortable use of his voice which has been considerably taxed during the past winter. They have generously presented him with a purse of \$300, and desire that he shall go abroad for this summer. From Atchison Bishop Thomas went to St. John's church, Leavenworth, which has now freed itself from debt, and has been consecrated, and thence to a number of other points in the diocese, and will be engaged daily for six weeks, and even in this period of time he will be able to reach only a small number of the parishes and mission stations which must be visited. The Bishop is cordially received everywhere and the general opinion is that the diocese will speedily feel the benefit of his wise oversight and vigorous counsels. The usual exercises at the close of the school year were had at Bethany college the first week in June. Bishop Thomas delivered the address on Commencement day; it was timely and was heard with much interest by those who were present. The school has had a successful year, and will enter upon another year in September with a greater promise of usefulness than ever.

**COLORADO.**

The Colorado branch of the Woman's Auxiliary, held its annual meeting in Denver, June 7th. The morning session was held at St. John's cathedral and was addressed by Bishop Burgess, of Quincy. In the afternoon the sessions were held at Mathews' hall, Bishop

Spalding's residence. The Rev. Mr. Forester made some interesting remarks and other excellent addresses were made by the Rev. A. W. Arundel, the Rev. Mr. Prentiss of Leadville, the Rev. Mr. Honeyman and others. Nearly all the city clergy were present, including the Very Rev. Dean Hart, and the Rev. Messrs. Marshall, Arundel, Wallace and others. Sister Eliza reported on her work in the County hospital. At the close of the meeting a regular meeting of the Ladies' Aid Society of St. Luke's hospital was had. An interesting incident of the meeting was the reception of \$1.75 sent in by two little girls as a nucleus for a fund to found a children's free bed at the hospital. It is hoped that others of the little ones will contribute their mites toward this object. Mrs. Augustine G. Langford announces that she will endow a room at the hospital in memory of her late husband. It will be known as the Langford memorial room. From the tone of the meeting it would appear that St. Luke's hospital will be removed, in compliance with the wishes of Denver physicians and others. A site has not been selected, but it will undoubtedly be a very central and healthy one.

**NEWARK.**

MORRISTOWN.—A very handsome polished brass tablet, Gothic in form, has recently been erected in the church of the Redeemer, in memory of the Rev. George Harris Chadwell, former rector of the parish. The upper part of the tablet is richly engraved with an ornamental design, and above the inscription is shown the symbol of the Chi-Rho. The inscription reads as follows:

"To the glory of God and in memory of Reverend George Harris Chadwell, for six years the faithful and beloved rector of this parish. Born March 31, 1853, died Dec. 13, 1886." "After he had served his generation by the will of God fell on sleep and was laid unto his fathers."

The back-ground of the tablet is of grey Champlain marble, and the work was designed and executed by Messrs. J. & R. Lamb of New York.

**QUINCY.**

QUINCY.—Within the past few days some memorial gates have been placed in the church of the Good Shepherd, which are models of beauty, and they richly adorn the fore chancel which has been fitted up and furnished with the most studied care and artistic skill. The gates were made under the supervision of the Rev. H. G. Batterson, D.D., by Mr. C. M. Burns, Jr., of Philadelphia, and are given by the Inter Nos society as memorials to the choristers who have ceased to join in the songs of praise here and are now at rest in Paradise. The gates are made from wrought iron, bronze and antique brass, are wrought in the most beautiful and striking designs, and are brightly ornamented by the settings of polished agates, crystals, amethysts and tigris. Each gate has a scroll of brass, and on one side they bear the inscriptions: "The Redeemed of the Lord shall return, and come with singing unto Zion," and "Thou shalt call thy walls Salvation and thy gates Praise." The other sides are reserved for the names of departed choristers. Thus far three names in silver plates have been placed upon the record: Richard Bimson, Nov. 28, 1880; Alfred Victor Cornelius, July 31, 1881; William E. Rockwell, June 20, 1886. The most striking and elaborate designs are in the centres of the gates and consist of disks of the fading autumn leaves brightly circled by the beautiful jewels,

**MISSOURI.**

ST. LOUIS.—There has been no more handsome or liberal gift in this diocese for many a day than that of a layman of Trinity church, Kansas City, who has promised to the School of the Good Shepherd (a school for girls, in charge of the Sisterhood of that name), in St. Louis, the means to purchase a much-coveted property—that of the late Capt. Eads. The whole amount of the gift will in the end be about \$45,000. This is indeed a noble gift from one who had just before given to his own parish church building fund \$60,000, which sum, as it is raised and paid back by the parish, goes into the treasury of the American Church Building Fund. This is the largest gift that fund has yet received, and is one of the most munificent, if not the most, that has been made by a Churchman west of the Mississippi. May his example stimulate others to the like liberality.

The Rev. Dr. Van de Water, of New York, addressed a mass meeting of the city parishes in the church of the Holy Communion, on Sunday evening, June 12th, setting forth earnestly and clearly the plans and purposes of the society in the Advent Mission to be held here. His visit and words will go far to correct misapprehensions and excite a wide interest in the great work.

BOONVILLE.—Christ church shows marks of prosperous growth. The rector, the Rev. Dr. H. T. Bray, has been voted an increase of \$200 a year in his salary and a leave of absence for recreation.

PALMYRA.—St. Paul's College, now reorganized as a school for girls, under the Rev. Dr. Wainwright, with an excellent corps of teachers, has just finished this year's work and closed, with a most pleasant reception, on Tuesday, June 7th. The promise is good for the coming year. The townspeople show an interest in it and the diocesan convention passed resolutions cordially commending the school and appointing an advisory board. The school is needed, it has a good property, Dr. Wainwright has done much self-sacrificing work, and the enterprise deserves to prosper.

**TENNESSEE.**

MEMPHIS.—Trinity Sunday, there was a beautiful service at the unveiling and dedication of a large and fine chancel window in Calvary church. It was executed by the best London stained-glass artists, and costs, all told, \$2,500, is 18x16, and has three lancets; the subjects are the Nativity, the Crucifixion, and the Ascension. The grouping and coloring are exquisite and stand the test of the strongest criticism. The subdued and mediæval color gives each figure in every scene a most realistic perspective, impressing the beholder with solemnity and reverence. It is probably, for its size, as fine a window as can be found in this country. The donor is Mrs. Jacob Thompson, of Calvary church, who came to the chancel rails and delivered her brief donation address in person, after which the window was unveiled—in *Nomine Patris*, etc.—then she knelt and received the blessing which was followed by an appropriate address by the rector, the Rev. Spruille Burford, M. A., concluding with the Divine Office. The window is in memoriam of Col. Jacob Thompson, who entered into rest March 24th, 1885, aged 75 years. He had been the honored senior warden of Calvary parish for many years, and always took a deep and lively interest in its affairs, as well as in those of the diocese and

the Church at large, being a staunch Churchman to the last, in every good word and work. It will be remembered that he left \$10,000 to the University of the South, where a memorial hall (Thompson Hall) has been erected and is now in use.

The erection of this window, combined with a splendid marble altar, lectern, font and reredos, make the chancel of Calvary church one of the best and most richly furnished in the South. The means are in hand to build a handsome brass or marble pulpit to the memory of the Rev. Dr. George White, who entered Paradise only one month ago, at the age of 85 and after a noble rectorship in Calvary parish of nearly 30 years. It is hoped to consecrate the pulpit in September. The parish expects to lengthen its cords this fall, by the building of a rectory and the establishment of a chapel in the rapidly growing suburbs. The services are all attended by large congregations, both morning and night. The Sunday school is growing.

The Rev. Mr. Dunlap has just left here for Colorado, and the dean of the cathedral has been compelled by ill health to go to Canada for three months for recuperation. He has worked hard winter and summer, for the past seven years, in the Church Home, Cottage Hospital, St. Mary's school, and in the cathedral services—daily Celebrations, Matins and Evensong. It is earnestly hoped that he may return next fall strong and well. The Sisters of St. Mary, eight in number, are faithfully and successfully prosecuting their noble work in the school, adjoining the cathedral, and in the Church Home. The Sisterhood has the undivided confidence and respect of all true Churchmen in this region and is steadily gaining a lasting and influential foothold.

The Rev. Dr. Patterson, rector of Grace church and the president of the Standing Committee, is making his parish the centre of a large and noble work in a growing part of the city. THE LIVING CHURCH is highly prized in many families here.

Memphis is destined to be a large city of not less than 20,000 souls. Her eight railways, others building, and the great river, give her decided advantages over all her South-western competitors. She is now the second cotton market in this country. The committee of the last convention are busy securing the funds to support a much-needed assistant bishop for this large diocese, which ought to be divided. If the necessary amount is secured, a special convention will be called in August and the assistant elected and put in the field in the Fall. The Bishop left about ten days ago for a trip abroad, to be absent until November. He is in feeble health, but it is hoped that the European sojourn will bring him back vigorous in mind and body, to a diocese which loves him, and which is now taking on a new life to correspond to the increasing wealth and population of the great State of Tennessee.

**PENNSYLVANIA.**

The funeral of Pennsylvania's beloved diocesan, whose peaceful departure on the morning of St. Barnabas' Day was noted in THE LIVING CHURCH last week, took place in the church of the Holy Trinity, on Wednesday, June 15. His remains were vested in his episcopal robes and laid in an oak, wedge-shaped coffin, surmounted by a foliated cross. A silver plate beneath the right arm of the cross bore the following inscription: "The Right Reverend Wil-

liam Bacon Stevens, M. D., D. D., LL. D., Bishop of Pennsylvania, entered into rest, June 11, 1887, aged 71 years."

The Rev. Messrs. I. L. Nicholson, D. D., G. H. Kinsolving, Charles D. Cooper, D. D., Isaac Gibson, Wm. M. Jefferis, Daniel S. Miller, D. D., G. Woolsey Hodge, and John Bolton, who had been chosen by the Clerical Brotherhood at Mrs. Stevens' request, to represent the Bishop's spiritual family, were at the See House just before the coffin was closed. The whole body of the clergy, more than 200 in number, assembled in the Parish Building, and there vested. They then marched under the direction of the Rev. J. Andrews Harris, D. D., in procession to the main aisle where seats were reserved for them; they occupied most of the centre of the church. There was a deputation present from the diocese of Central Pennsylvania of three clergymen and two laymen. The various societies with which the Bishop had been connected were represented. At 12 o'clock the body was met at the door by the Bishops of Pennsylvania, Central Pennsylvania, North Carolina, New Jersey, Pittsburgh, New York, Shanghai, and Maryland, the Rev. Daniel R. Goodwin, D. D., president of the Standing Committee, and the Rev. Dr. Edward T. Bartlett, dean of the Divinity School, under whose direction was the funeral. The service was dignified by its solemn plainness. Bishop Howe read the opening sentences; Dr. Goodwin the anthem, the congregation repeating the alternate verse; Bishop Potter read the lesson; Bishop Whitehead announced the Hymn 187; the Creed was by Bishop Lyman; Bishop Whitaker said the Lord's Prayer, "O God, merciful Father," from the Litany, collect for All Saints' Day, the prayer "O God, whose days are without end," from the Office for the visitation of the Sick, and the minor benediction. As the cortege was leaving the church Hymn 260 was sung.

The interment was private at St. James-the-Less, Falls of Schuylkill, where repose the remains of the second bishop of the diocese. Dean Bartlett read the sentences; Bishop Whitaker committed the body, and Bishop Potter read the prayers and gave the benediction. Every available space of the large church outside the chancel was filled. At the grave yard large numbers waited outside until after the funeral had departed to view where their beloved diocesan was laid to rest.

Archbishop Ryan of the Roman Church sent Mrs. Stevens a touching letter of condolence. The Bishop was dearly beloved by all classes.

#### CONNECTICUT.

CHESHIRE.—The graduating exercises of the Episcopal Academy took place in the town hall on Thursday, June 16. The programme opened with prayer and music, followed by a Latin salutatory by Harrison I. Drummond, and orations by the other members of the graduating class. The honorary oration was delivered by Frank B. Whitcomb of Trinity College. Prizes were presented by the Rev. Dr. Horton, and in the evening a reception was given in the same hall.

#### MINNESOTA.

WINONA.—The Rev. W. H. Knowlton, rector of St. Paul's church, is anxious to increase the work done in this parish for missions, and proposes to ask a missionary every quarter of a year, to speak on missionary work and to give him the offering at the morning service. He

asked the Rev. W. Wilkinson to take the pulpit last Sunday and to speak to the Woman's Auxiliary at 5 o'clock. The results were more than satisfactory. The Auxiliary will in addition to its other work give \$25 a year towards the education of a missionary's daughter at St. Mary's Hall, Faribault. Here is an example which could be largely followed with much advantage.

ST. PAUL.—On Sunday evening, June 19th, a service commemorative of the Queen's Jubilee was held in the church of the Good Shepherd, and was attended by a large number of British residents as well as by sympathetic Americans. Bishop Whipple preached the sermon from the words: "There is no power but of God. The powers that are ordained of God." Rom. xiii:1.

#### LOUISIANA.

NEW ORLEANS.—On St. Barnabas' Day, Saturday, June 11th, the people of Annunciation parish saw the consecration of their beautiful church edifice. Service began at 11 A. M., the Rt. Rev. J. N. Galleher and the city clergy being present. Mr. Richard Rhodes, senior warden, officially presented the church edifice, as being entirely free from debt, to the Bishop of the diocese. The Rev. R. H. McKim, D. D., of Trinity church, delivered an instructive and eloquent sermon, during which he reviewed the history of the parish. The parish was first started Advent Sunday, Dec. 1, 1844, by the Rev. N. O. Ogden, Messrs. Thos. Sloo, and N. S. Brown, in a room 16x20, over a soap factory, corner Race and Recamier streets. This feeble start was greatly blessed by God, and on March 22, 1846, the church of the Annunciation had been built, was free of debt, and was consecrated by the Rt. Rev. Leonidas Polk. On Easter Monday, 1858, the church building was entirely destroyed by fire, and there was no service held in the neighborhood for years, until 1865. On Sunday, Oct. 29th, 1865, a movement was begun by the Rev. Dr. John Percival to restore the parish. For 21 years and seven months under the greatest disadvantages and difficulties this faithful priest has labored in the work of restoration. During this period the parish register gives the following statistics: Baptisms, 554, Confirmations, 371; marriages, 117; burials, 305; contributions, all sources, \$75,150.

