



# WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gone-ness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

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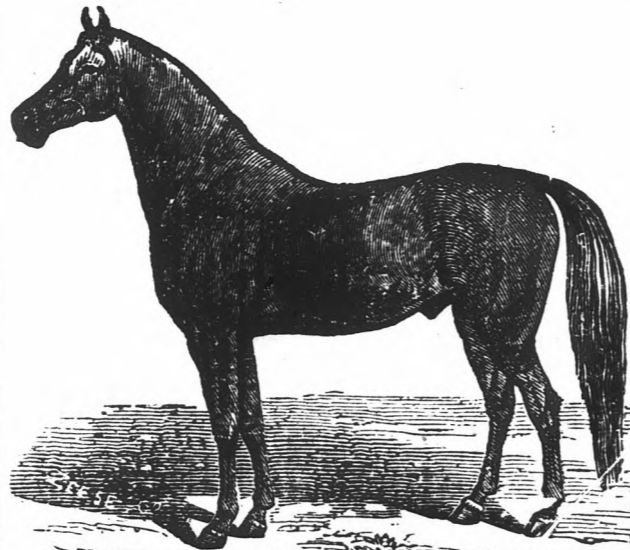
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"For three years my left hand was covered with Salt-Rheum (Eczema), and for over six months of that time I was constantly compelled to wear a glove. I had Salt-Rheum in its worst form. At times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw flesh exposed. The itching and burning, and the pains, were

## Terrible.

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had not used two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble."—O. B. Preston, Ames Plow Co., Boston.

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## Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and, after taking four bottles, was cured."

Dr. J. C. Ayer & Co., Lowell, Mass.

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"I cannot speak too highly in favor of Ayer's Sarsaparilla, as a blood-purifier and alterative medicine. I have been a

## Great Sufferer


from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it."—H. C. Munger, Cashier, Harper Exchange Bank, Harper, Kans.

"Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years."—W. H. Moore, Durham, Iowa.

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The subjects of these two pictures, a pair of Babies, one "Brown Eyes," one "Blue Eyes," about a year old, happy, smiling, call forth an expression of delight from every beholder. With these we send a **CHARMING BOOK FOR CHILDREN**, a large folio of 24 pages, crowded with attractive pictures and exquisite stories for the little ones. The covers of this book alone are worth the price I ask for pictures and book; it is printed in 23 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.

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The outfit consists of one Italian

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many beautiful pieces of Violin Music and teaches one to play with great ease and rapidity.

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# The Living Church.

SATURDAY, JUNE 4, 1887.

"LET THERE BE LIGHT."

BY F. BURGE GRISWOLD.

Such was God's fiat, when the beautiful day  
Forth from the darkness made her joyous way,  
In garb of purest white,  
Then sun, and moon, and myriad stars had birth,  
Shedding a radiance over all the earth,  
Perfect, and true, and bright.

Within us reigns the murky, gruesome night,  
Speak but the word, O Lord, and glorious light  
Shall life divine impart;  
Have pity on us! In Thy tender love  
Send down Thy Holy Spirit from above!  
Shine in each gloomy heart!

If Thine illumination be our guide,  
What brightness shall we ever need beside?  
Where darkness now doth brood,  
The mists of doubt shall quickly disappear,  
And ordered judgment be so "right" and clear,  
God will pronounce it "good."

Washington, D. C., Whitsuntide.

## NEWS AND NOTES.

DURING the recent sitting of Canterbury Convocation, the Archdeacon of Bristol stated that the site for the Church House had been settled. It is believed that the site decided upon is in Dean's yard, Westminster.

THE immense antiquity of the Church of England has been curiously illustrated by a proposal to build a church at Chilcomb, a suburb of Winchester, where the dean stated that there was land that had been held by the cathedral since the year 644.

WE regret to hear that the venerable Bishop of Pennsylvania is very low, and that there are small hopes of his recovery. The prayers of the faithful were asked on his behalf in the churches of his diocese on Sunday.

THE cumbersome title of Northern New Jersey has given place to the appropriate one of Newark, in the list of dioceses. The diocese in question, by a large majority, availed itself of the permission granted by the last General Convention.

THE rectory of All Hallows the Great with All Hallows the Less in the city of London, vacant by the death of Prebendary Stock, has been offered by the Archbishop of Canterbury to the Rev. T. Moore, vicar of Holy Trinity, Maidstone, who has done good service to the cause of Church and State by his writings and lectures.

So general is the feeling of sympathy with Mr. Bell-Cox, that even the Liverpool Unitarian ministers have met and passed a resolution, expressing "its sense of the conscientious motives which have determined the conduct of the Rev. J. Bell-Cox, and its sincere admiration for his devotion to the service of Christ and his steadfast courage in the course which he has deemed it his duty to pursue."

AT a meeting of the electors, the Rev. Robert Edward Bartlett, M. A., of Trinity College, Oxford (Second Class, *Lit. Hum.*, 1852. Dwyer and Johnson Theological Scholar, 1857), was elected

Bampton lecturer for 1888, in succession to the Bishop of Ripon. Mr. Bartlett was successively scholar and Fellow of his college, and has held cures in Whitechapel, Pershore, and Great Waltham.

THE churchwardens of St. Margaret's, Liverpool, have received letters from their imprisoned vicar, Mr. Bell-Cox. In one of his letters the reverend gentleman says, that "though prison is prison, he would not change his present position for a moment with others he could name." He states that the officials are doing all in their power to render his position as comfortable as possible. *The Liverpool Post* says the churchwardens have furnished the cells set apart for Mr. Cox with every available comfort, both being carpeted.

A GOOD deal of fun may be got out of a clever juxtaposition of paragraphs, and *The Rock* is an adept in that class of humor. Thus we read in its last number: "Just as we go to press we hear that Mr. Bell-Cox has been arrested and conveyed in a cab to Walton Gaol." "Every right-minded Englishman will regard with deep sorrow and just indignation the cruel persecutions to which the Wesleyans at Tonga (better known as the Friendly Isles) have been subjected by the Prime Minister." *The Rock* has been waiting with ill-concealed impatience for the imprisonment of Mr. Bell-Cox.

WE lately mentioned the Heber Memorial window in Malpas church. The Bishop of Chester at its dedication spoke at length on Bishop Heber's great work as a missionary, and alluded to him as "the sweet singer whose hymns are household songs with most of us." He mentioned particularly, "The Son of God goes forth to war," "Brightest and best," "Hosanna to the living Lord," "Virgin-born we bow before Thee," "God Who madest earth and heaven," "Spirit of Truth on this Thy day," and "Holy, Holy, Holy, Lord God Almighty."

A MEMORIAL to the late Bishop Jacobson has been inserted in the wall of the north choir aisle of Chester cathedral. It contains two panels, in the upper one of which is a very faithful medallion portrait of the late Bishop (by Mr. Boehm), in white Carrara marble sunk in a solid dove-colored marble frame. The lower panel has the following inscription in engraved and gilded lettering:

Gvillielmvs Jacobson  
Hvjvsce Ecclesiae Fidelis Per Annos XVIII  
Episcopus  
Sanctae Theologiae Apvd Oxon Olim Profr. Reg.  
Vir. Constans Pietate, Gravis, Moribus Simplex  
Svmmvm svi Desiderivm Relinqvens  
Obdormivit in Christo  
Anno Domini mdccclxxxiv .Et. Svae Lxxxv.

THE address of Canon Jelf at the Restoration service at the parish church of St. Mary's, Chatham, was particularly happy. "The Norman and the Plantagenet, York and Lancaster, Tudor, Stuart, and Hanoverian sovereigns, have all been prayed for on this actual spot." And again: "The Chatham parish church stood here 300 years before the battle of Agincourt, 400 years before the earliest dockyard, and 450 years before the destruction of the Spanish Armada; and parts of this building existed before there was any House of Commons." The memorial stone was laid by the Duke of Cambridge.

THE Bishop of Derry and Raphoe preached on behalf of the Bishop of London's Fund on Sunday, May 8th, at the Chapel Royal, Whitehall, the Primate being among the congregation. The right reverend prelate dealt chiefly with the question of Socialism from a moral and religious standpoint, doing justice to the good points of Socialism, which existed, he observed, only in Christian lands; but he urged that the logical conclusion of Socialist views would be the destruction of family life and the practical carrying out of the motto, "I squeeze all things flat." The *summum bonum* with many was plenty to eat and equality, but the world would be a very poor place if men were all ticketed and lived in glorified work-houses and perfect blocks of model lodging-houses, with no art, science, or literature. Man without hope would die of dullness, and the slow holocaust of humdrum.

A FEW lines in Mr. Suckling's letter to his parishioners, which appears in the May number of *St. Alban's (Holt) Parish Magazine*, are worth public attention. He says: "On the 23rd of April the Duke of Newcastle told me of his intention of purchasing the ancient palace of the Archbishop of Canterbury at Croydon, for the sum of £5,000, and offering it to St. Alban's." Mr. Suckling goes on to speak of the palace—of the splendid banqueting-hall, with its chestnut roof, the guard chamber, the library, and chapel in which several bishops had been consecrated. With great reluctance he had to decline the generous offer, as it was found that some thousands would be needed for restoration. We are not told for what purposes the building was offered to or needed by the parish of St. Alban's, but all must sympathize with a vicar in being compelled to decline such a gift. It is pleasant to know of a young duke being so interested in Church work among the poor.

SOME discussion recently took place in the General Synod of the Irish Church on the subject of the hymnal, objection in particular being taken to the well-known hymn beginning "Onward, Christian Soldiers." The Rev. S. Baring Gould, the composer of the hymn, having been communicated with on the subject, sent the following reply: Lew Trenchard, North Devon, Mar. 30, 1887. Dear Sir: 'Onward, Christian Soldiers' was written for the Hornby Bridge Mission, to be sung by the children at their school feasts, in procession up to the parish church, certainly headed by a cross, i. e., a banner with cross on it. You know, perhaps, the story of the late Bishop of Ripon objecting to the 'Cross of Jesus going on before.' When he was about to go in procession in some church, there was a processional cross and when he saw it he requested that it might be disused. Whereupon the incumbent said: 'My Lord, we were about to sing, as a processional, 'Onward, Christian Soldiers,' shall we alter the last lines to 'With the cross of Jesus left behind the door?' 'Substitute another hymn,' said the Bishop, and they did so.

Yours very truly, S. BARING GOULD.

THE Official Year Book of the Church of England furnishes the best and strongest argument against the few advocates of disestablishment which could be devised. This large volume gives facts and figures which are instructive and interesting. The work of the Church in England, Ireland, Scot-

land and the colonies is exhibited, not by way of laudation and boasting, but by the sober method of figures. Thus the contributions in money, which make a good test of practical religion, are given for 1860—84:

Theological Schools, etc.	£528,653
Church Building, etc.	35,175,000
Home Missions	7,426,478
Foreign Missions	10,100,000
Education	21,362,041
Literature, etc.	1,059,501
Charitable Works	3,818,200
Clergy Charities	2,103,364

£81,573,237

Average for five and twenty years, £3,262,929

The figures for 1885 were—

General Church Work	£3,919,568
Theological Schools, etc.	16,231
Public School Missions	10,076
Elementary Education	1,058,060

£5,003,935

A Church which can show such a record is hardly ready to perish.

## CANADA.

THE very sudden and almost unexpected death of the late Bishop of Nova Scotia has elicited universal regret in the lower provinces, where his lordship was well and favorably known to all schools and degrees of Churchmen. The late Bishop, though a man of unbending and pronounced convictions, the expression of which he never deigned to qualify or soften down, possessed at the same time a wonderful influence over the affections of those with whom he was brought in contact. He was especially beloved by his clergy, to whom he was in every sense a true father in God. There was an immense attendance of all classes at the funeral, and the services were of a pronounced Catholic character. A delegation representing the Roman Catholic Church was present. The synod has been summoned to meet at Halifax, July 6th, to elect a successor.

THE debt on the Mission Fund of the diocese of Toronto has been reduced by \$1,000. The St. James' rectory case has at length found its way across the Atlantic, and is to be argued very shortly before the Privy Council of England. The Church of England Temperance Society of Toronto has been holding a four days' session. The first day was occupied by a debate on Prohibition, in which Prof. Goldwin Smith took part, and delivered a very powerful speech against the legal enforcement of "temperance." On the second day the medical aspect of the question was taken up by six prominent physicians, with three *pro* and three *con*. There was a very large attendance of the general public.

Several parties sent out by the Church Emigration Society of England have arrived in the Dominion. Each individual is supplied with a commendatory letter from his or her parish clergyman setting forth the fact that the bearer is a full member of the Church, and asking the good offices of the Canadian clergy. The class of emigrants so far sent out are of a very superior description, and readily obtain employment. The loss to the Church in the Dominion for the lack of proper clerical supervision over emigrants cannot have been much less than half a million.

Easter was well observed in the remote diocese of New Westminster, B.C. In many of the churches the services were of a decidedly Catholic character, and were very largely attended. The vestry meetings were generally very satisfactory. The Bishop is still in

England. A noble work is being done among the Indians of the diocese.

Bishop's College, Lennoxville, diocese of Quebec, is in a state of very gratifying prosperity, and its affairs have been placed upon a sound financial basis. Funds are in hand for the establishment of two new chairs, viz., an assistant Divinity lecturer, and a lecturer in French. The college is still in need of many improvements, amongst which are additional professors in science, and a convocation hall.

The Clerical Association of Toronto has passed a resolution condemning all indirect methods of raising money, and affirming the principle of direct giving. Signs are beginning to multiply that the era of bazars, concerts, socials, etc., is drawing to a close. In many parishes they have been utterly discarded.

Archdeacon Pinkham, Bishop-designate of Saskatchewan, has been paying a visit to Prince Albert, the see city of his future diocese. During his stay of three weeks a meeting of the diocesan executive committee was held. Mr. Pinkham also made a short tour of parts of the diocese, and visited an Indian settlement. Emmanuel College will be maintained as at present. The consecration of Archdeacon Pinkham will take place in Winnipeg, August 7th, in Holy Trinity church. The Bishops of Minnesota, N. Dakota, Niagara, Huron, and Algoma have been invited to attend. The preacher will be the Rev. Canon Mattheson, Professor of Exegetical Theology in St. John's College.

#### CHICAGO.

CITY.—Montjoie Commandery of Knights Templar attended service at St. Mark's church, on Ascension Day, at 5 P. M. As they made the journey to and from the church, mounted on white and black steeds, they presented a very attractive appearance. The Rev. B. F. Fleetwood, their prelate, preached an appropriate sermon to them, by their own invitation.

In addition to the already existing organization connected with All Saints' church, the Rev. James Foster, priest-in-charge, has just established a chapter of "The St. Andrew's Brotherhood," with fair signs of a prosperous future.

#### NEW YORK.

CITY.—St. Matthew's church, recently incorporated, has commenced active work in the church building on the west side of 9th Ave., between 82nd and 83rd Streets. The Rev. Henry Chamberlaine has assumed charge as rector. The sittings are free. This work has been necessitated by the want of a church of our faith in this locality, to meet the demands of an increasing population on the west side of the city. It is the foundation for an important and prosperous parish. Mr. Chamberlaine delivered his first sermon as rector on Sunday, May 15th. The attendance was large. The wardens recently elected are Dr. Chas. F. Ives, and Geo. A. Denig; vestrymen: Clarence L. Westcott, William H. Chapman, Geo. W. Leonard, M. D., M. W. Larendon, Geo. C. Coffin, Edward A. Stevens, Edwin W. Orvis, and Chas. Edgar Mills.

A new and much admired stained glass window is to be placed in Grace church. It is a memorial to Benjamin H. Hutton and wife and is the gift of their daughters, the Countess de Moltke and the Marchioness de Portes. The window was, for the most part, designed and executed by Miss Mary Tillinghast, formerly with Mr. John La Farge. It will be the first stained glass window of American design ever placed in Grace church, and it must be excellent

indeed to be worthy of standing side by side with the admirable window by Holiday, of London. The window is designed after Murillo's "La Escalera de Jacob," in the possession of the Czar at St. Petersburg. At the bottom Jacob is seen sleeping, surrounded by a rocky landscape. On either side a ladder appears on which three angels are seen ascending and three descending. The descending angel near Jacob raises her hand in benediction, while the lowest angel on the other side shows by her gesture that he is the subject of her thoughts. The figures above grow smaller by way of perspective, while the drapery is done in rich and beautiful colors. Beginning, too, with the deep color at the bottom, the light increases upward until it culminates in pearly tints. The strongest light is seen in the bright wings of one of the ascending angels. The top of the window is filled in with Gothic tracery, and at the bottom is to be an inscription.

The first anniversary of the services at Annex Hall, the head quarters of the Church Temperance Society, was held on Sunday evening, May 22d. The congregation was large and the service full of interest. Mr. Robert Graham, the organizing secretary of the society, who conducted the services, gave some account of the various meetings held at the hall, as a song service held every Tuesday evening, a largely-attended monthly concert, and a temperance meeting on every Friday night. The Rev. Dr. Huntington, rector of Grace church, made a thoughtful and instructive address on wealth and poverty, while the Bishop followed with some earnest words of hearty approval and encouragement.

ANNANDALE.—The Rev. C. F. Hoffman, D. D., of New York, has recently given \$4,000 to St. Stephen's College, towards erecting a new library building. Dr. Hoffman gave \$1,000 some time ago for the same purpose. The need of a new library building has been long apparent. The present accommodations are altogether inadequate, as the library is constantly receiving additions. Recently the Rev. Dr. Cady donated two boxes of books, and the late Rev. Dr. Harison bequeathed his theological library of 1,000 volumes. The Rev. Dr. Gibson has likewise given a large number of books, and the college is also enriched by the choice library of the late Rev. John Moore of Red Hook. Several graduates of St. Stephen's have recently received calls in the vicinity of Annandale. The Rev. Frank Heartfield is in Poughkeepsie; the Rev. Lewis T. Watson has charge of St. John's church, Kingston; the Rev. Frank E. Shober is settled at Barrytown; the Rev. Jno. L. Lambert is in charge of Christ church, Red Hook; and on July 1st the Rev. Richmond H. Gesner, who is now assistant at St. John's, Yonkers, will take charge of the church at Hyde Park.

Ascension Day at Annandale is always a pleasant occasion, for on that day St. Peter's Brotherhood celebrates its anniversary. The Brotherhood is an organization of the students formed for the purpose of seeing that no one within a radius of two miles of the college shall want for religious instruction. The vicinity around the college has been divided into wards under the charge of students who are called ward-masters. In addition to these there is a student appointed who is called the Superior, and who is at the head of the Brotherhood. In one of the wards Sunday school and evening service is

held in a school-house every Sunday, under the charge of the Superior and his assistants. During the morning service on Ascension Day, the warden, the Rev. Dr. Fairbairn, preached a sermon bearing on the work of the Brotherhood. Mr. William Dorwart, the retiring Superior, then installed Mr. Jno. F. Ballantyne Superior for the ensuing year. The retiring Superior rendered a report of the work done by the Brotherhood during the past year. The report was very creditable indeed, and reflects much honor upon the Brotherhood. The principal object of the Brotherhood at present is to get a chapel built during the present summer. It will cost about \$1,000. Nearly \$500 of this has been obtained, and ground will be broken for the foundation shortly. The lot 40x75, has been donated by three Christian ladies, not members of our Church, who have observed the beneficial work of the Brotherhood in the past 15 years, and desire to show their approbation. The present outlook is very encouraging. The work of the Brotherhood is an important one, and should not be allowed to languish through lack of funds.