The church of the Annunciation has always been, and is now, a free church, the only free church self-supporting, in the city. It has a large congregation and exerts a great influence for good. The rector has in the parish many parochial organizations, among them, the "Young Men's Association" and the "Young Ladies' Guild," these two organizations keep the young people of the parish greatly interested. The "White Cross" army of this city was first organized in the chapel of the Annunciation by the leading members of the Young Men's Association. The rector of the church, the Rev. Dr. Percival is greatly beloved by all who know him. Through his determination, faithfulness, and untiring energy the congregation, and the diocese, owe the beautiful Gothic church, so Churchly in its exterior and interior on the corner of Race and Camp Sts., as well as the neat little chapel adjoining. Long may he remain to bless the people with his services and for all time may the church of the Annunciation open its doors to provide and give the Word and Sacraments free to all.

#### ILLINOIS.

The close of the 19th complete year of work was celebrated last week at St. Mary's School, Knoxville, by the graduation of nine pupils. On Sunday, the 12th, the Baccalaureate sermon was preached by the rector, from the scriptural motto of the class, "Overcome evil with good." On Monday evening, the Rev. F. W. Taylor, of Springfield, preached for the missionary guild. The graduation in music was held on Tuesday evening, when a large audience listened to the rendering of some of the best works of the masters. In bestowing the diploma the rector emphasized the value of a thorough musical training, in its effect upon brain and nerve. Such a course as is given at St. Mary's, including culture of mind as well as training of fingers and exercise of perseverance, must be a life-long benefit in any career. It prepares a pupil for the work of life as well as for the execution and enjoyment of the highest products of musical art. Prof. Laux, the director of the department, is to be congratulated.

The great event of the week was the graduation on Wednesday. One who has not seen this at St. Mary's, knows not how beautiful and impressive it is possible for such an occasion to be. The early Celebration and Matins, in the chapel, were choral, and the devout singing of a hundred girls, accompanied by the sweet toned organ, is something never to be forgotten by one who has heard it. Great praise is due to the Rev. W. B. Morrow, of Carlisle, Pa., who for many years has instructed the school in sacred music.

After Matins the procession entered the Study Hall, stepping to a march performed by the school orchestra, nearly 500 people being assembled there to honor the occasion. After the salutatory in Latin, the Rev. John Wilkinson, of Dixon, Ill., addressed the school and from his long acquaintance with it, reaching back to its beginning, painted soul-stirring pictures of its past and held up bright hopes for its future. The valedictory followed by the rector's daughter who was born in the school, more than 18 years ago. The Cross of Honor was then conferred upon each member of the class; Bishop Burgess, presiding, conferred the diplomas and addressed the class in his usual felicitous manner, the graduates kneeling before him as he pronounced the benediction.

To the inspiring strains of the recessional hymn, "Lead us, Heavenly Father, lead us," the school left the hall in beautiful order, and the erect and beautiful carriage of the girls, simply attired in white, was no less remarkable than their modesty of manner. A generous lunch was served to patrons and other guests, after a brief greeting in the reception rooms. The evening trains bore many happy girls to their homes, and on Thursday a special train was crowded with friends and pupils en route to Chicago and points beyond. Thus ended the best year of this Church for girls. A notable feature of the last day was the presence of the Bishop of Colorado, who made a break in his journey to the sea-shore, to visit the school.

#### OPINIONS OF THE PRESS.

*The Church Times.*

A FUTILE DECLARATION.—The declaration of the American bishops on Unity has had the effect that might have been expected of it. A number of Presbyterians [at New York have sent in a paper to the presbytery of

that city, and requested that it may be made an overture to the General Assembly. They profess to accept the bishops' four principles, and proceed to put upon them an absurd interpretation of their own. Thus they recognize the Nicene Creed as an admirable statement of Christian doctrine as against Unitarianism, Arianism, Sabellianism, and the like, but they insist also on the Westminster Confession. They re-affirm the "essential doctrine of the two Sacraments," but they deny that the Sacraments have any particular virtue. They recognize the "Historic Episcopate," but they make the preposterous assertion that the historic bishops were Presbyterians. Of course, we knew perfectly well that this, or something like it, would be the line taken. Indeed, it was so obvious such would be the case, that it is difficult to believe the bishops to have been in earnest in putting forward the statement. We have a strong and hopeful case to lay before individual Dissenters, but it is futile to make advances against sects which, like all corporate bodies, have no consciences, and which would not listen to the Church without committing the happy despatch upon themselves.

*The Cumberland Presbyterian.*

THE WESTMINSTER CONFESSION.—The Westminster Confession may have answered a useful purpose in its day, but it can never become the creed of Christendom. The day of its usefulness as the living creed of any Church is past. It has been outgrown by the people who are supposed to believe it, and by most of the pulpits that stand pledged to teach it. It no longer expresses the faith of the Presbyterian laity, and many, if not most, of the ministers who adopt it do so with reservations, avowed or mental. Though labored volumes have been written to explain it, still many things in it appear not less and less, but more and more at variance with the plain import of Scripture and the testimony of experience and reason and common sense. It plainly needs revision, or rather it needs to be laid on the shelf among other interesting and valuable theological and historic relics to make room for a new and better statement of doctrine. We can not therefore think that these wise ministers of New York Presbytery mean to propose the Westminster Confession as a doctrinal basis for Christian union. But if they do not mean this it is difficult to understand why they mention this ancient creed in such a connection.

*The N. Y. Evening Post.*

THE PROPOSED CATHEDRAL.—We cannot help regarding Bishop Potter's appeal for the cathedral as the beginning of a great effort which will eventually succeed, to unite all Protestant denominations in this most material of Christian cities in the erection of at least one religious monument that would furnish a centre from which the most powerful of the influences which raise men above the stock, wheat, and petroleum markets, would radiate. It would necessarily, as Dr. Potter remarks, be administered by the Church under whose control it would be reared, or in other words, by the only Protestant denomination whose ritual fits it to take charge of a cathedral. But the Presbyterian, or Congregationalist, or Methodist, who on that account refused to aid in its construction and endowment, would in our opinion make a great mistake. It is not the Episcopal Church only, but all churches and not religious culture only, but all culture, which suffers to-day in New York from the mot-

to which we all inscribe on our armorial bearings: "Let us eat and drink; for tomorrow we die." We think it may be said, although outwardly a religious city; it is the most distinctly material city in the civilized world, the one in which least thought is given to the things which do not "pay," in which great moral and spiritual ideas find it hardest to make themselves at home, in which material comfort fills the largest place in life, and in which the man who thinks "the path of duty is the way to glory," is most apt to be rudely undeceived. People of all persuasions, who would like to see what is permanent raised above what is evanescent, and glorified in the sight of men; can hardly help sympathizing heartily with a scheme such as Bishop Potter's, to erect a great monument in its honor and for its cultivation.

For report of Diocesan Conventions, see pages 204, 205, 206.

A NEW VERSION.

(For Professor Huxley's Behoof.)

Professors we,  
From over the sea,  
From the land where professors in plenty be;  
And we thrive and flourish, as well we may,  
In the land that produced one Kant with a K,  
And many Cants with a C.  
Where Hegel taught, to his profit and fame,  
That something and nothing were one and the same,  
The absolute difference never a jot being  
'Twixt having and not having, being and not being,  
But wisely declined to extend his notion  
To the finite relations of Thaler and Groschen.  
Where, reared by Oken's plastic hands,  
The "Eternal Nothing of Nature" stands;  
And theology sits on her throne of pride,  
As "arithmetic personified;"  
And the hodmandod crawls, in its shell confined,  
"A symbol exalted of slumbering mind."  
Bacon be dumb,  
Newton be mum;  
The work of induction's a snap of the thumb  
With a hush, hush, hush, and a hum, hum, hum,  
Hither the true philosophers come.  
—Selected.

BOOK NOTICES.

THE FLAMINGO FEATHER. By Kirk Munroe. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price, \$1.00.

Another story by this popular writer for youth will find a hearty welcome. It has already had an introduction to a wide circle of readers in *Harpers' Young People*.

THE PARABLES OF OUR SAVIOUR. Expounded and Illustrated by William M. Taylor, D. D. New York: A. C. Armstrong & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.75.

Dr. Taylor has a temperament and style well fitted to engage in such a work as he has here placed before us. This work gives evidence not only of rare natural gifts and insight, but of an earnest spirit and patient research. There is an occasional letting down of dignity in quotations which are inferior to the context in thought and style, but the work is, for the most part, serious and chaste in expression, as is becoming in treating of the Parables of our Lord.

OUTLINES OF LOGIC AND OF ENCYCLOPEDIA OF PHILOSOPHY. By Herman Lotze. Translated and edited by George T. Ladd. Boston: Ginn & Co. 1887. Price \$1.00.

There is perhaps nothing new in the system of logic here tersely set forth, but the force and clearness and compactness of the thought make this book one of the best of its kind. In the *Encyclopedia of Philosophy* we have several short papers on some of the first principles of ontology and cosmology. The connection between the necessary unity and the necessary manifoldness

of the existent, which is the final problem of ontology, the author confesses is not satisfactorily solved.

A HEBREW GRAMMAR. By the Rev. W. H. Low, M. A., Lecturer on Hebrew, Christ College, Cambridge. Joint author of "A Commentary on the Psalms," etc. New York: Thomas Whittaker. Price, 75 cents.

Another, the third, in the "Theological Educator" series of manuals. It is merely a sketch of Hebrew Grammar, but it contains sufficient to enable the student to read the Hebrew Scriptures with the aid of it and of a dictionary. The student is advised to separate the Tables (which make a convenient appendix) from the Grammar, so that he may be able to lay each Table before him while he reads the corresponding explanation in the Grammar.

MASTERS OF THE SITUATION, or Some Secrets of Success and Power. By William James Tilley, B. D. Chicago: S. C. Griggs & Co. 1887. Price \$1.25.

This is something after the model of "Self-Help Series," and Mr. Matthew's book, "Getting on in the World;" not borrowed or imitated, indeed, but abounding in good thoughts and apt illustrations for which average originality may be claimed. Strictly speaking, there is little "original" in this or in any book. We cannot have too many such books as this, if we can only get our young people to read them. Such books have an influence for good upon a whole life-time. Some of the subjects treated are Promptness, Application, Habit, Health, Enthusiasm, Manners, Genius, etc. The index shows the great extent and value of the references and illustrations.

AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT. By the Rev. Benj. B. Warfield, D. D., Professor of Theology in the Theological Seminary, Princeton. New York: Thomas Whittaker. 1887. Pp. 225. Price 75 cts.

It is one of a series of manuals to "The Theological Educator," which is being published in cheap and good form by Mr. Whittaker. Dr. Warfield here treats on the Matter, the Methods, the Praxis, and the History of Criticism; sending out these four chapters as a primer rather to the art than to the science of textual criticism. With cheerful ingenuousness the author expresses a hope that his general confession of having made use of everything that he could lay his hands upon that served his purpose, will be deemed sufficient acknowledgement of the many debts he is conscious of, and would like, if occasion served, to confess in detail.

THE RUSSIAN CHURCH AND RUSSIAN DISSENT. Comprising Orthodoxy, Dissent, and Erratic Sects. By Albert F. Heard. New York: Harper & Brothers; Chicago: S. A. Maxwell & Co. 1887. Price \$1.75.

Religious devotion, says the author, is the strongest and most general characteristic of the Russian people. This is not true, however, of the upper classes. The faults and superstitions that are found in both Orthodox and sectarian systems in Russia, are such as are inseparable from a state of gross ignorance and an heredity of heathenism. The history, character, and present condition of the Orthodox Church, this one of the great divisions of Christendom, are too little known. The fact that the membership of the Holy Catholic Apostolic Orthodox Church is almost equal to that of all English-speaking Christian bodies, including the Anglican and Roman, is one which will surprise most readers. We are sure the great religious reading public will gladly avail themselves of this opportunity to learn more of this Church. The work of Mr. Heard, who was formerly Consul General for Russia at Shanghai, seems to be well done; he has treated the great subject with ability, fairness, and impartiality. It is very interesting and full of valuable matter which

thoughtful Churchmen will be glad to lay hold of.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston: Lee & Shepard; New York: Charles T. Dillingham. 1887. Pp. 222.

The author has not intended to write a moral treatise. As he says in his preface, he is making "an honest effort to trace out the working and application of natural law, as it runs through the economic and social fabric, in a plain and simple, though it is hoped, practical, manner." In the pursuit of this aim we have a great deal of downright instruction upon the inevitable tendencies of human conduct in business relations. It is full of common sense and has a strong moral value inasmuch as it unfolds and insists upon the plain principles which underlie all commercial transactions. It is not a great book but it is a thoroughly good book. The author is animated by clear and strong convictions and he does his best to fit his practical lessons to the obvious needs of the hour.

DANIEL. VI. An Exposition of the Historical Portion of the Writings of the Prophet Daniel. By the Very Rev. R. Payne Smith, D. D., Dean of Canterbury. New York: E. P. Dutton & Co., Chicago: A. C. McClurg & Co. 1887. Price \$2.00.

We have read this work with the deepest interest. This interest has been about equally divided between two considerations. Dr. Smith draws directly from God's Word the highest truths bearing upon the development of character and the conduct of life, and he does this without indulging in any speculations as to when the Book of Daniel was written, or who wrote it. Such speculations are perfectly legitimate, but after having had what seems to us a surfeit of theories as to the origin and period of the Books of Holy Scripture, it is certainly pleasing to return to what may be called the old-fashioned method of expository preaching. The great character of Daniel is placed before us with unusual power, and deep lessons upon religious habits, upon the training of the affections, and upon fidelity, are set before the reader in a style of singular clearness and charm. We have said again and again while reading it: This is a book for home use. Our children need these weighty and plain truths. There is ample learning in the treatment of all the peculiar features of the times in which the lot of Daniel was cast, but there is no indulgence in the "chaff of textual criticism."