STATEN ISLAND.—The residence of the Rev. Dr. John C. Eccleston, rector of St. John's church, Clifton, was entered early on Monday morning, May 23d, and robbed of a large amount of silverware together with \$50 in money. The silverware had been presented by the congregation to Dr. Eccleston on the 25th anniversary of his wedding day. The money was the collection of the Sunday previous and was to be used in giving a festival to the Sunday school.

POUGHKEEPSIE.—Christ church, the Rev. Archdeacon Henry L. Ziegenfuss, rector, is to erect a new edifice at a cost of \$75,000, this amount being already in hand. The building is to be located in the "Old English Burying Ground," the church owning an entire block, 320x440. In order to have the advantage of the trees, it is to be set back some distance from the street. The material is to be of brown stone composite in its style of architecture, the width of the nave being 40 feet, with an attached side aisle, which will give eight feet additional. The total length of nave and chancel will be 120 feet. The structure will have transepts 90 feet in length, and the spire will be, in height, 120 feet. The church will be provided with robing-room, rector's study, 24x16, etc. Ground will soon be broken and the structure will be completed in about a year. The architect is William A. Potter, brother of the Bishop.

#### MISSOURI.

The Rev. Ethelbert Talbot was consecrated Missionary Bishop of Wyoming and Idaho in Christ church, St. Louis, on Friday, May 27. Morning Prayer was said at 9 A. M., and at 10 the vested choirs of St. John's, Trinity, St. Peter's and St. Mark's churches, numbering over 60, 35 of the clergy, robed, and nine bishops entered the church in procession. The Bishop of Minnesota presided, and was consecrator, and the Bishop of Springfield preached the sermon from the Gospel in the Consecration Office. The attending presbyters were the Rev. Robt. Talbot and the Rev. Abiel Leonard. Bishops Tuttle and Spalding were the presenters, and there were present and assisting, Bishops Vail, Burgess, Perry, Knickerbacker, and Walker. The service was, as always, deeply impressive,

and it was greatly enhanced by the excellent leading of the music by the combined choirs above mentioned, under the efficient leadership of the Rev. S. H. Green of St. John's church. In the evening a reception was given to Bishop Talbot by Mr. and Mrs. E. C. Simmons, when he received the congratulations and hearty God-speed of the many friends which he has in this city and diocese. Bishop Talbot was born in Fayette, Mo., and all his ministry has been in this State. His robes were presented by the Church ladies of St. Louis, and a beautiful and appropriate Episcopal ring was also presented to him by the convention. The Rev. Arthur Piper of Racine, takes charge of his work at St. James' Academy, Macon.

#### CONNECTICUT.

WEST HAVEN.—The old pioneer parish of Christ church has been renewing its youth during the past few months. The church has been essentially remodelled, by the tearing out of the old gallery; the replacing of the old, stiff pews with very comfortable and Churchly seats, furnished with swinging kneeling-benches; providing a five-foot middle alley instead of the old three-rank style; re-carpeting the chancel and nearly all the church; putting in a large pipe-organ, placed choir-wise, and exposed to view from all parts of the church by cutting an arch-way beside the chancel arch; the building of a new and commodious vestry-room, and the insertion of a steam-heating plant, thus rendering this historic structure handsome, Churchly, and comfortable in all weathers.

The Rev. Hobart B. Whitney entered upon his duties as rector here on the 1st of last October. A children's service has been established on the first Sunday of the month, full choral, led by the chorus choir. It has become the most telling and best attended of all the services, culminating on Easter Day, when the new organ was used for the first time, reinforced by a quartette of brass instruments, in a worship most enthusiastic, with the church crowded. But best of all, the parish decided after Easter to adopt the free seat and pledge system, resulting in an increase of the revenues (outside of the endowment of \$320 annual interest) from \$885 to \$1,450. The most ever raised before within recollection was a trifle over \$900. A single step of \$550 in advance! The plans of immediate work include the re-modelling of the old rectory into a Sunday school and parish house, and the building of a new rectory. The funds for these operations have been for the most part already provided.

This is the parish founded in 1723, by the Rev. Samuel Johnson, D. D., previously the pastor of the Congregational society of West Haven, who thence went to England for ordination in the Church, and became the prime mover in the effort to establish the American Church. Thus being the mother parish, almost literally, Christ church, West Haven, hopes ere long to be as forward in her condition and in good works, as many of her more rapidly advancing children.

#### IOWA.

MARSHALLTOWN.—On the fifth Sunday after Easter the Rev. F. E. Judd presented for Confirmation a class of 50 candidates, the largest class ever before a chancel rail in Iowa, to receive the laying-on-of-hands. This parish, once considered dead, is full of new life. The ladies have during the past year paid \$1,000 due on the Guild Hall.

**PITTSBURGH.**

The anniversary of the Church Home of Allegheny county took place on the fourth Sunday after Easter at St. Andrew's church, Pittsburg, and was well attended, the evening service in the other city parishes being omitted to allow the congregations to attend. The Bishop presided. The sermon was preached by the Rev. George Hodges of St. Stephen's, Wilkinsburg.

St. Peter's church, Uniontown, has just met with a serious loss in the death of its senior warden, Mr. Alfred Howell, who has for many years been identified with the history of the parish.

The mission at Brookville under the charge of the Rev. Charles A. Bragdon, is progressing rapidly. He has organized a large Sunday school where by the direction of the Bishop the Prayer Book has been introduced as the "Sunday School Liturgy."

At Sugar Hill, church of the Intercessor, the general missionary was greeted with a congregation of 90 and baptized seven children. This is an old work and at present without services. It is carried on in connection with Ridgway which is also vacant. The general missionary on this trip officiated there in Grace church with a large congregation. The building has recently been carpeted and is in excellent condition. During the interregnum the funds which would have been used for the payment of the rector's salary have been devoted to the repair and improvement of the rectory, which is low in a habitable condition.

On Monday, May 16th, the regular session of the Northern Convocation was held in St. James' Memorial church, Titusville. The time and place selected for the gathering was in honor of the Rev. Henry Purdon, D. D., who completed on the above date the 25th year of his rectorship. An impressive sermon was preached by the Bishop from Ps. cxix:97, after which he confirmed seven persons. On Tuesday there was an early business meeting, after which Morning Prayer was offered by the Rev. Messrs. Fleming and Moir, and the sermon preached by the Rev. A. W. Ryan, Ph.D., Sc.D. The Bishop then administered the Holy Communion. At 1:30 P. M. a superb lunch was spread in the chapel by the ladies of the parish, at the close of which the Bishop, in a felicitous speech, referred to the Dr.'s long and successful rectorship, its difficulties, trials and successes. Dr. Ryan then, in appropriate words, presented Dr. Purdon, on behalf of his brethren of the clergy in the Northern Convocation, with a burnished pedestal lamp, of costly and artistic design. He was also the recipient of a piece of plate from his friends in Bradford, and other gifts from personal friends. The Rev. Messrs. H. L. Yewens and E. D. Irvine, and others, made congratulatory addresses. The chapel was profusely decorated with flowers and plants, and the occasion was a most enjoyable one. At 5:30 P. M. Evening Prayer was offered and at 7:30, after a few collects by the Bishop, Dr. Purdon delivered an historical sermon, in which he followed the ups and downs of the parish for a quarter of a century. At one time he held the only religious services in the town. He referred to the work of Bishop Bowman when Western Pennsylvania was comparatively a wilderness, and of the work of Dr. Spalding, now Bishop of Colorado, Marison Byllesby, and other pioneer missionaries. The parish is now in a flourishing condition and is possessed of one of the finest properties in the diocese, outside of the large cities. At the conclusion of

the address the Bishop made a few appropriate remarks and introduced Dr. Varian and Mr. C. N. Fuller. The former, in a few well-chosen and complimentary words, presented Dr. Purdon with a solid silver, gold-lined, fruit dish, of elegant design, suitably inscribed, containing an additional and more practical gold lining of 41 five-dollar pieces.

**CRAFTON.**—At the church of the Nativity the chancel has been enlarged and re-fitted and a new organ presented. Ten persons have been confirmed since Sexagesima Sunday.

**CALIFORNIA.**

**STOCKTON.**—A handsome altar-cross, vases, and altar-desk, furnished by Messrs. J. & R. Lamb, of New York, have recently been placed in St. John's church, the Rev. Wm. C. Mills, rector. The cross is 36 inches high, and elaborately chased with a passion flower design, with modeled *Agnus Dei* in the centre. The vases and desk are also richly chased.

**SAN GABRIEL.**—A massive and beautiful font has been placed in the church of our Saviour, and was used for the first time on Easter Sunday morning. It stands on a raised platform just at the left of the entrance door. Its material is a beautiful gray granite found in the Sierra Madre Mountains, of very fine grain, and taking an excellent polish. The design is of pure 13th century or Early English Gothic. The cost was \$240. All the measurements are exactly divisible by eight. They furnish a curious coincidence; for the number 8 is so often associated with the types of our Lord in the Old Testament and with Himself in the New Testament, that it is known by students of Scripture as the Dominical Number, or Number of our Lord. It occurs especially in connection with the ideas of regeneration and resurrection in Christ; and what makes it more curious that it should recur so frequently in the dimensions of the font is the fact that it was purely unintentional, for it was only after the design had been reduced to a scale and put into the hands of the workmen that this recurrence of the number of regeneration in Christ was observed.

**NEW JERSEY.**

**ELIZABETH.**—Sunday evening, May 15th, the Bishop visited Grace church and confirmed a class of 12 candidates; the youngest a girl of 14, the oldest, an infirm old soldier of 71 years of age. The chancel was prettily decorated with flowers, which with a beautiful new carpet, made the church look very attractive. The services were most impressive. The Bishop congratulated the rector, the Rev. S. B. Moore, on the great advance both spiritually and financially, noticeable in this parish, since he took hold of the work, less than three years ago. It was then struggling for existence, burdened with a debt and depending largely on a wealthy neighboring church for support. The attendance was slim and the people discouraged and indifferent. Mr. Moore was induced to take temporary charge of the work in August, 1885. The field was then too unpromising for any one to desire to remain permanently. He labored zealously and untiringly, to arouse his flock from their apathy, and to infuse new life into this parish. His efforts have been signally blest. On Easter Day the secretary reported that "during the past nine months the bonded debt had been reduced \$304; all the current expenses paid, and a small sur-

plus in the treasury, without any help from outside." The communicant list has increased one-fourth; 95 infants and adults have been baptized, and the attendance at the services has trebled. The young people have lent their rector very efficient aid in his labors, as well as hearty sympathy and co-operation.

**QUINCY.**

**LIMESTONE PRAIRIE.**—A pleasing proportion of the regular attendants gathered in the quaint little building of Christ church, at the accustomed service hour on May 19. Each heart seemed to be filled with the joy that Ascension Day should bring to every Christian mind, and after the usual service for the day they were made almost doubly glad by the laying of the corner-stone of the bell-tower now in process of erection. Their beloved rector, the Rev. John Benson, who has devoted so many years of his untiring energy to this parish, conducted the ceremony. The tower is to be built of native limestone, hammer-dressed, and is to be supplied with a bell at as early a date as possible. It is a large undertaking for a weak and struggling congregation. They are to be strongly congratulated upon the good progress they have made, and when the bell shall ring forth its glad sound, may it be alike the word of warning, of comfort, and of encouragement to all the country within its reach.

**INDIANA.**

Recent confirmations in Indiana have been as follows: Grace, 8, Christ church, 28, Indianapolis; St. John's, Greencastle, 4; St. Paul's, Columbus, 3; St. Stephen's, Terre Haute, 29; St. John's, Elkhart, 12; St. James', Goshen, 4; Emmanuel, Garrett, 19; St. Paul's, Jeffersonville, 13; Christ church, Madison, 11; Trinity, Fort Wayne, 10.

**DELPHI.**—The work in St. Mary's parish has been greatly blessed during the past three years, both temporally and spiritually. Prior to the reviving of work here, the church had been closed for five years, except for occasional services. During the past three years, the work done by the few, but willing, workers has exceeded all expectation. The church has been re-roofed, re-furnished, and carpeted throughout. There is no indebtedness upon the church property. The number of families has been nearly doubled; the number of communicants almost trebled. The whole amount required for the parish's share for the endowment of the Episcopate Fund was raised at Easter. And all this is due to the united efforts of, and the perfect harmony between, rector and people. Easter Sunday closed the rectorship of the Rev. H. L. C. Braddon, who has had charge of the parish for the past three years.

**SOUTH BEND.**—Bishop Knickerbacker visited St. James' parish on Friday, May 20th, and in the evening confirmed a class of 14, presented by the rector, the Rev. Frederick Towers. The Rev. Messrs. Adams and Roosevelt were present and assisted in the service. The Bishop preached a very able sermon on the priesthood of the laity in the Church of God, in which he showed that upon them, as well as upon the clergy, rested the obligation to engage actively in Christian work. This is the third visitation Bishop Knickerbacker has made to this parish within the past six months, and the whole number confirmed has been 32. This is as large a number as was confirmed in the parish during the whole previous term of five years. The work of the present rector,

in the year since he took charge, has been greatly blessed. A year ago the parish was in a disorganized and very discouraging condition, but it has certainly awakened to new life. Besides the unusually large number confirmed, 12 adults and 10 children have been baptized; a debt, which was proving a serious burden to the parish, has been reduced to an insignificant sum; the church has been beautified by having the altar re-modeled and a costly set of altar cloths and hangings procured—altogether through the work of the Young Ladies' Guild, which the rector organized in Advent. These things are surely indicative of increased spiritual interest and substantial growth, and there is every reason to believe that in the near future our beloved Church will attain to its proper position of influence and strength in this large and important town where Romanism and sectarianism have always held sway. The heroic exertions and indefatigable energy of the Bishop are beginning to tell all over this diocese.

**EAST CAROLINA.**

**EDENTON.**—On Expectation Sunday, Bishop Watson consecrated the church of St. John the Evangelist, for colored people, at this place. The instrument of donation was presented by the committee, the sermon was preached by the Bishop, assisted in the service by the Rev. Messrs. R. B. Drane and J. M. Hillyar. The church was full, the great majority of the congregation being colored, and the singing was particularly hearty, correct and effective. On the same occasion one man and three women were confirmed.

**PENNSYLVANIA.**

The Rev. Richard Newton, D. D., rector of the church of the Covenant, Philadelphia, died on Wednesday morning, May 25, at his residence at Chestnut Hill. He was born in Liverpool, England, July 25, 1815, and at three years of age was brought to this country by his parents. His earlier education was in the public schools, subsequently he spent some time at a manual labor school near Wilmington. He entered the university of Pennsylvania, and graduated A. B. in 1836. His theological studies were begun under the Rev. Dr. Clemson, and continued in a full course at the General Theological Seminary. He was ordered deacon in 1839 by Bishop Onderdonk. Within a week afterwards he was called to the church of the Holy Trinity, West Chester, and the next year to St. Paul's church, Philadelphia, of which he was rector until 1862, when he was called to the church of the Epiphany, where he remained until 1880, when a continuance of feeble health necessitated his resigning his charge. He was at once elected rector *emeritus* with a salary. He received the degree of Doctor of Divinity in 1862 from Kenyon College. Dr. Newton has long been the representative and leader of the Low Church party in this diocese, though he was not so radical of late years as many supposed him to be, yet he was thoroughly evangelical in his views. He exercised great power in the pulpit, while his children's books are read in nine or ten languages, as well as by the blind, some of them having been published in the raised letters. He took a strong and active part in Sunday school work. When in 1881 he recovered his health he gave up his position as rector *emeritus*, and became the rector of the church of the Covenant, which position he held to his decease. Dr. Newton was called upon

about a month since to mourn the loss of his wife, who as a Miss Greatorix he had married in 1839. The Rev. R. Heber Newton, rector of All Soul's church, New York, and the Rev. William Wilberforce Newton, rector of St. Stephen's church, Pittsfield, Mass., his two sons, survive him; the latter was at his bedside until the end. The funeral services were held at the church of the Covenant, May 28, at 3:30 P. M., Bishop Whitaker and several of the clergy taking part in them. The interment was at Laurel Hill.

The 12th anniversary of the Free and Open Church Association was held on Sunday evening, May 15, at the church of the Ascension. After Evening Prayer, the Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., preached the annual sermon, in which he reviewed the arguments against the free church system, on the score of income. The annual report showed that the association had a membership of 559, and that two bishops had become patrons, that the percentage of free churches had risen since last report from 69½ to 74½ per cent. The officers elected are: President, Mr. J. Vaughan Merrick; treasurer, Charles W. Cushman; general secretary, the Rev. John A. Goodfellow.

The convocation of West Philadelphia held its May meeting on Tuesday, the 17th, in the parish building of St. James' church, Kingsessing. The Rev. John P. Peters, Ph. D., was elected secretary and Mr. Allen Childs treasurer. The Rev. George S. Fullerton, of the University of Pennsylvania, read an essay on "Pagan and Christian Religious Sentiment." In the evening addresses were delivered on Missions, by the Rev. G. Woolsey Hodge, the Rev. Loring Batten and the Rev. David H. Lovejoy, M.D. On the same day, the convocation of Chester met at St. Stephen's church, Clifton. There was a very large attendance of the clerical and lay members. The Holy Communion was administered by the president of the convocation, the Rev. Jno. Bolton, who also preached the sermon. Mr. James C. Sellers was elected secretary and treasurer. Steps were taken to prevent the improper establishment of missions; to provide that all those who receive aid should contribute to the mission work of the diocese, and that every church or mission receiving aid should be visited either by the president, or some one appointed by him, at least once a year.

The North-East convocation of Philadelphia met at the church of the Incarnation on Tuesday afternoon, May 24th. The convocation assumed the payment of the interest on the property of St. Simeon's Mission. The Rev. R. Bowden Shepherd was elected secretary and Henry Budd, Esq., treasurer. In the evening, missionary addresses were made by the Rev. Jos. R. Moore, the Rev. Edgar Cope, and C. Stuart Patterson, Esq.

#### LONG ISLAND.

GARDEN CITY.—The *Brooklyn Eagle* states, upon information which it deems reliable, that it is the intention of Judge Hilton to increase the cathedral endowment from \$15,000 to \$50,000. It is also his design to erect a memorial to Mrs. Stewart at Garden City and present it to the diocese. It is understood that this memorial will be a seminary for young ladies, which in size and grandeur will surpass anything of its kind in this country.

BROOKLYN.—The Rev. Melville Boyd, rector of All Saints' church, reports

the receipt of \$10,000 toward the \$47,500 which is the proportion of the \$1,000,000 to be raised by Long Island. Mr. Boyd is the corresponding secretary of the diocesan committee auxiliary to the American Church Building Fund Commission.