THE GROWTH OF CHURCH INSTITUTIONS. By the Rev. Edwin Hatch, M. A., D. D., Reader in Ecclesiastical History in the University of Oxford. New York: Thomas Whittaker. Pp. 227. 1887. Price \$1.50.

Dr. Hatch examines the outward form of Church institutions in primitive times, to compare it with the modern form of their existence among us; finding the justification of the fact that the institutions of Christianity have not always been what they are now, in the nature of Christianity itself, which was designed to be catholic, to comprehend all the peoples of the earth and to answer the requirements of successive generations. Hence as the particular needs changed in the ages, the Christian institutions were adapted in their outward form to the newer social necessities; and as other races of men were enfolded in the Church, there came about a modification or development of the institutions that had been suited to other races as well as to the earlier ages. So that "the justification of particular differences and the justification also of those who adhere to the main body of Christians in spite of such differences, is to be found in the course of Christian history." The author examines in a very calm and interesting fashion these subjects; the Diocese, the

Diocesan Bishop, the Fixed Tenure of the Parish Priest, the Benefice, the Parish Tithes and their Distribution, the Metropolitan, National Churches, the Canonical Rule, the Cathedral Chapter, the Chapter and the Diocese, and the Chancel. It is a capital book in its line, and better far than the late Dean Stanley's work on a line very similar. We are struck as we read by the candor and dispassionateness of the present writer, his aim to be not controversial but simply historical, being evident on every page. It is quite level to the apprehension of the general reader who is at all interested in such topics; and we are pleased to learn that Dr. Hatch has in preparation a more elaborate work to supplement the brevity of this.

CHRIST AND CHRISTIANITY. The Picture of Paul (the Disciple). By the Rev. H. R. Haweis, M. A., Incumbent of St. James', Marylebone. New York: T. Y. Crowell & Co. Pp. 283. Price \$1.25.

This is the fourth of a series of volumes which propose to give a living personal interest to the records and acts of Christ and His disciples. In this volume we have the attempt of a Broad Church writer to present some pictures of scenes in the life of the great Apostle to the Gentiles, the "Broad Church Apostle," as he regards him, though one finds very little recognition of such an institution as the Church (either broad or narrow) in these pages. The reader will never find out from this book that St. Paul was ever baptized. "Hardly a single page," he says in his "Forewords," "has been studied or written without reference to such writers as Bishop Ellicott, Renan, Dr. Jowett, Dean Stanley, and Canon Farrar!" We presume he did also consult the Book of the Acts and some of the Pauline Epistles occasionally. The author writes in a captivating style, fresh, vigorous, and racy, and with an enthusiastic admiration of the subject of his biography. There is not a dull page in the book, and although one cannot always agree with the writer, one is carried along through these brief chapters by the brightness and vivacity with which the pictures are drawn. Here and there he winds up a section with a remark pointed by good common sense which makes us realize that men were the same in days gone by that they are now. "There are those busy-bodies in most congregations; people more clerical than the clergy—little lay tyrants—the sort of fussy creatures who write to the Bishop if the Athanasian Creed is left out, or complain now that the clergyman wears a black gown in the pulpit, just as they complained twenty years ago if he preached in a surplice." There is a good deal of truth in this remark on Acts xxvii:34: "O wise Paul! how many ills of mind, can be met, how many perils faced, how many sorrows tided over, by due and rational attention to the claims of the stomach and the equilibrium of the nervous system. How many cases which come to the vestry of the clergyman are more fit for the doctor's consulting room." The reader will not increase his stock of knowledge with reference to St. Paul by the perusal of this beautifully-printed volume, but he may get a clearer impression of some scenes in the great Apostle's life. The book concludes with an estimate of "Paul's Theology," which perhaps is the least valuable part of the work, as the writer rather prides himself on not being bound by the shackles of any theology in particular.

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## "Churchman's Reasons"

To every one sending \$1.85 the publishers of THE LIVING CHURCH will send a copy of the paper for one year and a copy of Little's "Reasons for Being a Churchman." To paid up subscribers (only) the book will be furnished for 85 cents.

A CORRESPONDENT in Alabama requests us to publish the following letter. We do so, (1) as a courtesy to a correspondent who has a business and social standing among our constituency; and (2) as an indication of the real motive behind this movement to disfranchise our colored clergy. Evidently, the negro has no right to vote in convention, to be ordained, to be confirmed, to be baptized, if he has not an immortal soul. Nay, he has no right to be married or to be buried by the Church service, and to kill him is not murder. That the theory of our correspondent, in its unqualified inhumanity is widely prevalent, we do not believe; but that its baneful influence is a factor in the opposition to granting Holy Orders and ecclesiastical privileges to the negro in South Carolina, we do not doubt:

Birmingham, Ala., June 7, 1887.

MR EDITOR:—I read your severe animadversion on the conduct of those gentlemen who seceded from the South Carolina diocesan council on account of the Negro question. Before you and others who hold similar views criticise the conduct of those gentlemen in withdrawing from the Negro equality tendered to them by the council, would it not be a profitable exercise for you to show that the Negro is a man? I am firmly convinced, and there are many others convinced, that neither the Negro, Indian, or Chinaman is a man possessed of an immortal spirit. They certainly cannot be of Adamic origin, if the genealogies given in Gen. x and I Chron. i: and ii: are true. In order that both sides may have a hearing and fair play, I would thank you to let this appear in the next issue of your excellent journal. ADAM.

A CONTEMPORARY of ultra-protestant proclivities is disgusted with

Queen Kapiolani. The Sandwich Islands, the editor claims, were converted by the Congregational missionaries, and to their persuasion the Queen ought to belong. But, conceding to her the right to back-slide and to adopt the beggarly elements of "Episcopalianism," she at least showed very bad taste, he thinks, in attending Trinity church, Boston, instead of showing her royal gratitude by attending some Congregational meeting. This is quite entertaining, but not very impressive from a logical point of view. If the Queen thinks that the old is better, let us concede her the royal prerogative to have it, in this land of the free and home of the brave.

REFERRING to some recent statistics about the membership of the various religious bodies in this country, the *Chicago Times* says:

Estimating the population of the republic at 60,000,000, and subtracting from that number the less than 20,000,000 of persons within the pale of some organization of religion, what appears is that more than 40,000,000—that is, more than two-thirds of this nation,—are, in the religious sense, creedless, and therefore, in the view of all orthodox Christians, godless. Less than one-third of the population of the republic are of the elect. More than two-thirds are of the reprobates. Furthermore, as the increase of the elect during the last four years shows, its rate is below that of the increase of population. This means that the number of the reprobates is enlarging more rapidly than the number of the elect; that the discrepancy between them is widening. And what is the signification of this? That organized religion is advancing, or receding?

The above is a misleading and evidently a careless estimate. The nearly twenty millions reported as "members" are, strictly speaking, communicants; that is, adults on record as settled in the congregations and recognized as in full membership and communion. They are not, by a long way, the entire Christian population. Leaving out of the count a considerable percentage of communicants who are not permanently attached to any congregation and are not reported, it is evident that the children included in the congregations and families of Christian people should be counted, and this would more than double the estimate mentioned. The whole number of souls in a congregation is two or three times the number of communicants. It is a mere trick or a stupid blunder to compare the number of adult communicants with the entire population of the country, as a basis for estimating the progress of organized religion.

The *Catholic Review* is "smart." It evidently possesses the ability to argue in a rational way, but by this conceit of smartness it seems to lose its editorial head, and its articles

frequently descend to the rhetorical trickery which is found in low political organs. In a recent article, that journal, commenting on a senseless squabble in the Reformed Episcopal Convention, about the wearing of the surplice, goes on to say: "It seems that the vitality or dissolution of the Protestant Episcopal Church, whether reformed or un-reformed, hangs on a question of tailoring and ecclesiastical millinery." The writer knows as well as we do, that this so-called reformed body has nothing to do with the Protestant Episcopal Church. The contention of the former about the use of the surplice was as amusing to us as to *The Catholic Review*, yet the editor named the Protestant Episcopal Church as presenting a ludicrous spectacle in the controversy over "ecclesiastical millinery." "It seems to us," he says, "as it must seem to all calm and amused lookers-on, that our friends of the Protestant Episcopal fold are making much ado about nothing." And then he triumphantly exclaims: "Popery, as you are pleased to call it, is scarcely confined to cassock and surplice. In the Catholic ritual are many forms of vestments. We do not break our hearts over them. The vestment no more makes the priest than the habit and beads make the monk," which is almost as amusing as the performance criticised. The world does not need to be informed that popery is not confined to cassock and surplice, nor that there are many forms of vestments in "Catholic ritual." But the world knows that the priests of the Roman obedience do not follow their fancies in regard to them. If they do not "break their hearts over them" they are obedient to what they believe to be the ancient law of the Church concerning them. We admire them in this, though we cannot admire *The Catholic Review* in its attempts at smart polemics.

## HALF TRUTHS.

The *Lutheran* says:

What makes a Christian is faith in the Lord Jesus Christ; what makes a church is the coming together of two or three in the name of the same Lord Jesus Christ. \*\*\* It is the Word which makes the Church; not the Church which makes the Word.

Here are several propositions, all true in one sense, all false in one sense.

1. "What makes a Christian?" Surely, the Incarnation and Atonement stand first among the agencies which make a Christian. There is also the work of the Holy Spirit; "by one Spirit are we all baptized into one body;" and to be a member of Christ's body is to be a Christian. Therefore, in Baptism is the actual entrance upon discipleship. The command was: "Go, disciple all nations, baptizing them;" and the

promise was to those who should be baptized, repenting of their sins. We are taught that in Baptism we "put on" Christ (Gal. iii:27). The Lutherans regard their baptized children as Christians, though not capable of exercising faith. It was not faith which made them Christians, but "the washing of regeneration," which their authorized Catechism says is Baptism.

The bare statement, then, that we are made Christians by faith, is only a half truth. We prefer the statement of our House of Bishops, that all who are duly baptized in the name of the Holy Trinity are members of the Holy Catholic Church—that is, Christians. Some of them are unworthy of the name, no doubt; some of them are prodigals, straying far from the Father's house. But they are sons; they bear the name of Christians, and they will be judged as Christians.

2. "What makes a church?" If by "a church" is meant a congregation, the statement of *The Lutheran* may stand. But it is evident from the context that the writer means an integral portion of the Kingdom of God, with the "power of the keys." In that sense the statement must be challenged. By such a definition of the Church, no idea of a kingdom or body is conveyed. It is impossible to conceive of our Lord's making the promise to such fortuitous coming together, that the gates of hell should not prevail; that He would be with them always; that they should be led into all truth; that as all power was given unto Him so He sent them, etc. It is impossible to believe that such amorphous fragments should have been in mind when the Apostles spoke of the Church which is His Body, the pillar and ground of the truth, a living organism with head and members, the Bride of Christ. We doubt if the scholarly editor of *The Lutheran* would recognize as a church "two or three coming together in the name of the Lord Jesus Christ," without some mark of truth and order beyond what is assured by these words.

3. "It is the Word which makes the Church, not the Church which makes the Word." Again true in one sense and false in another. If the writer means that the Church was founded by Christ, the Logos, the Eternal Word, and that the written Word was given to the Church, and by the Church to the world, we have no controversy with him. But he does not mean that. He means, apparently, that the Church is something that grew upon or developed out of the gospel; that the Church, instead of being the steward of the mysteries, teacher of the nations, keeper and interpreter of the written Word, is merely a human expedient for co-operation in the work of mak-



ing the gospel known among men. This is the radical mistake of Protestantism. All other issues between Protestant and Catholic (not Roman) theology are bound up in this.

The Church is the Body of Christ and not a human arrangement based upon private interpretations of inspired writings which were given for the guidance of the Church in her work, and not for the guidance of individuals in forming or deforming the Church. We grant that the Church was made by the Word, but it was the living Word, the Christ, and not the written Word of which the Church was made the custodian, and without which she carried the gospel to all parts of the known world.

### THE CATHEDRAL.

A popular misconception seems to be gaining ground, that the proposed cathedral in New York is to be "undenominational," in the sense that no one body shall have direction of its services and sermons. Some of the secular papers are already expatiating upon the millennium of which this will be the monument, when Episcopalians, Baptists, Unitarians, Universalists, Methodists, and others, shall preach from its pulpit. We do not believe that Bishop Potter and others who are moving in this grand enterprise, desire to raise money under such false pretenses. The cathedral, if it is built at all, will be, as strictly as any other cathedral, under the control of the bishop of the diocese in which it is located. Doubtless it will be administered on the most liberal principles consistent with law and order, and those who know Bishop Potter may trust him for this. It will be "open to men of all creeds," but not to be a babel where all creeds shall be taught. Its worship will be that of the Book of Common Prayer, with such dignified accessories, ornaments and ceremonies as will make the services impressive while they do not offend by excessive elaboration. To such services it is hoped that all classes of people will be drawn, and especially that large class who are not especially interested and attached elsewhere. In this sense, and because it will be free and open to all, it will be "undenominational," but not in the sense that all denominations will be invited to occupy its pulpit and direct its worship. Such a policy of inclusion would result in confusion and bring the enterprise into contempt.

While we are not authorized to define the principles upon which this great work is to be conducted, we are confident that its managers do not wish to be understood as calling for contributions on the implied promise that this cathedral is to represent "all Christendom." We be-

lieve that it will represent what all Christendom will honor and applaud and that it will do a work for which all Christendom will thank God. For this reason we entertain the hope that all who profess and call themselves Christians will be interested in its erection and maintenance, and will feel at home under its majestic roof.

From such a frank avowal of the policy which is to control the services and administration of the proposed cathedral, we see no occasion for discouragement of contributions from the rich who are not of our household of faith. Such a work, it is agreed, ought to be done in our growing metropolis; and such a work must have paternity and guidance. Bishop Potter has come forward and pledged our Communion to take up and carry on this work. It is a tremendous undertaking, and the bravest men have hesitated for many years to enter upon it. The movement is now inaugurated, and under the most hopeful auspices. We ask for co-operation and substantial aid from all who desire to build, in the great centre of our great nation, a monument to the glory of God. Such monuments in the old country abound in number and influence, and Christians of every name share in the blessings which they diffuse. The proposed cathedral is, we believe, a national interest, and its importance is not to be measured by any possible advantage which may accrue to the Protestant Episcopal Church.