The 50th anniversary of the reign of Queen Victoria was celebrated in St. Mary's church, the Rev. Dr. D. V. M. Johnson, rector, on Tuesday night, May 24th. The church was hung with the flags of England and America and a thousand programmes emblazoned with the royal arms of England and printed with a special service, were distributed among the congregation. So great was the attendance that hundreds could not gain admittance. Among the clergy were the Rev. D. P. Morgan, rector of the church of the Heavenly Rest, New York, the Rev. Dr. Haskins, of St. Mark's, and the Rev. Mr. Hubbard, of St. Paul's. Dr. Johnson read a brief letter from the Bishop regretting that his engagements made it impossible to be present, and saying in his letter that "for the purity of her character and the wisdom of her long reign, she deserves a tribute from the civilized world and especially the grateful admiration of Englishmen wherever they may be." An address was then made by the Rev. Mr. Morgan, who expressed his delight that there was such a bond of union between the two countries. They had met to celebrate the 68th year of Queen Victoria's womanhood and the 50th year of her reign, and to honor the noblest woman on the face of the earth. The two things about her character worthy of special consideration were her sympathy and her purity; of this he gave several illustrations. No home in Great Britain had more strict rules of purity, and she was not only pure in herself, but she required purity of others in order to be admitted to her presence. Previous to her marriage she was asked by a prelate what she would do about the word "obey," in the marriage service. Her prompt reply was: "As a Queen I shall expect to rule, but as a wife I shall give obedience to my husband. I shall pledge myself to obey." The address was followed by the "Hallelujah Chorus" and other selections, the congregation rising to their feet and joining in the anthems.

The second annual reception of the choir of St. Luke's chapel was held on Thursday evening, May 26th, all having been invited to attend who had belonged to the choir in the past seven years. The tables, arranged down the sides of the chapel, were attended by a corps of ladies. At those ranged across the upper end sat the rector, wardens and vestrymen. Following the supper, the Rev. Dr. Van De Water made an address of welcome. What with the musical selections and the decorations of the chapel, in the matter of flags and tri-colors, the occasion was greatly enjoyed.

#### MINNESOTA.

NORTHFIELD.—The Bishop visited All Saints' parish upon the evening of Ascension Day, and preached a characteristic sermon, full of tender, loving thoughts and fatherly admonition, which was listened to with deepest attention. After sermon the Bishop confirmed a class of eight young people, presented by the Rev. Ambler B. Hill, rector. The outlook seems less hopeful for All Saints', just now, than for years past. The parish has suffered loss by the removal of several faithful communicants.

For report of Diocesan Conventions, see pages 157 and 158.

#### LETTERS TO THE EDITOR.

##### OF COURSE NOT.

To the Editor of *The Living Church*:

I should be glad to know your opinion, and the opinion of some of your readers, upon the following question: Should members of our Communion and members of Church vestries sign applications for liquor licenses to sell by the glass?

This is a common practice in this vicinity, and I should like to know if the Church should approve or wink at such customs in her supporters.

C. L. PARKER.

Amboy, N. J., May, 1887.

##### PRAY FOR THE MISSION.

To the Editor of *The Living Church*:

We expect to hold a Mission in St. George's parish, Leadville, Colo., the first week in July, to be conducted by the Rev. G. R. Van De Water. I write to ask the prayers of all those who believe in the blessings of parochial missions. Surely if ever a parish needed an extraordinary effort to revivify it, this does. Out of a parish of 1,000 souls and upwards of 350 who have been confirmed, there are not 75 actual communicants. It is estimated that there are over 5,000 young men alone who habitually absent themselves from all religious exercises. The deadly greed for gold which brings the large majority here, paralyses all spiritual life, and has created the proverb: "There is but one Leadville on earth." There were two, many, many years ago, Sodom and Gomorrah. Almost every country under the sun contributes its quota to this most mixed population, with the fearful results that generally follow such a conglomeration of heterogeneous elements. Let me then beg the prayers of the faithful throughout the Church for God's richest blessings upon the Mission in St. George's.

AUG. PRENTISS.

Leadville, Colo.

##### CHRISTIAN UNITY.

To the Editor of *The Living Church*:

Surely the time is coming for a reunion of Christendom upon a doctrinal as well as upon a liturgical and an historical basis. In an editorial in the *Christian Union*—Lyman Abbott and H. W. Mabie, editors—of March 31, may be found the following remarkable words:

"My Roman Catholic friend cannot be right in his doctrine of the Real Presence; of course not! But am I quite sure that I am right in my Protestant doctrine of no Real Presence? On the contrary I am sure that there is some truth in the doctrine which has bent so many knees, wet so many eyes, warmed so many hearts; a truth which Protestantism has somehow missed and ought to search for."

Some years since Dr. Ewer was laughed at and vilified for declaring Protestantism to be a failure; yet here is one of the leading Protestant organs acknowledging this failure in connection with one of the fundamental rites of the Christian religion.

But when will Christian believers learn that there is something better than either Romanism or Protestantism? When will they learn that the truth, for which they seek, has gladdened the hearts of the children of the Church through all the ages that are past.

J. D. HERRON.

##### ROMAN CATHOLIC CONFIRMATION.

To the Editor of *The Living Church*:

I may have misunderstood you, but the impression left on my mind by your answer to a correspondent in your last issue as to the practice of allowing a Roman priest to confirm, is that you

say it has been dropped for generations. That is not so. In missionary districts where no bishop has been as yet appointed, or where through fear of persecution none dare venture, faculties are given to an ordinary priest—styled an "arch-priest"—to administer the Sacrament of Confirmation, the only proviso being that the chrism shall have been blessed by a bishop on the Maunday Thursday previous. As to the "laying-on-of-hands," there is none. One thumb, the right, touches the candidate's head, and two, or at most three, fingers of the right hand the candidate's cheek, when the bishop smites him thereon, as he says "*Pax tecum.*" Neither of these ceremonies seem to satisfy the conditions of "laying-on-of-hands," and no Roman priest or bishop can tell us in what consists the aforesaid "laying-on-of-hands," to which, and not to the Unction, is admittedly tied the bestowal of the Holy Ghost. In my own practice I present converts to the Church from the Roman Communion to be confirmed *absolutely*, and not *conditionally*—more than that, I insist upon them so presenting themselves, and give them my reasons for so doing. Where the Sacraments are concerned there must be no room for doubt as to their validity. *Sacramenta propter homines, non homines propter Sacramenta.*

ED. RANSFORD.

Expectation Sunday, 1887.

##### REMOVE THE WHITEWASH.

To the Editor of *The Living Church*:

Not long ago in one of the noble churches in England, an architect found a grand old piece of work all daubed over with plaster and whitewash, and as on examination it was found that this original work was of the highest character, the plaster and whitewash were ordered removed and the work to be put in its primitive state.

It seems to me that the Catholic faith has been plastered over and whitewashed from time to time, till at last we have, as one of the results, the name P. E. C. of the U. S. A., staring us in the face and hiding the real character of the Church. Since last October much has been said about cleaning off the whitewash name, and to-day's mail brings me the May issue of *The Church Review*, in which the Hon. Hugh M. Sheffey is muttering to himself and others, much in the way a workman would do who expected an order to clean away the nice new coat of whitewash, and who could not be induced to believe that under it all there was something far more beautiful. What is this "Protestant religion" that certain of us are so alarmed about lest it shall be removed and allow the Catholic Faith to be once more seen by the world? a creature of monarchy and State with which we Republicans should have nothing to do. And what is the Catholic Faith? Well, we cannot blame those of the flock whose bishops lack the nerve to have them taught in the Church's way, by her services, and by using therein publicly the "*Quicumque vult,*" which is so simple and easy to understand, that no one having the use of his ears could be mistaken in its teaching, though now, alas! never heard in this, the Church of America.

In conclusion, the Judge should not hit a man when he is down, and he should remember that the clergyman whom he names as having gone to Rome, would not have gone there but for the jeering he got for believing that there was a piece of real work under the plaster and whitewash.

WESTERN CHURCHMAN.

BOOK NOTICES.

DAILY PRAYERS, for Younger Boys. By the Rev. Wm. Baker, D. D., Head Master of Merchant Tailors' School, London, and Prebendary of St. Paul's. Second Edition. New York: Thomas Whittaker. 1887. Pp. 64. Price, 25 cts.

Intended for the use of boys between eight and fourteen, it is excellent. Nothing else has ever come under our notice, prepared for a like purpose, that is at all its equal in simple Churchliness and suitability.

"THAT CHILD." By the Author of "Mademoiselle Mori," etc. Illustrated by Gordon Browne. New York: Thomas Whittaker. Pp. 237. Price \$1.25.

The author ranks well above the average, on point of skill in narrative, and writes her story well and sweetly. The scene is laid in England and gives a very proper picture of some phases of quiet life in an old English town. The book is a desirable one for girls and will hold their interest to the end.

DINAH MITE. A Story for To-day. By Brenda, author of "Froggy's Little Brothers," "Nothing to Nobody," etc. Eight Illustrations by E. M. Smythson. New York: Thomas Whittaker. Pp. 190. Price, 90 cts.

A pathetic little story with a quiet temperance moral underlying; a nicely-told domestic story of poor life made fearsome and wretched to a mother and her two little girls, by the evil habit in husband and father, who at length is turned from the drinking degradation, "all along o' baby."

RURAL HOURS. By Susan Fenimore Cooper. New and revised edition. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

We gladly welcome a new edition of this delightful little book. The author's pure enjoyment of nature is contagious, while there is much that is valuable told us about the habits of birds and flowers and trees. Indeed so close and sympathetic an observer is the author, that her notes will often be found useful to the naturalist, besides being always pleasurable to the ordinary lover of nature. It is a good book for out-of-door reading in Summer.

BRIDGE DISASTERS IN AMERICA. The Cause and the Remedy. By George L. Vose. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price 50 cents.

"Not less than forty bridges fall in the United States every year," and in nearly every case it is easy to see, after the danger is done, that it ought to have been prevented. Highway bridges as well as railway bridges are in many cases death-traps, waiting only the proper combination of circumstances to go down with a crash. We hope this little book will enlighten the public on these dangers and lead to some sufficient method of honest inspection.

THE LIFE OF CHRIST IN THE WORLD. Sermons by the Rev. Arthur Brooks. New York: Thomas Whittaker. 1887. Price, \$1.50.

It is our impression that the sermons of this series vary greatly in quality. Some are most excellent while others are quite ordinary. This however is not a decisive test, for preaching is the most uncertain of all the arts. A sermon is sometimes written with a specific aim, and in the hands of a master workman reaches that aim, while its general intellectual character may be by no means high. No doubt, Dr. Brooks has found this principle illustrated in some of these sermons. Of those which appear to us to be good, too much in praise cannot be said. They are full of the marrow of Scriptural truth and are noteworthy for their vigorous and simple English.

A NEW ENGLISH DICTIONARY, on Historical Principles. Founded mainly on the materials collected by the Philological Society. Edited by James A. H. Murray, D. C. L., with the Assistance of many Scholars and Men of Science. Part III. Batter-Boy. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. \$3.25, each part.

It requires both capital and courage to carry through such a vast work, which will extend to thirty or forty volumes of 250 pages each, and in the produc-

tion will call for the most laborious and learned research of many scholars during many years. The purpose is to give the fullest possible information, historical and etymological, about every word in the language, and to tabulate many words of current coinage which are, as it were, floating in the air. Part III. contains only a portion of the letter B, its preponderating words being of Teutonic origin, and among the most important. It is marvellous, the amount of interesting facts and quotations gathered to illustrate even unimportant words. "Before" has given to it more than one large folio page, nearly the size of THE LIVING CHURCH pages, in nonpareil and agate type; "Blood" has nearly two pages. The work will be a great treasure, a perfect encyclopedia of our language, and almost equally of our literature. Considering the character and amount of the work, the price is not high.

PROTESTANT EPISCOPAL DOCTRINE AND CHURCH UNITY. By the Rev. C. M. Butler, D. D. New York: Thomas Whittaker. 1887. Pp. 174. Price 60 cents.

A book that seems to add nothing to sound learning; to be partial in its aims and defective in its application of arguments from standards and from history. As a single instance, the author would find the exactest statement of the constitution of the Catholic Church in the XIX Article of Religion, and deduces from it something of this tenor: "The possession of certain truths and institutions is necessary to the being of the Church; yet we refrain from defining precisely what is necessary to constitute these truths and institutions." And he is of deliberate opinion that "the Church refrains from so defining what shall be considered for the entire Church the pure Word and the true Sacraments as that she shall by a dogmatic definition cut off any bodies which have borne the name of Christian (1) from being constitutional portions of the Catholic Church of Christ." The general aim of the work may safely be inferred from the tone of the above. One thing is certain, that the cause of any pure and true Church unity will be little advanced by the efforts of the indefinite schoolmen of an invisible Church.

HISTORY OF MEDIAEVAL ART. By Dr. Franz von Reber. Translated by Joseph Thacher Clarke. With 422 Illustrations, and a Glossary of Technical Terms. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 743. Price, \$5.

Mr. Clarke has done another good work by the translation of Von Reber's "Mediaeval Art" with the careful accuracy which rendered the translation of "Ancient Art" by the same author, so valuable. This volume, from its completeness, will be of great service to art students. The fifteenth century is not reckoned by the author as part of the Middle Ages, consequently the great Italian masters of sculpture and painting are not found in this volume. The author does not follow the divisions of the historian, counting the Reformation as the beginning of a new era. In the history of art, however, the Middle Ages ended when the Renaissance began. This revival of art was not simultaneous throughout Europe. In Architecture the Gothic, the latest growth of mediæval art, lasted in England until late in the sixteenth century, while in Italy it ended with Giovanni da Fiesole (1387-1455), "the last mediæval artist of Italy who fully expressed the mystic ecclesiasticism of the Middle Ages." In each of the divisions of the book, architecture as not being an imitative, but a constructive, art, stands first; the chapters on sculpture and painting are devoted to showing the re-

lation of these arts to architecture. If there be a history of Modern Art, by the same author, it is to be hoped that Mr. Clarke will continue his good work of translation so ably begun. The book is remarkably well illustrated and furnished with glossary and notes.

CONTRIBUTIONS TO THE SCIENCE OF EDUCATION. By William H. Payne, A. M. New York: Harper & Brothers. Pp. 358. Price \$1.50.

We are fallen on an age of hobbies. In almost every department of knowledge there are certain persistently argued theories which are commonly accepted by reason of this persistence. In no branch is this truer than in education. Objective, experimental, and kindergarten methods have been praised till we are told that there is no other rational theory of education than that which is set forth under the self-assertive title of "The New Education." Professor Payne, in the book before us, has taken up this theory for a thorough examination. We have not room to quote as we would like from his words of sense but we cite one or two phrases which will indicate the trend of his thought. After quoting some of the dicta of the new education, whose formula is: "Follow nature" and whose type is the savage, he says: "To the question, how far we should imitate the mode by which the savage is educated, this is the only safe response that can be given: Only so far as the child resembles the savage, and so far as the child state resembles the savage state." With ages of advancement in all improving arts as an inheritance it is ridiculous to talk of a child as a savage. Again, remarking upon the favorite maxim: "Proceed from the known to the unknown", he shows clearly that it had its origin in learning special branches of knowledge and then he upsets the whole claim with the suggestive remark: "A specific has become a panacea." By those interested in this important subject of education, and all of us who do anything in the way of teaching or have children to be taught ought to be, this book is well worthy of careful study. Professor Payne has voiced the objections that have arisen in the minds of all thinking men who have not been carried away by the education craze, and deserves their heartiest thanks.

I. A MANUAL OF PLAIN SONG, for the Offices of the American Church. Edited by the Rev. H. G. Batterson, D. D., and the Rev. H. McDowell, M. A. With Introduction by the Rev. J. Wilberforce Doran, M. A. New York: James Pott & Co. 1884.

II. HARMONIES, Intermodal and Diatonic, for the Gregorian Psalm tones and Sarum Responses. By the Rev. J. W. Doran and the Rev. E. D. Gallo way.

The second book is the complement of the first, and is necessary to its right use. We recall that nearly three years ago, when giving the manual the favorable notice which it well deserved, we felt and bespoke the need of accompanying harmonies for its use. Now the want has been supplied, and richly so. The restoration of the ancient tonalities for the use of psalms and canticles, suffrage and response, is a marked feature in the general revival of the old stately devoutness of worship in the Catholic Church, and to Dr. Batterson we in America are more indebted than to any other man in the ranks of our clergy for sterling persistent service in this noble and venerable school of sacred music. In late years the Rev. Harry McDowell has become recognized as his worthy associate in this interesting labor. The manual which is a very creditable specimen of book-making, red-edged and stamped in red upon the cover, contains the entire choir offices and the psalter, with the appropriate music for each. We would repeat our former most hearty commendation of

its merits, did space permit. In a word it is the best work of its kind in every way, that has ever been given to the American Church. We must, however, add this caution that only well-drilled chorus choirs will be competent to make satisfactory use of its many excellences.

The accompanying book of the "Harmonies" is of suitable shape and openness for use at the organ. While the 14 tones (regular and irregular) with their various endings, do not complete the whole set of ancient melodies, they are sufficient for present use. The Gregorian chant is of the diatonic order of music; and the integrity of its kind has been observed by the composers of these harmonies, which is to say, that the harmonies are also diatonic, and for variety they can be sung antiphonally in harmony of the several parts. The authors have plainly said: "What seemed to us to be wanting is a kind of harmony that shall be simple, melodious, diatonic, and in perfect keeping with the plain-song that forms its basis." The versicles and responses, according to the old Sarum Use, may well be described as a distinct kind of plain-song. Every tone with its endings, has an added symphony, wherever the ending, not having a final modal, would disappoint the untutored ear. These symphonies are to be used as "scraps of antiphonal melody" which as short postludes for the organ, will be restful and satisfying.

We have much pleasure in announcing a new publishing firm in Chicago, bearing the name of John C. Buckbee & Co., located at 122 Wabash avenue. Mr. Buckbee has been during the last fourteen years an active member of the firm of S. C. Griggs & Co., and on retiring from it brings with him several of the most valuable books bearing that well-known imprint. The new firm will also give attention to the issue of textbooks for school and college use, and books in general literature. Mr. Buckbee has had an experience in this line of business of some twenty-one years, and therefore justly merits the confidence and the success which, we trust, he will gain.

The Expositor for May contains articles on "The Origin of the Christian Ministry," by Prof. Harnack; "Haggai," by Dr. Marcus Dods; "The Prophecy concerning Judas," by T. E. Page; "The Epistle to Philemon," by Dr. Alex. Maclaren; "The Epistle to the Gentile Churches," by Prof. Godet; "Recent American Literature on the New Testament," by Prof. Warfield. [A. D. F. Randolph & Co., New York. \$2.50 per year.]

The Quiver for June is an attractive issue. "Cathedral Churches of England and Wales" is an interesting paper. "Traveller's Aids and Friendlies" should be read by all who are interested in the protection of homeless girls. The first chapter is given of a new serial story, "By the Waters of Babylon." [Cassell & Co., 739 Broadway, New York. Price \$1.50 a year.]

The American Magazine for June has an issue of one hundred thousand copies. "The Nation's Lawmakers" (illustrated) is continued. One of the most interesting papers gives an account of Laura Bridgeman, the blind deaf-mute. The articles are all short and bright. [R. T. Bush & Son, 130 Pearl St., New York. Price \$3. a year.]