### "CHRISTIAN UNITY."

From *The Lutheran*.

This is the heading of a very earnest article by the Rev. Dr. Joel Swartz, in the *Lutheran Observer* of May 6. He was moved to write it on account of "the earnest and fraternal appeal of the House of Bishops of the Protestant Episcopal Church, addressed from its convention in October, 1886, to the various Christian communions in behalf of church union."

\* \* \* He urges the general synod "to regard this appeal for unity which reaches her from the House of Bishops," and to be "prompt and earnest and aggressive in her response and her labors to meet the extended hands of Christian brethren reached out to her from any portion of the Church of Christ."

He admits that one of the "planks" of the proposed platform, viz., "the historic episcopate," may be an objection, but he thinks that the other three "are sufficiently broad and yet orthodox, upon which a beginning may be made of survey and endeavor." "Possibly, when brethren get their feet on the three planks, they may together get such a view of the remaining margin that it may look less forbidding than it does from a distance." He thinks that it would be possible for the "bishops of the General Synod" to show the House of the Diocesan Bishops, that the former hold to the real historic episcopate dating back "to the very time of the apostles."

In addition to this, he urges the General Synod to "apply all her powers,

prayers and means towards the advancement of Christian union among Christians in general of whatever kind or denomination." He says: "The times are auspicious. Union is in the air." "It will not do longer to stand apart, magnifying non-essential differences, dissipating our resources by strifes about words to no profit," etc.

He shows how some of the denominations have already given appreciative responses to these overtures of the House of Bishops, and closes by saying: "Brethren of the General Synod, do not be intimidated by the oft reiterated and scornful cry from certain quarters, 'Unionism! Unionistic!' etc. Hear rather the voice of our fathers of the General Synod—and be not afraid of the reproaches of the good men among us who in their mistaken confessional zeal are even narrowing the basis of Christ's fellowship, and are building still higher the walls of separation between the divided members of Christ's family."

The same number of *The Observer* contains a brief editorial note on this subject, suggested by Dr. Swartz's article, and says: "This will doubtless be attended to by that body." "The chief practical difficulty in carrying out the plan of the bishops will arise from the meaning they attach to 'the historic episcopate,' after it had been changed from its primitive character in the early Christian Church to its diocesan character and functions in the course of subsequent centuries."

We have given these extracts not for the purpose of introducing in connection with them any uncalled-for suggestions to the General Synod in regard to its action upon the memorial of the "House of Bishops." That is a matter that concerns the General Synod, and we do not propose to say anything about that.

We have been moved, however, by these articles to think of the beauty and desirableness of "Christian unity," a little nearer home, thinking of the old saying that charity begins, or ought to begin, at home. It seems to us that a Lutheran body, if it has any time to devote to the important subject of Christian unity, might very properly "apply all its powers, prayers and means towards the prevention (and we may certainly add) the removal of schisms amongst us." By which we mean that a Lutheran body should do whatever can be done in obedience to the law of truth and love, to promote "Christian unity" in the Lutheran Church.

It seems to us whenever we hear of these movements to bring about a greater union among different denominations, that the good old rule of the Sermon on the Mount, "first be reconciled to thy brother," might be applied by some of these Christian bodies to themselves. Were not the "House of Bishops" largely interested in uniting the different denominations under "the historic episcopate," said venerable house might say to the Lutherans, first go and be reconciled among yourselves. Furthermore, if said house was as wise as it thinks itself to be, it would say, at least as far as the Lutherans are concerned, what hope can there be of a "Christian unity" that is to bind most, if not all, evangelical denominations together, when that powerful Lutheran denomination—which is more than twice as numerous in this country than the Protestant Episcopal Church—is so much divided, and it seems impossible to unite these different Lutheran bodies!

We, too, profess to be lovers of "Chris-

tian unity," but first and foremost in the Lutheran church, and nothing would give us greater pleasure than to see the General Synod and every other Lutheran body in this country, applying their powers, their prayers and their means towards the healing of our divisions, and to the bringing together of all the members of our household of faith, not on any modern platform of "planks" but upon the good old basis of our confessions.

Were the spirit that moved three of our general bodies, viz., the General Synod South, the General Synod North and the General Council to accept certain fundamental principles—which now hold out the hope that we shall have a common order of service—to influence them in other directions also, it seems to us that it would not be impossible for them to discover a solid basis for a true Lutheran union.

We are convinced that our people long for greater unity in our church, and are very anxious that those to whom they look as their spiritual guides, should come to a better understanding. They cannot understand why it should be impossible for those who profess to receive the same confession of faith "to keep the unity of the spirit in the bond of peace."

### LETTER TO A PARISHIONER.

My dear —: I learn from members of the vestry that you have declined to subscribe for the support of the church the coming year, and the alleged reason for this is dissatisfaction with, or dislike of, the rector. Permit me to write you a kind word upon the matter.

If any rector is guilty of misconduct or wrong, it is the privilege and duty of any parishioner to make complaint to the bishop concerning the same. This is the course for Churchmen to pursue. By withholding your pledge, when the ability exists to make one, the vestry are seriously embarrassed, as the obligation of the parish to the rector continues the same, while the vestry's means of meeting that obligation are thereby reduced. It should be remembered, too; that every member of the parish is under the same obligation to meet the parish indebtedness as any member of the vestry, for the vestry are but the trustees of the parish.

Now, however much the rector may need money—and he expects only what is his just and legal due—he does not need it so much as men, under the most solemn Christian obligations—baptized and communing men—need to give, "as God has prospered them." I am sure that, on second thought, your sense of justice will show you that you are doing a wrong; first to yourself, to your conscience and Christian character, by thus "robbing God;" second, you are doing an injustice to the parish and vestry; and, third, you are doing a wrong to the ministry under whose teachings you continue to sit from Sunday to Sunday, and from whose hands you do not hesitate to receive the Holy Communion. If your rector has done you a wrong, in any way, when it is pointed out to him he will be ready to make any amends in his power.

Praying that God will "give you a right judgment in all things," I remain sincerely,  
YOUR PASTOR.

### LETTERS TO THE EDITOR.

#### THE "SUCCESSION" AGAIN.

To the Editor of *The Living Church*:

The recent communication by "J. B. D." on the "Lightfoot Essay" is suggestive in more ways than one. Especially does it show how tenacious error is

of life, even on the part of those whose motives and actions seem honest enough, yet who persist in closing their eyes to the facts when there is not left them an inch of standing room. The Presbyterians, with Dean Stanley and his school at their head, burst into ecstasies at the idea of a leading English prelate asserting that historic Episcopacy was a myth; but when the said prelate revised his theories and said his "Essay" was all wrong, we utterly fail to see any corresponding alacrity in the Stan-lean school in likewise retracting. On the contrary, there has been a hush all along the line that is positively painful. For instance, in the collection of books known as the "Washburn Foundation" (a memorial to this distinguished scholar which offers to donate certain volumes in theology to young and indigent clergy), the famous "Lightfoot Essay" is prominently on hand, and is the one book of the lot which is free for the asking over and above all others that may be selected! Unless it has been very recently withdrawn, it is there still; which is but to prove our point above mentioned about the pertinacity of error. For who will say that the trustees of this Foundation are ignorant of Dr. Lightfoot's present teachings in the premises? and, if so, why do they persist in sowing its deadly theories into the minds of our younger clergy?

The writer is a pensioner upon the bounty of this Foundation, and gratitude should constrain him to be silent. But while he is thankful for the useful volumes that have thus been added to his library, he does not fail to raise a note of warning against some of the non-Churchly, not to say insidious, books of the collection. Certainly common honesty demands that the afore-said "Essay," now utterly repudiated by its author, should be withdrawn from its present prominence; if indeed, the Foundation should not be called on to apologize to the Church at large for ever having added such a book to its list.

Hannibal, Mo.

WHERE IS THE PROOF?

To the Editor of The Living Church:

"Episcopal belief" covers the whole range from hyper-Calvinism to agnosticism—and agnosticism is quite as much at home in that Communion as any other shade of belief or unbelief."

The above is quoted in *The Churchman* of May 14th from *The Interior*, and is not contradicted. If *The Interior* can prove its assertion, let it do so, if not, let it give heed to the command: "Thou shalt not bear false witness against thy neighbor."

E. H. DOWNING.

[*The Interior* has said some other things in haste which he may repent of at leisure.—ED. L. C.]

THE LITANY ON FESTIVALS.

To the Editor of The Living Church:

I noticed in a late article what seemed to me rather strong language as to the ignorance and want of taste of those who could use the Litany on a high festival. Is there not something to be said on the other side? Does not our Litany, with the permitted omission, correspond very closely to the Universal Litany which forms a part of the Liturgy of St. James, many of whose petitions it reproduces? and is it not one in spirit with a similar act of devotion in the Liturgy of St. Mark?

In the Missa Catechumenum of St. James, the deacon bids the prayers: "For the peace which is from above, and for the salvation of our souls, Let us beseech the Lord. For the peace of the whole world,

and the unity of the Holy Churches of God,

Let us beseech the Lord.

"For our deliverance from all tribulation, wrath, danger, distress, from captivity, bitter death, and from our iniquities,

We beseech Thee, hear us.

"For the remission of our sins, and forgiveness of our transgressions, etc., Let us beseech the Lord."

After the Great Entrance, there come similar petitions for those who are in old age and infirmity, for the sick and suffering, for Christians sailing, traveling, living among strangers, for our brethren in exile, in prison, and in bitter slavery, with the same response, and the further cry from the people: "O Lord, have mercy."

All this apart from the great prayer for the Church throughout the world which comes in the Anaphora.

If all this was then a fitting part of Liturgy used on great festivals as at other times, why should we not use like devotions in our Litany, when we celebrate the Holy Mysteries on festivals at the present time?

At any rate, has not the traditional use of the Anglican Church something which may be pleaded in mitigation of the severe sentence pronounced against it in your article?

HENRY R. PYNE.

AN AMERICAN UNIAT.

To the Editor of The Living Church:

One of the Philadelphia daily papers has just published an account of a Roman church in Shenandoah, Pa., which is of some interest to those who are watching the trend of Roman uniformity. It seems that right here in the heart of one of the Roman dioceses there lives a married priest who says his Mass in a language understood of the people and administers the Communion in both kinds to the laity.

That he is a priest of one of the Uniat churches, and is pastor of a congregation in one of the mining towns, and is here with the full sanction of the Roman authorities, shows that the Catholic Church, even under Roman impositions, knows that these things are in themselves right, and throws to the winds the arguments so often used by Roman controversialists against the P. E. Church, and narrows the controversy down to the question of Apostolic Succession and the nature of the papal supremacy.

A SUBSCRIBER.

LAYING ON OF HAND OR HANDS.

To the Editor of The Living Church:

Apropos to the article on "Roman Catholic Confirmation" in THE LIVING CHURCH of June 4, where its author says: "As to the 'laying on of hands,' there is none," I would respectfully say that I have seen in our own branch of the Church, Confirmation administered to two at a time, thus only the "laying on of a hand," and not hands, was received by each candidate. I am also informed that "Defend, O Lord, these Thy servants" was substituted for "this thy servant"—as might be supposed—at the Confirmations I refer to. Let us first cast out the beams out of our own eyes, before we attempt to pull out the motes out of our Romish brethren's eyes.

WM. STANTON MACOMB.

W. Philadelphia, Pa., 1887.

A PERTINENT QUESTION.

To the Editor of The Living Church:

Can any of your readers or contributors inform me why after the unanswerable arguments which have recently been made in your paper for the validity of Anglican Orders, as well as the

fact that they have been recognized by Pope Julius III. in 1554, the Roman Church re-ordains unconditionally those of our clergy who come to her, in the face of her teaching that such reiteration is a sacrilege? Is this done in ignorance, or is it according to the end justifying the means, to wit, any recognition of their validity would but give aid and comfort to schism, which would be a greater evil than sacrilege. If any of your correspondents would shed light upon this subject, they would tend greatly to the peace of mind of

AN ANXIOUS INQUIRER.

SPECIAL COMBINATION OFFER.

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

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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

PERSONAL MENTION.

At the recent Commencement of St. Stephen's College, Annandale, N. Y., the Honorary Degree of Doctor in Divinity was conferred upon the Rev. William M. Jeffers, R. D., rector of the church of the Nativity, Philadelphia.

The Rev. D. D. Hetter's address till Sept. 15th will be Shelter Island, L. I., New York.

The Rev. Stewart McQueen, rector of St. Wilford's, Marion, Ala., has accepted the rectorship of the church at Georgetown, S. C., and takes charge the first Sunday in July. Address accordingly.

The address of the Rev. Dr. Shackelford during July and August is Cottage City, Mass.

Bishop Huntington's address till further notice will be Hadley, Mass.

The address of the Rev. Alfred Goldsborough is changed from Yantic to Monroe, Conn.

The Rev. Dr. Coleman has returned from Europe, and may be addressed for the present at Wilmington, Delaware.

The Rev. Robert Scott of Christ church, Beatrice, Neb., has been appointed Canon of the cathedral of Omaha by the Bishop, the Rt. Rev. Geo. Worthington, S. T. D.

The Rev. Benjamin F. Thompson has accepted the rectorship of the memorial church of St. John, Ashland, Pa., and of Holy Trinity, Centralia. After July 1st please address all mail to Ashland, Schuylkill Co., Pa.

The Rev. S. DeLancey Townsend has accepted an unanimous call from the vestry to take charge of All Angels' parish, New York City, the Rev. C. F. Hoffman, D. D., rector. His resignation of the rectorship of St. Luke's, Whitewater, Wis., takes effect July 1st, after which date his address will be 184 W. 80th St., New York City.

ORDINATIONS.

On the 5th of June in St. John the Evangelist's church, New Brunswick, N. J. by the Rt. Rev. Dr. Scarborough, Bishop of New Jersey, were ordained to the diaconate: Alden Welling, Arthur S. Phelps, Henry H. Sleeper. Mr. Phelps is a son of the rector, the Rev. C. E. Phelps, who preached the sermon and presented the candidates. Mr. Sleeper will assist the Rev. Mr. Taylor, rector of Christ church, South Amboy. Mr. Phelps will assist his father. Mr. Welling is yet unassigned.

OFFICIAL.

NASHOTAH HOUSE.

The annual meeting of the Board of Trustees will be held at Nashotah on Tuesday evening, June 28th, at 8 o'clock. The Graduating Exercises, with the office of the Installation of the President, will take place on the morning of St. Peter's Day, June 29th. The order of services will be as follows: 7 A. M. The Holy Communion, 9 A. M. Morning Prayer and Litany, 10:30 A. M. The Holy Communion, with the Office of the Installation of the President, and the conferring of Degrees upon the members of the Graduating Class, 5:30 P. M. Evening Prayer.

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.

MARRIED.

FRANCIS—STEVENS.—On Tuesday morning, June 14th, in St. Peter's church, North Greenfield, Wisconsin, by the Rt. Rev. Edward R. Welles, Bishop of Wisconsin, assisted by the Rev. Dr. Riley, of Nashotah, the Rev. Joseph M. Francis to Kate, daughter of the late George C. Stevens.

OBITUARY.

PILCHER—Entered into rest on Wednesday evening, June 15th, in Louisville, Ky., Julia Derby, wife of Robert E. Pilcher, aged 26 years. Mrs. Pilcher was a graduate of St. Mary's School, Knoxville, Ill., Class of '81.

Requiem æternam dona ei, Domine, Et lux perpetua luceat ei!

APPEALS.

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. FULFON 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.

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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.

WANTED.—A lady as working Housekeeper, in a home for little boys, near Baltimore. Small salary if needed. References: SISTER-IN-CHARGE, St. John's Orphanage, Waverly, Maryland.

WANTED.—A copy of the Annual Register of St. Mary's School for the year 1870 (third year). Please send to the rector, Knoxville, Ill.

MISSSES CARPENTER AND WELLDAR embroider Vestments, Frontals, Beniers, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

A LADY with years of successful experience, accustomed to the general management of schools and preparation of students for college, wishes a position as principal or preceptress of academy. Would also like to communicate with those desiring to establish a good private school. Address: B. P., care LIVING CHURCH.

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A CLERGYMAN, M. A., of Toronto diocese, can take temporary duty in July and August. Address, C. 30 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, 1-14, 17, 18, 31, 47, Vol. I, entire. Postage will be returned. Address REGISTRAR, 162 Fountain St., Grand Rapids, Mich.

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.

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.

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# The Household.

CALENDAR—JUNE, 1887.

- 19. 2d Sunday after Trinity. Green.
- 24. NATIVITY ST. JOHN, Baptist, White.
- 26. 3d Sunday after Trinity. Green.
- 29. ST. PETER, APOSTLE. Red.

JUNE 29—ST. PETER.—Prior to the Reformation St. Peter and St. Paul were commemorated together. They suffered martyrdom at Rome on the same day. St. Peter was the most impulsive and ardent of all the Apostles. The Roman claim Peter is the "Rock" upon which the Church is built is not sustained by scripture or Catholic tradition. See St. Augustine on St. Matt. xvi: 18, 19.

## "IS LIFE WORTH THE LIVING?"

BY MARIA BATTERHAM LINDSEY.

By all the beauty trailing grandly through it,  
 By storm and cloud and sunshine that review it,  
 By daily labor wearying and long,  
 Yet blessing life, as proving duty's song;  
 By every throb and throe of pain's deep mystery,  
 By every item in one life's long history,  
 By human love that swells its current on  
 Through future wide and days forever gone,  
 That glads the passing moment with a breath  
 Of Eden's self—annihilating death;  
 By all that's good and beautiful and pure,  
 By things that fade and by things that endure;  
 By every bounding pulse of nature's own,  
 By her rich garb of beauty jewel-strown;  
 By thought and intellect and power and might,  
 By death of wrong and triumph of the right;  
 By every hope that owns a higher birth,  
 By all the wondrous life that teems o'er earth;  
 By matchless beauty glowing everywhere,  
 From highest heaven to spaces nether-where.  
 Whatever pessimists and sceptics say,  
 And by ten thousand more—I answer:  
 YEA!

GEORGE W. CABLE, was born left-handed, but has learned to use his right, and so is ambi-dextrous. He writes with either hand, usually making the first draft of a novel with his left hand and copying it for the printer with his right hand.

SYDNEY SMITH tells of a maid who used to boil the eggs very well by her master's watch; but one day he could not lend it to her because it was under repair, so she took the time from the kitchen clock, and the eggs came up nearly raw. "Why didn't you take three minutes from the clock, as you do from the watch, Mary?" "Well, sir, I thought that would be too much, as the hands are so much larger."

THE provisional committee in connection with the affairs of the Crystal Palace have taken steps towards the formation of a national committee composed of noblemen and gentlemen, whose object shall be to maintain the palace as a national institution. It is proposed to purchase the property and make it a People's Palace, and it will be the function of the new committee to accomplish this by means of an extended public subscription, of the success of which the friends of the movement are sanguine.

THE San Francisco *Argonaut* tells of a curious device for warning mariners of danger. It was a fog-bell that used to ring on Race Point, Cape Cod. There was a big bell with a clock-work that would mournfully toll it whenever it was set a-going. The bell was under cover, but projecting from the house was a long, nicely balanced lever with

a big sponge on the outer end. There was a little roof over the sponge to keep the rain off, but when a fog came on, the moisture would saturate the sponge, and the weight bearing the lever down would start the machine and set the bell to tolling. When the fog disappeared, the sponge dried out and the lever stopped the bell.

THE international bureau of the universal postal union has recently collected and published statistics of postal administration by most of the civilized countries of the earth. These do not extend to a later period than the year 1884, since when every feature of our service has expanded in the rapid ratio of our national growth; yet they disclose with sufficient completeness the interesting fact that in immensity and extent of means, of expenditures, of performances and results, the postal machinery of the United States exceeds—in some points far exceeds—that of any other nation on the globe. The entire length of all railways employed by the United States nearly equals the combined extent of those of all other countries of the world, while the other post routes more than quadruple the total of any single people besides; and, by the latest reports received, the mileage last year of our mail transportation exceeded by more than 125,000,000 miles the service rendered to any other government. Of post-offices no other nation has one-third our number; a marked feature of advantage to our people and of liberality in policy. We expend annually more money than any other to maintain postal facilities, and, if the postal telegraph service be excluded from the reckoning, we derive a greater revenue. At the same time, no service is maintained at more economy of expenditure for results.

THE Rev. H. W. Tucker, in his book on "The English Church in Other Lands," says: "So long as the women of India are immured in gloomy zenanas and harems, the work of elevating and converting the mothers of the next generation must be entrusted to their white sisters; and women's work as teachers, as doctors, as nurses, must be placed in a position second only to that of the ordained evangelist. There is scope for the work of education, and no one teaching can rightly be deprecated as secular, if it be given by one who is himself a Christian. There is need of the preacher who will go into the streets and bazaar and proclaim the Gospel, and be ready, with gravity and sympathy, to argue with the Mohammedan or Hindu pundit. There is a boundless field for the exercise of the art of healing, and medical missionaries of both sexes, and trained Christian nurses, are likely to contribute much more to the work in the future than they have in the past. The married missionary has it in charge to set forth before the heathen the domestic side of Christianity, and a pattern of family life; and many a missionary's wife has done for the work of the Divine Master what no priest could have done. There is ample room for the man who, denying himself the happiness of domestic life, will show what is the Christian conception of the asceticism with which their own fakeers and monks have made Orientals familiar. Unfortunately it has not always been remembered that there is no one royal method of work, and that all the various methods are but parts of a system of which each element will contribute, under God's favor, to the common consummation."

## THE THIRD SUNDAY AFTER TRINITY.

BY E. O. P.

St. Gregory's Latin collect for this day loses some of its force of meaning by translation, but the abruptness in our Edward Sixth Prayer Book is due to its original form. As we now have it, the enrichment is from the pen of Bishop Cosin in 1661, for it was he who added the words "and comforted in all dangers and adversities." The day's Introit always gives the keynote of its Gospel and Epistle teachings and in its collect all these have more or less distinct echo, but it is with perhaps more than usual force and beauty that the day's tender teachings are collected into its special altar prayer for the third Sunday after Trinity.

To-day the angels' parable is ours as the blessed Lord Himself tells of His leaving the ninety and nine "which need no repentance" and who therefore (it has been thought) are angels, and how, seeking our lost humanity, He lays it upon His own shoulders and bears it to His home where angels rejoice over it with Him Who is King of angels and of men. True indeed it is that "all we like sheep have gone astray" whilst through all the dark night of this world's passage to the heavenly country, ever the "adversary like a roaring lion walketh about, seeking whom he may devour," and well may the lost and weary cry aloud in their distress. The biting blast and vexing storms seem "adversities," and assaults of the wicked one truly are "dangers"—but in resisting the adversary, faith has renewal which maketh it steadfast—cruel winds toss at last to the Saviour's feet, and "above the raging of the gale" is heard the sweet voice saying: "Come unto Me." Thus is it that the "soul breaketh out for the very fervent desire," literally, is "broken for the longing" to return unto the "blessed Jesus Who is the gracious Bishop and Shepherd of our souls" and to have comfort of His Word.

"Each wish to pray is a breath from heaven to strengthen and refresh us," and as any to whom God has "given an hearty desire to pray have thereby a most sure pledge that He will hear their cry and will help them," it is important that it, like all other good thoughts which God puts into one's heart, be at once acted upon. Yet according to the promise through St. Peter it is after they "have suffered awhile" that the God of all grace will make them "perfect, stablish, strengthen, settle," them.

The Psalms, as we know, are "witnesses how we should pray," and reading their impassioned words, it is well to ask ourselves whether individually it be true of us that we have the "hearty desire" which our collect pleads, or whether ours be not rather a very faint longing for communion with God? There is help under this probing of one's own devotion, however, in remembering how St. Augustine tells us that even the longing to desire already is desire which is accepted of God. We have comfort, too, in knowing that our gracious Lord has not set any mark as to a beginning of the hunger and thirst which lead to prayer, nay, which are prayer, and which He has pronounced blessed, whilst the beatitude itself holds promise of its increase by reason of the very nature of that with which the soul shall be filled. And would any know, in the fulness of comfort and defence, that mighty aid our collect asks, it shall come in the humbling of one's

self under the mighty hand of God—seeking Him upon the altar where our dear Emmanuel wills to come ever to give anew His life to them whom rightly seek Him there.

The Church has signed the sign of her blessed Lord upon each precious piece of silver which thus she takes into her keeping, but dark shadows will fall across the very place where her Lord's honor dwelleth, and a piece is lost. Now doth the Lord's Bride light her candle and "seek diligently until she find it," for even when the soul is dead in trespasses and sins, so that like the coin it cannot cry out, Christ reacheth down through His members, who as such are pledged to all gentle ministries, that for Him these shall find the lost soul which hath been stamped with His image. Through Christ's beloved Bride the lost again is found, through her restored, and with her do all the angels of the Father's house rejoice over the "sinner that repenteth." God hath His appointed ways and through them He doth indeed defend and comfort all who faithfully call upon Him, and He will not despise the works of His own hands.

## THE INTERPRETATION OF THE BIBLE.

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

III.

I pass to my final points—the more than single sense, the more than literal meaning, of prophecy. A verse which I gave from St. Peter bore upon this point also. Equally to my purpose is the verse succeeding that one: "Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." The last clause alludes to a mystical understanding of the position of the cherubim with respect to the Ark of the Covenant, itself an accepted type of the Incarnate Word. "Not unto themselves, but unto us," is the main statement of the text. Prophecy had a meaning besides its meaning for its speakers or its first hearers. No prophecy of the Scripture is of any private (any confined) interpretation. The Bible is a unique book in this, that it contains all the prophetic revelation God has given to the members of His Church and Kingdom. The fact that no other book contains what may be called first-hand prophecy is sufficient proof that the Bible cannot be interpreted by the methods which suffice for the interpretation of ordinary human books. To be sure, Luther is quoted as saying, with Archdeacon Farrar's approval, that inspiration is not confined to the Bible. But that idea, in which the modern Unitarians, and the liberal school generally, concur, is only part of a general scheme of abolition, of distinction between the holy and the profane, the natural and the supernatural, the merely human and the also divine. Whatever human prognostications may at any time have been borne out by subsequent events, we are not on that account bound to treat them as part of the inspired Word of God. The Jewish Church knew what inspired writings it had received as sufficiently authenticated; and the Christian Church knew which of the writings of Apostolic times were the production of men moved to write by the Holy Ghost. To Catholic Christians, the Canonical Books, and they alone, are inspired.

They alone contain genuine prophecy. And this makes the Bible a unique, supernatural book.

In New Testament quotations of Old Testament prophecy, it is implied that there is more meaning in such prophecy than the primary and literal meaning, and that prophecy was capable of more fulfillments than its first recipients, or the prophets themselves, always knew of or had in mind. Take, for instance, the words of Hosea, "Out of Egypt have I called my Son." In its primary meaning the saying undoubtedly referred to the Exodus, and was historical. Yet St. Matthew has no doubt that in Christ it was fulfilled as a prophecy. To say that St. Matthew was mistaken is to break up every principle according to which we rely on Holy Scripture as divine. If St. Matthew was right, then the words of Hosea had a meaning besides their primary and literal signification. And the words fairly admit a further application. Egypt being a type of the world, of the natural state of man, it is true of every man to whom the preaching of the Gospel comes, especially of every one who has obeyed the Gospel, that of him God has said: "Out of Egypt have I called my Son." Continually, in the Psalms, the same passage may be understood of the Psalmist, of Christ, of the Church, Jewish or Christian, of the church-member, Jewish or Christian, in different points of view. You follow what the Psalmist is saying about himself, and you come upon words that have unmistakable reference to Christ. Words spoken primarily of Zion tell the fortunes of the Church Catholic, or some particular communion. Or you find, in the trials of David, the exact reflection of some private personal experience. Consider the sixteenth Psalm with St. Peter's inspired interpretation of it, and say if that Psalm had only one signification. To deny prophecy a double sense is the first step toward turning Christ and the Church out of the Old Testament. This the American Bible Society began to do, with their modernized headings of paragraphs, Messiah for Christ, and Zion for Church, when Bishop Coxe made public remonstrance, and checked that downward tendency. Cardinal Newman, though fallen into heresy as to the rule of faith, is right in a quoted saying of his, that "the Mystical Interpretation and Orthodoxy stand or fall together.