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## The Living Church.

Chicago, Saturday, June 4, 1887.

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

The story of Sir Percival is brought to a close in the present issue of THE LIVING CHURCH. It has been read with deep interest and we trust with much profit. We have in hand and shall soon place before our readers a series of papers entitled "Passages from the Diary of Ellen Goodnough," edited by Miss Susan Fenimore Cooper. We are sure that all Churchmen will read with delight this simple and beautiful record of this good woman's life and work among the Oneidas.

We are glad to see that the Church press, so far as heard from, is unanimous in condemning the action of the seceders from the South Carolina convention. We do not hesitate to say that the sentiment of the Christian world is against them in this issue, and that even among the Church people of the South they will not find much sympathy. The world moves, these fossils to the contrary notwithstanding, and the Church proposes to do her duty to all souls, holding that they have a "constitutional right" to be saved regardless of color. Some of these men who have thus brought reproach upon the Church are the obstructionists in our General Convention, who want to make the Church P. E. Society for white men.

Last week, in the report of the Alabama Convention, we gave a summary of Bishop Wilmer's remarks on the change of the name of the Church. They are worthy of careful consideration and should have great influence. Among those who oppose the change it is customary to speak of its advocates as revolutionists, disloyal agitators, Romanizers, etc. We hope they will read Bishop Wilmer's wise and temperate words, and reflect upon them. At the same time it will be well for

them to remember that these words are spoken by one of the oldest and most venerated of our bishops. The Bishop of Alabama has passed his three-score years and ten, for nearly fifty years has been a priest of the Church, and for twenty-five years a bishop. His father and his two uncles were clergymen, and his cousin was the second bishop of Louisiana.

The suggestion of the name "Primitive Catholic" seems to be very opportune, and is welcomed as the best contribution yet made to the solution of the question. It is a name that should be acceptable both to Protestant and Catholic Churchmen, and one that can be offensive only to modern Catholics (so-called) who follow the Bishop of Rome. The association of the word "Primitive" with a little sect of Methodists makes it at first sound unpleasant to some ears, but that will pass away, and the sect now using it (having only about 50 ministers) will die out or be absorbed. Without wishing to oppose a popular movement in favor of "Primitive Catholic," we express our preference for "Old Catholic," which would relate us in name, as we are related in sympathy, with those who are struggling for Catholicity against the papal domination in Europe. Let this real protestant movement against Rome go on around the world till we have in every country the Old Catholic Church.

The action of the Massachusetts Convention, providing that the voting members of parishes hereafter to be formed need not be baptized members of the Church, is a retrograde movement which we are very sorry to record. In the new work of the West it has sometimes been impossible to secure the requisite number of communicants to form a parish, and some laxity has been (unadvisedly, as we believe) allowed. But surely, this cannot be the case in older communities, and this movement to give the parochial franchise to those who have no obligation or responsibility to the Church, seems to be in the wrong direction. It is, in effect, as a correspondent of a Boston paper says, making social respectability, not faith, a qualification for parochial rule. It is a proclamation that not even Baptism is essential to those who direct the affairs of the Kingdom of God. When it is remembered that the parish is the primary, so to speak, in ecclesiastical politics; that by the parish the representatives of the Church in diocesan conventions are chosen, by which conventions the Standing Committees and the deputies of the General Convention are chosen; that from the parish must emanate the first

testimonials for candidates for Holy Orders; that all ecclesiastical legislation has its inception in the parish, as civil legislation in the township, we cannot but regard with alarm this movement which manifestly tends to the secularization of the Church. The proposition has all the force of an axiom, that they who legislate for the Church should be members of the Church.

### "RITUALISM."

Two hundred and fifty years bring about great changes in religion as well as in politics. We do not mean to say that the Faith, the Orders, and the Sacraments of the Church have changed in any essential point; but it is certain that methods of work and worship have changed with the progress of thought and culture among the people. The same foundations are built upon from age to age, but the spiritual as well as the material architecture takes form and color from the spirit of the age in its best phases of development; at least, it ought to be so, and measurably it has been so, during the two or three centuries of American history. The social, intellectual, and political life of the people is far different to-day from what it was in colonial times. Great changes have taken place in science, jurisprudence, medicine, mechanics, commerce. The conditions of life, the habits of thought, the customs of society, are all different. Even the physical temperament of the people is not the same now as then. The treatment of disease which was pursued with confidence and presumable benefit, in the olden time, if resorted to now, would be considered manslaughter. The old system of education and discipline of children, to the finer sensibilities of this age appears crude and harsh, and the penal code of our fathers, presumably needful then for the suppression of crime, would be in this age and for this people unjustifiable and cruel.

These suggestions we offer for the consideration of those who mourn over the departure of "the good old times," and resist, with the solemn air of superior wisdom, all innovations and changes in the usages of society and in forms of worship. Doubtless there is need of the conservative element in Church and State, but the obstructionist who is not guided by intelligence, who blindly opposes every change because it is a change, should be as far as possible eliminated from active influence in both terrestrial and spiritual affairs.

The change that has taken place in the taste and temperament of our people, during the last century, is in nothing more conspicuous than in the accessories and conduct of pub-

lic worship. That which was to the edification of our forefathers does not satisfy us. Our houses are brighter and more beautiful, and our churches are more attractive. The warmth and cheer of the home must not be wanting in the chancel. The severity of Puritan taste and temper has departed from the social circle, and it no longer adds solemnity to religion. In the day of its supremacy it was an intrusion upon the Church, and in this day of its decadence it is an intolerable impertinence. The black stole, the barren chancel, and the three-decker monotony of a pulpit, have had their day, and have been relegated to the tomb of the Calvins. Time was when priest and people faced the choir in the West, during the singing, but now they worship towards the East, the source of light. The symbol of the cross is no longer dishonored, but is the bright and central object in the accessories of Christian worship.

These and similar changes in the arrangement of our churches and in the manner of conducting the services, of course are resisted by unthinking conservatism. They are stigmatized as "ritualistic" and "Romish." But they are strictly in the line of intellectual progress and in harmony with ancient use. They are accordant with the almost universal reaction from the Manichæan heresy of Puritanism, which pronounced the Prayer Book "a piece of swine's flesh," and the surplice "a rag of popery." This reaction is not confined to Churchmen. It pervades all classes of those who profess and call themselves Christians, and nowhere is it more marked than among the direct descendants of the Pilgrim Fathers. We have before us the programme of the Good Friday service of the Plymouth Sunday school, Brooklyn, A. D. 1837. It is a long service of hymns, and Scripture reading, and prayer. It includes the Seven Words upon the Cross, with a Catholic hymn for each word. A few years ago, such a service would have been called "ritualistic," if held in one of our churches. Is there a Sunday school in our Communion which has, this year, commemorated the Great Day with such an impressive service?

This is but one of many illustrations that might be given of the "signs of the times." The fact is, the people of this day need and must have, a higher order of Church architecture and a nobler order of worship, than their fathers were accustomed to. Upon the lower ground of taste and intelligence, the bald service and accessories of worship of the last century no longer meet the needs of the people; and while the Puritan denominations are as quick to perceive this and to adapt their forms to meet it, as



Churchmen are, we must say that there seems to be less of opposition and strife among them in the process of ritual improvement that is going on, than among Churchmen who have the credit of being incorrigible "formalists."

These remarks are not intended to imply that every ritualistic fancy is an improvement. They are given only as words of caution against a blind opposition to every change in the manner of conducting the services, and unreasoning antagonism to what is called "ritualism."

#### CHANGING AND FIXED CHURCHES.

The recent sale at auction in New York of a valuable church, with the idea of building further up-town, suggests the question whether such removal is expedient. True, this church is very far from having the disadvantages of poor surroundings. It no doubt anticipates great changes, however, which are constantly going on in the neighborhood, and in choosing another site has an eye to improved conditions, and a still more successful future. None the less, this church together with that of many other churches, must share the discredit, not to say the shame, of moving away from the poor, and leaving the lower section of the city the most abandoned and churchless of any like population in the civilized world. Since its formation towards the beginning of the century, this church has already moved twice from the lower end of the island. In case it moves a third time, it will have traversed from two-thirds to three-fourths the city's length, thus keeping as steady pace with the movements of the rich and well-to-do, as if in a changing population, a city parish were specially charged with that duty.

However justifiable the removal in this instance, it is to be hoped that as a general rule such changes may not be resorted to. It is to the everlasting credit of "Old Trinity" that it has stood firm from the beginning. It has saved the Church in New York City from a perpetual disgrace and shame. Church after church seemed to follow the rich with as much alacrity as they abandoned the poor. No thanks to them if a portion of the city embracing thousands upon thousands, was not given over to a condition which was scarcely better than one of barbarism and superstition. But Trinity church, where it was planted there it has staid, and it is literally a light to lighten the Gentiles of every tongue and kindred. In all that waste of crowded poverty, vice, and wretchedness stretching from river to river and well up the island, Trinity stands out as the one steadfast immovable church which fol-

lows not the changes of the rich, nor disdains the surroundings of the poor.

Thanks to that returning Christian sense which bears in mind whom the Gospel is to be preached to, there is a disposition on the part of the churches of New York to hold to their anchorage. The late rector of Grace church and now bishop of the diocese, did what lay in his power to make that church a fixture, by making it a cluster of institutions which provides for rich and poor, and its candle gives such light that the parish doubtless never once entertains the thought of removing the candlestick out of his place. There was a time when removal up-town seemed the only hope of St. George's. In the good providence of God, however, Christian wisdom rather than worldly policy prevailed. And now abundant resources, immense congregations made up of rich and poor as if the Lord were the maker of them all, the building of a splendid parish house in every way worthy of the Church, the carrying on of a manifold work in various directions—all evidently mean that St. George's, though moving once, now intends to stay. In like manner, the church of the Ascension which for a time seemed as if it could only recover its fortunes by falling in with the up-town current, has found that it could breast it, and recover them no less. A new parish house which will probably become an adjunct at no distant day, will mean, also, not change, but permanence and a fixed abiding place forever.