The living creatures are "full of eyes, before and behind." The prophecies have "springing or germinant fulfillments." Rachel mourned for her children when they were carried into captivity in Jeremiah's own time. Rachel mourned for her children when Herod murdered the innocents. And many a Christian mother, while mourning, is consoled for her children. "They are without fault before the throne of God." And "there is hope in thine end, saith Jehovah. Thy children shall come again from the land of the enemy." "Thy children shall come again to their own border."

Professor Briggs, of New York, has just published a book on Prophecy, which denies its double sense. Says a notice of it in THE LIVING CHURCH, "It may startle some readers to find that 'the higher criticism' (the word higher, by the way, is erroneously inserted. Higher criticism applies to whole books, not to texts or paragraphs, the newer criticism is probably what is meant) rules out a reference to the Trinity in Genesis i: 26, the personal designation of Shiloh, the Peace-Bringer, in Genesis xlix: 10," the Virgin in

Isaiah vii: 14, and in Isaiah ix: 7, to find "Father of Everlastingness" supplanted by "Distributor of Spoils." Be it remembered that St. Matthew guarantees the Catholic interpretation of the Virgin bearing Immanuel, as St. Peter does that of the soul not left in Hades. One would think that, when a man finds that his theories of interpretation bring him into point-blank antagonism to the assertion of apostles and evangelists, he would surmise that perhaps his theories needed some revision. But no! It is only "so much the worse for the facts." Says Professor Briggs as "The Old Testament Student" summarizes him: "Hebrew prediction has no double sense, and indeed no successive fulfillment. What interpreters commonly understand as successive fulfillment, is but the realization of some phase of the Messianic ideal before the ideal itself is attained." Said Bishop Horsley, quoted by Burgon, "Time was when I myself was in this opinion." "A patient investigation of the subject brought me, by God's blessing to a better mind." He instances the prophecy "God shall enlarge Japhet, and he shall dwell in the tents of Shem;" which, he says, "has received various fulfillments, in events of various kinds, in various ages of the world." And it will, no doubt, be more and more fulfilled, even to the end of the world, in events which not Noah, but only God, perfectly foresaw.

"The end of the age" was the destruction of Jerusalem, and that was in one sense Christ's coming, as had been previous judgments, the flood, the destruction of Sodom, the overthrow of Pharaoh, the Babylonish captivity. But the final coming, typified by so many previous judgments, will be not only the end of the era, but the consummation of all things, the final end of this present world. Visions of the prophets, partially fulfilled in the restoration from Babylon, more thoroughly fulfilled in the kingdom of Messiah's first advent, await their perfect and final fulfillment in the eternal kingdom of the second Advent, in "the new heavens and new earth, wherein dwelleth righteousness."

The judgment of the Church Catholic, in regard to Scripture interpretation, condemns the rationalizing theses at almost every point. It coincides with the statements of a passage from Bacon, quoted by Burgon, and used by him as a motto:

As the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are those whereof the Church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scriptures, which is only after the manner as men use to interpret a profane book.

So that other book of nature, God's works, gets only a literal interpretation from material science. Yet it has a mystical meaning, also, which the poets partly, and most of all the prophets, perceive and declare. A meaning which none of the ungodly shall understand, "but the wise shall understand."

#### DIOCESAN CONVENTIONS.

##### OHIO.

The convention was opened Tuesday evening, June 14, at Massillon. The sermon was preached by the Rev. W. B. Bodine, D. D., president of Kenyon College. At the close of the service, the convention organized and after roll call adjourned to the next day.

Wednesday, after the celebration of the Holy Communion, the Rev. W. C. French, D. D., was made secretary for the 41st time, and Mr. H. W. Hills, appointed assistant. Great regret is felt at the departure of Dr. French from the diocese. The Bishop then appointed the regular committees. The report of the Standing Committee was then presented. At 2 P. M. Bishop Bedell delivered his annual address. The various affairs of the diocese were treated of, and eloquent tributes were paid to the memory of the several bishops who have died in the past year. But, by common consent, that part of it which refers to the matters in discussion between the Bishop and the Rev. C. H.

de Garmo, of Toledo, was looked upon as the most important. The Bishop said that the reason for his refusal to confirm the class of candidates was, that in his opinion the rector had taught erroneous and strange doctrines, contrary to God's Word. "From his public teachings I learned that he has taught untruth, contrary to the Word of God, and to the doctrine of our Church, Evangelical, Protestant and Episcopal. I have enjoined him accordingly, and I am waiting to be satisfied of his obedience to his ordination vow. The parish of St. John's, established at first as a missionary parish by the good spirit of Trinity church, in Toledo, has ever since the death of the lamented High, been a trouble to the body ecclesiastic of this diocese. It is of too little weight individually to occupy so much of the attention of this convention, and were it not for the great principles at stake, I would not mention it. But the spiritual interests of the members of the flock who worship there are as dear to me as any whom the Lord has entrusted to my care, and they must not be unprotected." The treasurer of the Missionary Enrollment Fund reported \$1,912.50 collected. In the evening a very interesting missionary meeting was held in St. Timothy's church. The Rev. A. B. Nicholas, Mr. H. N. Hills, and the Rev. Fleming James made addresses.

Thursday morning, the Bishop resigned the chair to the Rev. Fleming James, preferring not to preside during the discussion of the differences in Toledo. The report of the committee appointed to consult with the representatives of St. John's church was read. The vestry offered an apology, without qualification, for the words passed by them derogatory to Bishop Bedell. They acknowledged the breach of etiquette and of their rights in the premises. The preamble of the committee recited that whereas the rector of St. John's had made doctrinal statements declared erroneous by the Bishop, and whereas the Bishop had declined to complete his extra canonical visit on these grounds, it was resolved (1) that the committee approve of the Bishop's actions. (2) That the committee approve of the Bishop's declaration that the doctrines taught are erroneous. (3) That the committee desires St. John's to remain in ecclesiastical union with the diocese, providing the doctrines taught should not be injurious to the Church at large. (4) That a committee be appointed to consist of three lay members, to inquire if St. John's parish, Toledo, has entered upon a course that should sever its connection with the diocese, and to report at the next convention. The report was adopted.

On Thursday afternoon, the missionary committees reported total receipts for the year to be \$4,387.94, and several vacancies filled. Amendments proposing canonical provision for a rector's warden, and for women voting in all parish meetings, were reported by the committee on canons to be inexpedient. But the canons were so amended as to give the general missionary a seat and vote *ex officio* on the Board of Missions. The time and place for the next convention is on the second Tuesday in May, 1888, in Sandusky. The total received on convention fund last year was \$6,303.66. A resolution passed providing a release of \$5 per year from assessments for every \$100 any parish shall raise for the Episcopal Endowment Fund. The members elected to the diocesan court are the Rev. Drs. F. James, and B. F. Noakes, the Rev. Messrs. W. H. Gallagher, G. P. Morgan, and A. B. Putnam. A resolution was passed, congratulating the Church on the expected opening this fall of a Church School for girls, called Harcourt Place, at Gambier, under Miss L. C. Andrews as principal. Miss Andrews has taught in Wellesley College, and brings the highest encomiums from the head of that famous school. Harcourt Place is otherwise so well equipped that it is expected to rank at once with the best seminaries. The Disabled Clergy Fund last year amounted to \$721.06. Mr. Levi Buttles was re-elected treasurer. The convention was characterized by a genial spirit of brotherly love, and a desire to do entire justice to all. Dr. Bodine's grand sermon on Love proved to be the key-note of the entire proceedings. The liberal hospitality of the citizens and parishioners of the beautiful town and interesting

parish all helped to check anything like theological acrimony, if any there was; the speeches were admirable for good temper and fairness, and, on adjournment, singing "Blest be the tie that binds," it ended as it began, in the spirit of love.

##### MINNESOTA.

The 30th annual council of this diocese assembled in the cathedral of Our Merciful Saviour, Faribault, at 9:30 o'clock Wednesday morning, June 8. The council opened with Morning Prayer and the celebration of the Holy Communion, Bishop Whipple delivering his annual address in lieu of the usual council sermon. The roll call showed about 50 clerical and 40 lay delegates present. Bishops Whipple and Gilbert were both present, the former presiding. The Rev. A. D. Stowe of Anoka was re-elected secretary, and the Rev. T. C. Hudson appointed assistant secretary. H. P. Hoppin, St. Paul, was re-elected treasurer, and E. H. Holbrook, Jr., Minneapolis, re-elected treasurer of the Episcopate Fund. The usual committees were appointed. The Standing Committee of last year was re-elected except the Rev. W. C. Pope of St. Paul, who was elected to take the place of the Rev. E. S. Thomas. The Rt. Rev. M. N. Gilbert, the Assistant Bishop, gave an address in the evening, which was for the most part statistical and in reference to his work in this diocese and Wisconsin. Since the 16th of last November he has confirmed 427 persons, consecrated 8 churches, licensed 10 laymen as readers, ordained 1 priest and 1 deacon, delivered 237 sermons and addresses, administered the Holy Communion 144 times, visited 99 parishes in Minnesota and 15 in the diocese of Wisconsin.

The proceedings of the council Thursday, were mostly of the routine order and not of general interest. A new canon was formulated to take the place of Canon No. 11, establishing a court of appeals to take the place of the synod in all trials of clergymen. The Bishop appointed the following deans: The Rev. F. J. Hawley, Northern convocation; the Rev. E. C. Bill, Southern convocation; the Rev. T. B. Wells, D. D., central convocation. A board of examining chaplains, an ecclesiastical court, and an appellate court were also appointed by the Bishop. Deeds of 23 church lots, formerly held by the Rt. Rev. H. B. Whipple, were transferred to the Board of Trustees of the diocese of Minnesota. An increase of 50 per cent. was made in the assessment for the Council Fund. Assistant-Bishop Gilbert was requested to inquire particularly into the title of Church property in the various parts of the diocese and report at the next council. A resolution was adopted naming Christ church, St. Paul, as the place of holding the next annual council. All business being completed the council adjourned at 3 o'clock P. M. In closing the council the Bishop spoke briefly but feelingly to the delegates present, reviewing somewhat the work of the past, commending the work of his assistant, and asking for him the prayers of the people, without which the strongest man will be weak.

##### COLORADO.

The primary council met Wednesday, June 8, in St. John's cathedral, Denver. The Rt. Rev. Alex. Burgess, Bishop of Quincy, preached the sermon, on "The Union of Christians in the Church." The Holy Communion was celebrated by Bishops Spalding and Burgess. Upon the call to order, the Rev. O. E. Ostenson was made secretary.

In the afternoon Bishop Spalding delivered his address. He said that during the past year he had been enabled, by God's good providence, to visit every parish and mission within the State, many of them more than once, and nearly every place where the Church has ever held services, besides some new points. In places where no official registers are kept, he had baptized 25 infants and one adult, officiated at two burials and two marriages, delivered 264 sermons and addresses, celebrated the Holy Communion 69 times, conferred with parish vestries, Church committees, guilds and societies, on more than 40 occasions, and confirmed on 41 different occasions 200 persons; consecrated one church, advanced to the priesthood, 2; licensed 11 lay readers. The Bishop referred to the deaths of Bishops Potter, Green, and Lee, enu-

merated the clerical changes during the year, and the progress of the work, and urged renewed effort to keep step with the material growth. Finally, he spoke of diocesan organization, the law and necessity for it, with reference to other dioceses as precedents, the support of a bishop, and the vast extent of Colorado.

At the conclusion of the address it was moved and adopted that (1) the diocese be hereby organized, (2) that the Church in this State hereby accedes to the constitution of the P. E. Church in the United States and adopts the same. Discussion then arose as to the name for the new diocese, which finally resulted in the choice of Colorado by a standing vote of 24, to 17 in favor of Denver. On the vote by orders it was clergy: Ayes, 15, Noes, 10; parishes: Ayes, 9, Noes 2, with one divided. The name is therefore, "the diocese of Colorado." Dean Hart was then called to the chair, and the Bishop retired while the convention balloted for the election of a diocesan. The vote resulted unanimously in favor of the Rt. Rev. John F. Spalding, who on his return was received by the clergy and laity all standing. The Bishop then addressed the council, and thanked them for this expression of their confidence.

On re-assembling the next morning, reports of committees were in order. The following Standing Committee was elected: The Very Rev. H. Martyn Hart, the Rev. Messrs. A. R. Kieffer, and D. D. Wallace; Messrs. W. F. Stone, S. D. Hunter, and S. C. Hinsdale. Mr. C. D. Cobb was elected treasurer of the diocese. Resolutions relative to the details of organization were then passed, viz., for full endowment of the Episcopate Fund to at least \$25,000 in addition to funds already on hand, assessment of parishes at \$1 per communicant, etc. Sister Eliza reported that she has made during the year 503 visits, 118 of which were to the County Hospital, 521 articles of clothing given, and 42 Sunday services held at the hospital. The election of deputies to the next General Convention occupied considerable time, but finally the result was: Clerical, the Rev. Messrs. H. M. Hart, A. R. Kieffer, D. D. Van Antwerp, and H. Forrester. Lay, Dr. S. E. Solly, Messrs. A. Du Pont Parker, and T. A. Sloane, and Judge W. F. Stone. Resolutions in regard to parish work and other matters were adopted the next day, a report was presented of the general missionary work done by the Rev. Henry Forrester, and then the council adjourned.

VERMONT.

The annual convention of this diocese met in St. Paul's church, Burlington, Wednesday, June 15. The sermon was preached by the Rev. Thos. Burgess, of St. Albans, from the text Rev. 5: 10. "Thou hast made us unto God both kings and priests."

The Bishop read his annual address in the afternoon, in which he reported the following official acts: Sermons and addresses, 81; celebrations of Holy Communion, 20; catechizings, 18; Baptisms, 9; funerals, 3; confirmed, 263; churches consecrated, 1; candidates for Holy Orders received, 5. The Bishop also called attention to some of the changes made in the Prayer Book, and expressed a preference for full Evening Prayer rather than the permissible shortened form.

The Standing Committee elected were the Rev. Drs. Sweet, Baily, and Bliss; Messrs. Booth, Williams, and Ellis. The diocesan missionary treasury was reported to be in a good condition, and the missions prosperous. The convention voted to ask the diocese for \$3,000 for the work this coming year. Many promising points are unoccupied through want of men and money. Puritanism is dying out, but instead of being gathered into the Church, many are lapsing into indifference and heathenism. The most important thing that came before the convention was the announcement that the sum of \$40,000 had been completed for a girls' school. When that indomitable Catholic worker, Bishop Hopkins, was translated to Paradise in 1865, he left \$5,000 as the nucleus for a girls' school, to be built on the large block of land occupied by the boys' school, called the Vermont Episcopal Institute. This sum last year through accruing interest had risen to \$14,000. The late John P. Howard, of Burlington, left by will the sum of \$20,000 for a girls' school, to be

situated on the above-mentioned property, on condition that the sum of \$40,000 should be raised within one year from his death. The matter was brought before the convention last year and a committee appointed. Through the zeal and wisdom of Col. Cannon, the fidelity and zeal of Mr. T. H. Canfield, a son-in-law of the late Bishop, and the diligence of the Rev. Theodore A. Hopkins, a son of the late Bishop, in canvassing for subscriptions, the conditions of the will have been met. Mr. Fred'k T. Camp, a nephew of Bishop Hopkins, a rising young architect of New York, has submitted a plan of buildings to the trustees, and work will be at once begun, with the idea of opening the school in the fall of 1888. So the dream of Bishop Hopkins is near realization, after many years of patient waiting. These schools ought to do a great educational work for Vermont, and it is hoped that the trustees will put them under the care of some wise priest who will train the sons and daughters of Vermont not simply in secular matters, but in spiritual things. There is no reason why the boys' school should not do as great a work as St. Paul's, Concord, or Racine.

RHODE ISLAND.

The 97th annual convention met at Grace church, Providence, Tuesday morning, June 14. The annual sermon was preached by the Rev. Wm. N. Groton of Christ church, Westerly, from I. St. Peter: 23. "The word of God which liveth and abideth forever." The Bishop then celebrated the Holy Communion. The convention was called to order by the Bishop at 11:45 A. M., there being an unusually large attendance of clerical and lay delegates, besides a large number of visitors. The Rev. S. H. Webb was unanimously re-elected secretary and with the consent of the convention appointed the Rev. J. P. Ware his assistant. After listening to the reports of the standing committees the convention took a recess until two o'clock.

At the afternoon session the Bishop read his annual address. He referred to the death of Mr. Resolved Waterman whose name had been called on the roll of this convention for more than half a century, first appearing as a delegate in 1832, when there were but ten churches in the diocese. He served as senior warden of St. Stephen's church for 43 years. The deaths of Mr. Jas. M. Cross and Mr. A. M. Thomas, leading laymen of the diocese, were also referred to. The number confirmed during the year is 488; three churches have been consecrated; ordinations to the diaconate 2, to the priesthood 3. "The general condition of the diocese continues to be as favorable as it has been at any former period; harmony and peace reign in our borders and we trust that the work of God is advancing in our churches. At a time when there is such a lamentable falling off in the number of young men preparing for the sacred ministry, it is gratifying to find the list of candidates in the diocese larger than it ever has been before. The charitable institutions that exist amongst us are fulfilling the purpose for which they were established with commendable zeal and discretion."

The remainder of the afternoon session was devoted to miscellaneous business, under which heading came a discussion on the constitution and canons of the Church.

Commencing at 8 o'clock in the evening exercises devoted to missionary interests were held. First came the statement of the Board of Missions, by the Rev. C. A. L. Richards. The statistics showed 8,000 laymen, 55 clergymen and 13 missions in the diocese, with \$2700 contributed for its work. Addresses were made by the Rev. Messrs. Walter L. Lott, Edward S. Rousmaniere, and William Sheafe Chase. A record of the condition of Christ church, in South Providence, was read by the pastor, the Rev. Samuel H. Webb. He stated that nearly \$14,000 was subscribed towards building a new edifice, which should cost \$20,000. When \$15,000 was subscribed the work was to be begun.

On the second day a committee was appointed to draft a form of memorial or petition to the legislature of this State praying its members to enact more stringent legislation in regard to the subject of divorce, and report to the next session of this convention. Mr. John W. Angell was unanimously elec-

ted treasurer of the convention, and the Rev. S. H. Webb registrar. Members of the Standing Committee elected are: the Rev. Daniel Henshaw, S.T.D., the Rev. David H. Greer, D.D., the Rev. C. A. L. Richards, D.D., the Rev. Geo. J. Magill; Messrs. Chas. Morris Smith, G. L. Cooke, Wm. W. Blodgett and T. P. I. Goddard. It was resolved that the Board of Missions be requested to consider and devise some suitable means for an increased dissemination throughout the diocese of diocesan missionary intelligence.

The convention was the largest in attendance for several years. It will meet next year in Grace church, Providence.

CENTRAL PENNSYLVANIA.

June 14, the clergy and laity of this diocese assembled in the church of the Nativity, South Bethlehem, to hold the 16th annual convention. After Evening Prayer, Bishop Howe called the convention to order, and Dr. R. A. Lamberton was elected secretary by acclamation, and on his nomination, James M. Lamberton of Harrisburg, was elected assistant secretary. The Bishop then appointed the regular committees. The following were elected: Registrar, Mr. Wm. H. Chandler, Ph.D.; Standing Committee: the Rev. Messrs. Wm. C. Leverett, Wm. P. Orrick, D.D., M. A. Tolman, Edmund Leaf and Henry L. Jones; Messrs. R. A. Lamberton, L. D., H. Stanley Goodwin, James I. Blakslee, John G. Freeze, and Guy E. Farquhar. A committee of five was appointed to attend the funeral of Bishop Stevens. After the offering of various resolutions, the Bishop delivered his address. He took occasion to say that all the diocesan schools are in a prosperous condition, and referred at length to the different educational institutions of the diocese and the condition and work of each. Noting the fact that no presbyter of the diocese has died within the past year, the Bishop spoke of the death of the Rev. J. M. Turner, for some years headmaster of Selwyn Hall, and paid grateful tribute to his memory and to the memory of the late Hon. Ulysses Mercur, a devoted layman of the diocese. The deaths of three bishops of the Church were spoken of in fitting language. The Bishop then referred to his own increasing incapacity for the arduous work of the past and of his willingness to relinquish his compensation in just proportion to the necessary abatement of his labors. Christian unity, the sacramental system of the Church, the changes in the Book of Common Prayer, were discussed at length, and the Bishop then gave a report of his official acts during the year and of the observations made upon his visits to the various parishes. He urged the adoption of a more perfect form of parochial charter, and discussed the system of episcopal sustenance, and the work of the parishes of the diocese in behalf of missions. The address was concluded with statistics: Ordinations—to the diaconate, 6; laymen licensed as lay readers, 6; 1 corner stone of church laid.

On Wednesday, at 9 A. M., the Holy Communion was celebrated, Bishop Rulison being Celebrant. After roll call, various reports were presented, amongst them that of the Board of Missions, which showed that 35 missionaries are employed in the diocese, and 64 stations cared for. The receipts for the year, including a legacy of \$1,900, were \$9,583.05. The balance from the previous year made the total funds for the year \$10,918.45. The total payments were \$9,594.21, which included the investment of \$2,000 in 5 per cent. bonds. The balance on hand is \$1,324.24. The report reviewed the satisfactory condition of missions in the diocese, and the needs of the work in the future, and concluded with a proposition that the Board of Missions be authorized to employ a general missionary, the said officer to be supported by the contributions of the Sunday schools of the diocese from Septuagesima to Easter of each year. It was proposed that the diocese be divided into four archdeaconries for the better prosecution of missionary work. The matter was referred to the Committee on Canons to report at the next convention. The suggestion of the Board of Missions was then adopted, after considerable discussion. The report of the Christmas Fund for Disabled Clergy, and Widows and Orphans of Clergy,

was read. Seventy-one parishes and mission stations contributed to the Fund a total of \$1,532.44. The payments to the five disabled clergy, three widows and one orphan amounted to \$1,950. An increase of interest in this Fund and more liberal contributions were asked. After appointment of committees and other routine business, the convention adjourned.

At 2:30 P. M., it re-assembled and prayers were offered in connection with the burial of Bishop Stevens. Report was then made of the work among the deaf-mutes of the diocese; 157 services had been held in 38 places, and 94 communicants reported; \$1500 a year was asked for the prosecution of the work. The amendment to Art. V. of the constitution, approved by the last convention, was finally adopted. It provides that each parish may be represented by one lay delegate, and one additional for each 100 communicants. An amendment was approved for final adoption next year, providing that Lehigh University may be represented in the convention. The deputies to the Federate Council of last year were re-elected without change, save that R. A. Mercur was elected to succeed his father, the late Judge Mercur. A resolution was adopted looking towards the raising of the quota of the diocese for the Missionary Enrollment Fund. In the evening, pledges were taken for mission work, to the amount of over \$4,000. The convention accepted an invitation to meet next year at St. Luke's, Scranton. A committee was appointed to procure funds for the purchase of an episcopal residence, and also to pay the rental of the house occupied by the Assistant Bishop. The Rev. Mr. Tolman presented the following report, the Bishop retiring and the Assistant Bishop presiding: The committee to whom was referred that portion of the Bishop's address which refers to his relations with the diocese, respectfully reports that, inasmuch as the tender and pathetic words of the Bishop, bearing upon his increasing physical infirmities, appeal to the heart and draw out the sympathies of every member of this convention, Therefore,

*Resolved*, That the request of the Bishop, as contained in that portion of his address now under consideration, be granted, and that, in case he shall have occasion for extensive leave of absence, the Standing Committee be empowered, through the recess of the convention, to consider and act upon such application as the Bishop may submit to them.

The report was unanimously adopted and the resolution contained therein passed. The Rev. Dr. Hopkins of the special committee to whom had been referred that portion of the Bishop's address bearing on Christian Unity, presented a written report, which concluded with a series of resolutions, which were passed unanimously. The resolutions declare that the convention rejoices in the declaration of the House of Bishops, and has hearty faith in the ultimate union of the Christian communions and believes that no foundation other than apostolic truth and apostolic order can ever be strong enough to bring together or hold together the now divided communions of Christendom.

The Assistant Bishop said that his report was chiefly of a statistical nature, and would appear in full in the Journal of the Convention; owing to lack of time he suggested that the reading of it be omitted which was agreed to. The Assistant Bishop stated that during the year he had confirmed 820 candidates and the Bishop had laid his hands on 210, making a total of 1,030, a larger number than had ever before been confirmed in the diocese in one year.

Bishop Howe made a brief congratulatory address, and referred to the fact that since the organization of the diocese in 1871, the number of clergy had increased to 104, and 40 new churches had been consecrated by him. With a touching expression of his thankfulness for the peace and harmony which existed and always had existed in the diocese, the Bishop concluded his remarks and the convention adjourned.

MAINE.

The 68th annual convention assembled in St. Luke's cathedral, Portland, Tuesday, June 14th. Matins was said at 9 A. M., after which the convention was called to order, the Rt. Rev. H. A. Neely in the chair. There were present 21 priests, 1 deacon, and 20 lay dele-

gates, from the parishes. The Rev. Canon Sills was unanimously elected secretary, and Mr. Chas. S. Deake, treasurer. The Standing Committee was re-elected as follows: The Rev. Canons Sills and Washburn, and the Rev. Arthur W. Little; Messrs. G. E. B. Jackson, Henry Ingalls, and S. T. Corser. At 11 A. M. there was a choral celebration of the Holy Communion, the Bishop being celebrant. In place of the usual convention sermon, the Bishop delivered the first part of his convention address, which was much longer than usual, as containing a summary of the work of the diocese during the 20 years of his episcopate. The Rt. Rev. preacher alluded with feeling to the death of Bishops Potter, Green, Lee, and Stevens. Bishop Potter's first parish was Saco, Maine; and Bishop Stevens was born in Bath, Maine. There had been some heavy losses by death within the diocese, especially the death of the faithful priest, the Rev. Geo. S. Hill, and the venerable and devoted layman, Robert H. Gardiner. The Bishop made a touching allusion to the death of his brother, the Rev. F. C. Neely, a deacon canonically attached to this diocese, and to the death of Bishop Binney, the late Lord Bishop of Nova Scotia. The Bishop made no reference to the late General Convention, except to emphasize the decision of the House of Bishops condemning the use of unfemented wine in the Holy Eucharist. His words were timely and most wise. Our Blessed Lord had ordained the Elements to be used; and it is nothing less than sacrilege to substitute anything. It is time to protest against such disloyalty. The Bishop added a strong plea for the "mixed chalice." He closed the first part of his address by expressing his grateful appreciation of the loving and cordial testimonial to their Bishop by the clergy and laity, on the 20th anniversary of his consecration.

On re-assembling at 3 P. M. the Bishop continued his address. When he came to the diocese 20 years ago there were 13 clergy, 17 church buildings, 19 parishes and missions, of which only seven parishes were self-supporting. There was but one rectory. There were 1,527 communicants. The entire episcopal endowment was \$2,000. The number of clergy had more than doubled, 26 churches built, 19 consecrated (and two now awaiting consecration) 16 rectories built, 2 new parishes incorporated, 15 new missions organized (besides which are several unorganized missions and summer chapels); the episcopate fund has been increased to \$39,000. There are now about 2,900 communicants, a net gain of 90 per cent. While the population of the State has been nearly stationary, 4,566 communicants have been added, and but for the constant drain of emigration chiefly to the West, the net gain would be very great. "Maine is evangelizing the West, we are working for the good of the whole Church much more than for our own diocese. These facts justify us in looking for pecuniary help for our missions from the Church at large." When the Bishop came here 20 years ago, he at once began the great work of building a cathedral in Portland, which has been the centre of Church life for the diocese. St. Catherine's Hall, in Augusta, (a diocesan school for girls) was founded in 1868, and has done a grand work. The diocesan paper, *The North-East*, has been maintained since 1871; St. John's School for boys (at Presque Isle) has done good work for three years, and has a bright future. In 20 years there have been 3,673 Confirmations; Ordinations—priests, 23, deacons, 25. During the past year there have been 249 Confirmations, more than in any previous year. The Bishop closed with an earnest appeal to the diocese to train up a native clergy—for the young men of Maine to hear the call of Christ.

The committee on diocesan education strongly commended the two diocesan schools, and offered a resolution that a special effort be made to pay off a debt still remaining on St. Catherine's Hall. The Rev. C. S. Leffingwell of Bar Harbor was re-elected an honorary Canon of the cathedral. The Rev. F. Pember introduced a measure providing for a "Clergy Pension Fund" for the support of superannuated clergy. After considerable discussion it was referred to a committee to report at the next convention. All the routine business was

quickly and harmoniously dispatched, and the convention adjourned. In the evening the Bishop and Mrs. Neely gave a reception, to which all the Church people of the city were invited. The annual meeting of the Maine Episcopal Missionary Society, and the quarterly meeting of the Board of Missions, were of interest, and on the whole encouraging. Pledges were made to the amount of \$1,827, to which is to be added \$490 from trust funds, making the revenue for the coming year \$2,317, about the same as last year.

#### CENTRAL NEW YORK.

The 19th annual convention met in St. Peter's church, Auburn, Tuesday evening, June 14th. Evening Prayer having been said, Bishop Huntington called the convention to order. The Rev. A. B. Goodrich, D.D., was re-elected secretary, and the Rev. J. F. Taunt of Syracuse was chosen assistant secretary. There was a very full attendance of the clergy, and a goodly number of laymen also were present as delegates. After a few preliminaries had been disposed of, the Bishop delivered his address, replete with matter for thought, and with words most seasonable. The Bishop reported 11 presbyters as received, and seven as transferred by letter dimissory. The number of candidates for orders is nine as against six, last year, and of postulants, 14 as against eight. The Confirmations are 1,002. Upon motion it was unanimously resolved, that so much of the Bishop's address as related to Church Unity, be printed in tract form for free distribution.

On Wednesday, at 9 A. M. the Bishop and clergy entered the church in procession. Morning Prayer and Litany were said, and the Bishop proceeded to the celebration of the Holy Eucharist. A short intermission followed, after which the business of the convention was resumed. The following persons were elected to form the Standing Committee: The Rev. Drs. John Brainard, Wm. T. Gibson, H. R. Lockwood, and Theodore Babcock; Messrs. D. O. Salmon, Thos. D. Green, James W. Glover, and A. H. Sawyer. The committee consists of the same persons as last year, with the exception of the Rev. Joseph M. Clarke, D. D., for whom Dr. Babcock has been substituted. The deep regret felt at the removal of Dr. Clarke, was expressed in a suitable resolution, which in due time will be published. The Bishop appointed the usual committees to report to the convention of 1888.

The afternoon session began at 3 o'clock. Mr. Geo. J. Gardner of Syracuse, was unanimously re-elected treasurer of the diocese. The report of the Board of Missions was read, and showed the usual painstaking faithful labor on the part of the missionaries of the diocese, and a gratifying increase of interest among those to whom they minister. The offerings for Diocesan Missions for the past year amount to \$11,061.50. Various other reports were read and accepted. A vote of thanks was tendered to the rector and parishioners of St. Peter's, and to the citizens of Auburn for their kind hospitality, and a recess to 7 o'clock was taken. At 7 P. M. the shortened form of Evening Prayer was said, and the remaining business of the convention completed. First in order came the report of the committee on Christian Education, which was quite full and presented several points of interest. The report of the Woman's Auxiliary makes the following gratifying exhibit: Total number of boxes sent out, 131, valued at \$6,098.69; gifts in money, \$2,202.89; total, \$8,301.58. The Bishop after complimenting Mrs. Goodrich, president of the Auxiliary, re-appointed her for the ensuing year. The Rev. R. A. Olin, chairman of the committee on Church Unity, read the report of the committee, who recommended that a branch society be organized in this diocese, of which the Bishop should be *ex officio* president, and appoint such other officers as might be expedient. This being put into the form of a resolution, was unanimously adopted. The remainder of the evening was most profitably passed in listening to an address by the Rev. Calbraith B. Perry of Baltimore, upon Church work among the Colored People of the South. The minutes were read, and the convention adjourned *sine die*, the session being closed by the Bishop with suitable devotion.

#### WEST VIRGINIA.

The 10th annual council of the diocese met in St. Paul's church, Weston, June 1st. At the opening services, the Rev. R. A. Gibson preached from the text, Romans i:14. The Holy Communion was administered by the Bishop. The council was then called to order by Bishop Peterkin, and, after roll call of clerical and lay delegates, was organized. In the evening, the Rev. Mr. Roller made the report at the Sunday school meeting, advocating and urging the establishment especially of "Home Sunday schools" in connection with the regular ones in the diocese. The Rev. Mr. Swope also and the Bishop made concluding remarks.

On Thursday, the Rev. Mr. Roller was elected secretary of the council. The Bishop read his annual report, giving the journal of his work for the past year, expressing himself on the proposed change of name of the Church, and urging greater interest in, and attention, to, the diocesan missionary work. The summary of the year's work he reported as follows: Visitations, 91; sermons and addresses, 229; confirmed, 226; Baptisms, 11; churches consecrated, 3; visitations outside, 17.

The council then adjourned for divine service, when the Rev. Mr. Roller preached from Acts ii:12. On re-assembling, the Bishop appointed the customary committees. The committee appointed to act upon that part of the Bishop's address relating to the change of the Church's name made a report which was unanimously adopted, in which it was resolved, "That in the opinion of this Council any change whatever in the name of the Church is altogether inexpedient and unwise." Various reports were then received, and routine business transacted. The former Standing Committee was re-elected by ballot. The report of the committee on constitution and canons was adopted amending the canon on the organization of a mission station so as to increase the responsibility of the congregation, and make its organization conform more nearly to that of a parish.

In the evening the diocesan missionary meeting was held, the Bishop presiding. The Rev. R. A. Gibson of the committee read the report, and made an address. The Rev. K. J. Hammond spoke on behalf of the work among the isolated Church people, and the Rev. R. D. Roller upon the missionary work itself. The Rev. Mr. Birkhead spoke in behalf of domestic missions, and the Rev. Curtis Grubb upon foreign missions. Mr. Swope emphasized in a few remarks the responsibility of the Christian to this cause.

On Saturday various committees reported at the morning meeting. Routine business occupied the closing session of the afternoon, and the council adjourned to meet in Trinity church, Huntington, next session.

#### CONNECTICUT.

The annual convention of the diocese met in Christ church, Bridgeport, on June 14th and 15th. The sermon at the opening service was preached by the Rev. Edmund Rowland, D.D., rector of St. John's church, Waterbury, from St. Luke xvii, 20, 21. The celebration of the Holy Communion followed, after which the roll was called, and the convention declared duly organized. A bountiful lunch was then served to the members of the convention by the ladies of the city. At the afternoon session the Rev. E. S. Lines was appointed secretary, and the Rev. C. C. Camp assistant secretary. The Bishop then read his annual address which was occupied mainly with statistics of visitations, ordinations, transfers and depositions. Words were spoken in memory of bishops and clergy deceased during the year. Various reports were presented, among others one from the trustees of the Bishop's Fund stating that the \$50,000 required to complete its endowment had been raised, whereupon the standing resolution providing for an annual assessment upon the parishes was rescinded, and the thanks of the convention tendered to the trustees for their efforts in securing the endowment. The following were elected as the Standing Committee: the Rev. Drs. Beardsley, Tatlock, Jewett, and Hart, and the Rev. S. O. Seymour. In the evening the convention took up the business of Diocesan Missions. Reports from the various Archdeacons were read, the lay members of the missionary board appointed, (the Bishop and the six Arch-

deacons being member *ex-officio*.) and the Board instructed to appropriate an amount not exceeding \$10,000 for diocesan missions during the ensuing year—an advance of \$1,000.

The convention reassembled on Wednesday morning. After Morning Prayer, a canon, reported by the Bishop and Standing Committee, regulating the registration of communicants and requiring the canonical certificates for reception or transfer was passed. The form of parochial report was also somewhat modified, the part causing most discussion being the addition of the item, "number who have received the Holy Communion within the year," which was adopted not without opposition. "Communicants admitted" was defined to mean "all persons who having been confirmed, or being ready and desirous to be confirmed, shall have received the Holy Communion." The assessment upon parishes for convention expenses was increased to meet the expense of delegates to the General Convention, now paid by the diocese. The matter of expenses of delegates to the diocesan convention was referred to a committee to report next year. The Missionary Enrollment Fund was "recommended to the cordial co-operation of the clergy and laity." It was recommended "that every congregation contribute annually to the Church Building Fund until the full sum of \$1,000,000 is secured. A committee was appointed to prepare a memorial to the General Convention on the subject of the unequal representation of dioceses. It was voted that parishes wishing to be relieved from assessments must apply to the convention, giving their reasons in writing.

After cutting out some obsolete standing resolutions from the journal, and passing the usual votes of thanks, the convention adjourned *sine die*.

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**TO REMOVE INK STAINS.**—Ink-stains in cotton or linen can often be removed by washing in salt and water; while wet they can be taken out with vinegar or milk, without injury to color, or fabric; but either of these methods must be employed before the fabric is washed with soap, or even wet with water.

**TO KEEP SILVER-PLATED ARTICLES BRIGHT.**—This can be done by dipping the articles occasionally in a solution of hypo-sulphide of soda. Large articles, like pitchers and salvers, should be wiped off with a rag dipped in the solution and dried with a soft towel. By rubbing with a piece of chamois leather they will be as bright as new.

**GREASE SPOTS.**—Equal parts of strong ammonia water, ether and alcohol, form a valuable cleaning compound. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water, to render it "greedy," then with the mixture, and rub with it the spot. In a moment it is dissolved, saponified, and absorbed by the sponge and blotter.

**RASPBERRIES IN AMBUSH.**—Make a nice pastry, and line a pie plate with it. Bake in a quick oven and while warm, spread thickly with red raspberries and heap on these a meringue made of the whites of four eggs beaten stiff with half a cupful of powdered sugar. Mix a handful of raspberries through the meringue. Brown very lightly and eat soon afterwards, when it is cool.

**HOW TO DRY CHERRIES.**—Stone seven pounds of ripe, tart cherries and arrange them in layers alternating with white sugar. The proportion of sugar should be two pounds to the seven pounds of fruit, before stoning. Set the saucepan over the fire and scald the fruit, but do not let it boil. Take the cherries out of the syrup, spread them on flat, earthen dishes, and dry them in the sun. When perfectly dry, pack down in stone jars and keep covered. If the scalding has been thorough, there will be no danger of worms.

**TO TEST SILVERWARE.**—Place in a stoppered glass bottle nitric acid, 6 oz.; powdered bichromate of potash, 1 oz.; water, 2 oz.; and apply to the ware to be tested, with the dropper of the stopper; previously rubbing a file over some obscure part of surface. If the article is pure silver, a clean blood-red mark will be left, less deep and lively the lower the quality. On platinum the test will have no action; on German silver, a fine brown mark appears, removable with a sponge and cold water; on Britannia metal a black mark appears; on other metal a wholly different result takes place to that on silver.

**FILLET OF SOLE.**—Buy the ordinary flounder from a fish merchant. Lay it on a board, cut off head, fins and tail and scrape off the skin. Quarter the fish lengthwise and take out the bone, leaving four strips of the flesh. Cut these into pieces about three inches each in length, dip these first into beaten egg and then roll in cracker crumbs. Fry in boiling lard or dripping, having it as hot as would be required for doughnuts. Drain dry of all fat in a colander on soft white or tissue paper. Serve on a white napkin laid on a very hot dish and garnish with bits of parsley and with sliced lemon. Pass quarters of the juice squeezed over it greatly improves the taste. This is a capital imitation of the famous English sole.

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5th row: K 2, o, n, k 1, o 2, n, o 2, n, k 4. (15 st.)  
6th row: K 6, p 1, k 2, p 1, k 2, o, n, k 1. (15 st.)  
7th row: K 2, o, n, k 11. (15 st.)  
8th row: K 12, o, n, k 1. (15 st.)  
9th row: K 2, o, n, k 1, o 2, n, o 2, n, o 2, n, k 4. (18 st.)  
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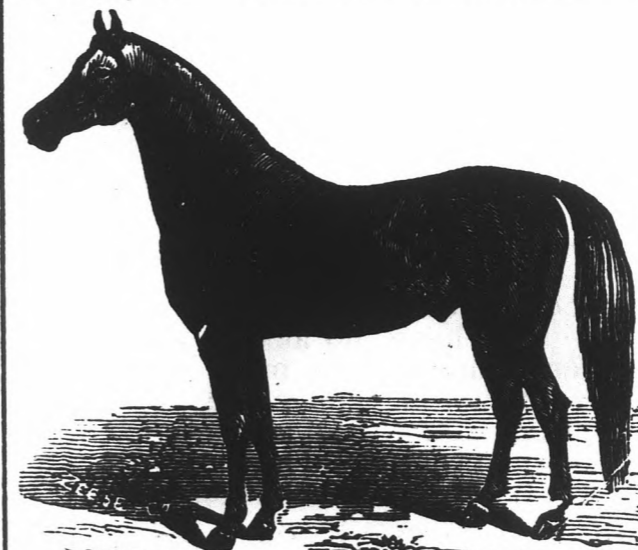
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