All this accords with reason, and above all, it accords with Christ's teaching and example. If the poor should have the Gospel preached to them, it is wrong for the churches to run away and leave the poor without the Gospel. Christianity, indeed, could not afford to run away from any class or condition, and least of all from the poor whom Christ compassionates, and who to the extent they are neglected, become an element of danger. The rich can build their own churches and they will be quick to seize upon desirable localities. Alas! for that other class who will not be helped by others and cannot help themselves.

No absolute law, of course, can be laid down in regard to the permanence of churches, in consequence of misfortune, debt, bad location, etc. Yet it may be affirmed of churches that "a rolling stone gathers no moss," and that to say nothing of those associations which gather about a permanent church, it is the wiser thing to act upon Christ's teaching and example, whether the class in which a church happens to be located is of one kind or another. Other things being equal, prosperity

goes with fixedness, and especially a fixedness rooted in Christian principle.

#### THE "380," OR CHURCH-GOING.

AN EXERCISE IN ARITHMETIC.

BY THE REV. ARTHUR W. LITTLE.

One hundred and twenty from five hundred leaves three hundred and eighty (500-120=380.) What has this to do with church-going?

When our Blessed Lord ascended into heaven he left at least 500 followers, for we read: "He was seen of above five hundred brethren at once." (1 Cor. xv: 6.) A few days after His Ascension, probably the Sunday following, there was a very important meeting of the Christians. Were 500 present? No. "The number of the names together were about one hundred and twenty." (Acts i: 15.) 120 from 500 leaves 380. Where were the "380?" What were they doing? Why were they not there?

Perhaps they "thought they would not go to church that day!" Well, what of it? Why, simply, this: they lost a great deal. In addition to losing the worship and doubtless the Holy Eucharist, which must have been celebrated on that occasion, they missed hearing the first Christian sermon preached by St. Peter, on the subject of "Apostolic Succession." The text was David's prophecy in regard to the fall of Judas: "His bishopric let another take." (Acts i: 20; Ps. cix: 8.) They missed also the first episcopal election—that of Matthias, to "take part of this ministry and apostleship," showing that the apostolate was to be extended beyond the bounds of the original twelve, as indeed it has been, in the Church, unto this day. What else they missed, I know not; but it is quite possible that by being absent from this service they failed to hear the announcement of, and so missed, the "assembling together with one accord in one place," which occurred a few days (probably just one week) later, on Pentecost or Whitsun Day, when God the Holy Ghost descended upon the infant Church.

Why did the "380" stay away? I don't know. Why does a like or larger proportion in every parish stay away from the divine offices of instruction and worship and grace to-day? I suppose every one of the "380" regretted his absence, whatever the cause, and felt to his dying day that he had lost something by staying away from that first Christian assembly.

What a lesson this is for Churchmen to-day!

No Christian ought to have to be urged to attend church. No good Christian—no Churchman worthy the name—ever needs to be.

The "380" lost that memorable and inspired sermon of St. Peter—a sermon which seemed to fix forever the episcopal polity of the Catholic Church, and condemned in advance all non-episcopal systems which from that day to this, like Noah's raven which went forth from the ark, have found no rest for the soles of their feet within the pale of the Church of God. Such was the sermon they missed on that day.

Hearing sermons is not the chief reason why a Churchman should go to church, but it is a reason and an important one.

Let me say a personal word to the reader: Have you ever thought how much valuable instruction you miss by skipping so many sermons in your parish church, and by not remembering those you do hear? To many a poor

soul the hearing of some one sermon has been the turning point in life. It saved them. Had they missed it, they would have been lost. In whatever parish of the Church you may reside, never, if you can help it, miss any of your pastor's instructions. They will not be always equally good, equally interesting, equally adapted to your case, but the only sure way of getting the best ones is to take them all in. The very poorest will contain some good; ninety-nine out of a hundred will be better than you could have written yourself; nine out of ten will certainly contain much that you can profit by, and every now and then one of them will hit your case so exactly that you will think the minister had you in mind, and will make a lasting impression on your character and life.

It often happens that a faithful pastor prepares a course of connected sermons (say for Sunday evenings in Lent), but out of a congregation of 500 not 120 hear the whole course; and as most of the sermons may presuppose what has gone before, the harmony and completeness of the instruction is marred and broken.

It is the experience of the writer that nearly all the instruction which he is obliged to give, in private conversation, to his parishioners—to correct their errors, remove their doubts, arouse their interest or direct their way—has already been given (and much better than he can express it off-hand) in his regular public sermons and lectures.

Receiving instruction, however, is only one reason, and for intelligent Churchmen the least important of the great reasons for going to church. The listening to the lections of Holy Scripture, the more reverent and worshipful hearing of the Law and the Epistle and Gospel of the day, the singing of the Psalter, canticles and other hymns, the grand unison of the creed, the "common prayer," with its hearty responses, with its humble confession of sin, and the ever-needed, priestly absolution which conveys to the penitents present pardon and peace, the offering of ourselves and of our substance to Almighty God—these are some of the privileges of God's House, and above all that highest office of worship, of sacrifice and of grace, in which, joining with the act of the priest at the altar and of our great High Priest in the heavens, we offer unto the Father the sacrificial Memorial of the death of His Son, and in the awe of Jesus' presence commune with Him and with one another, with the whole Catholic Church and with all the company of heaven. Oh! the nearness of our Saviour then! Oh! the favor and grace and love of Incarnate God Who here visits us in Person, and gives us His Body and His Blood without which, as He has told us, we have no life in us, and which our Church so truly and so beautifully calls, "our spiritual food and sustenance," "the food and the salve of immortality," "the pledge of eternal health," "the hope of the Resurrection," and "the conservatory to everlasting life." (The P. B. and the Homilies.)

Has God provided such things in His Church, things which it hath not entered into the heart of man to conceive, and do any Christians, any Churchmen (!) stay away? Must Catholic priests stoop to advertise sensational sermons, and choirs vie with the Italian Opera (not "vie with Gabriel while he sings"), and Sunday school superintendents offer chromos, in order to get Christian men and women and chil-

dren to come to the "House of God and the Gate of Heaven?"

Where are the "380"? Where? The fact is, the Churchman who can attend the offices of Catholic worship and instruction, but does not, is worse than an honest heretic, worse than an infidel.

Is such a man a Christian? Is he fitting himself for heaven? Is he helping on the cause of Christ and the salvation of souls?

Oh! these baptized, cultured, non-church-going Mammon-worshippers!—these indifferent, lazy, selfish, self-deluded "Protestant Episcopalians," (I can't call them Churchmen) who slave for Mammon all the week, and then spend the Lord's Day in bed, or reading the Sunday paper, or—I care not how—but not for one hour at church, and never on their knees before the altar of God!

Canon xx of the American Church, says: "All persons within this Church shall celebrate and keep the Lord's Day commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

In the Second Book of Homilies (viii: 1), our Church declares: We must come into the material churches and temples to pray whereby we may reconcile ourselves to God, be partakers of His Holy Sacraments, and be devout hearers of His Holy Word."

Let us not be of the "380," "forsaking the assembling of ourselves together, as the manner of some is." Let us not be of the "380."

THE RT. REV. PHILANDER CHASE ON NON-COMMUNICATING ATTENDANCE.

Extract from Bishop Chase's Reminiscences, pp. 369-370. Vol. II.

On Sunday morning (March 12, 1837) I preached and administered the Holy Sacrament in the church in St. Louis. The audience was large, but the number of communicants was few. Learning that it was the custom for the non-communicants to retire before the administration, I thought it my duty, immediately after sermon, to request that for this once they would cause it to be otherwise; I gave for a reason, that all serious people lost much by so doing, and doubtless by their seeming indifference brought contempt on the means of grace.

con in the Bishop's absence, observed that he had not thought the measure could be so useful as he found it to have been.

The Spirit of Missions.

WARDENS AND VESTRYMEN.—The Easter elections have placed in positions of responsibility in parochial affairs not less than 30,000 persons. The well-being of the parishes will depend in large measure upon the interest and earnestness of these chosen men. They have it in their power to advance the general interests of the Church as well as those of the parish, and in helping the general interests they will most effectually aid the parochial life.

RESPONSE OF THE PRESBYTERIAN GENERAL ASSEMBLY.

On the eighth day of the session Dr. Patterson, chairman of the Committee on Correspondence, presented the following report:

The Committee on Correspondence to whom have been referred a communication from a commission of the House of Bishops and House of Deputies of the General Convention of the Protestant Episcopal Church, accompanied by a declaration of the House of Bishops; an overture from the presbytery of New York and eight other presbyteries, suggesting the form of a response to said declaration; an overture from the Presbytery of New Brunswick suggesting another form of response a report from the committee on bills and overtures of the Assembly, and an overture from the presbytery of Washington asking the Assembly to take steps in the same matter, respectfully recommend:

1. That it is not expedient to adopt either of those overtures as the response of the General Assembly to the said declaration, but that they, and the statement of principles embodied in the report of the committee on bills and overtures, be published in the Appendix of the Minutes of the Assembly, as clear presentations of the position of the Presbyterian Church on Church unity and union.

2.—That in response to the fraternal request of the commission of our Protestant Episcopal brethren, a committee of five ministers and five ruling elders be appointed to enter into brotherly conference with the commission and with any similar commission or committees, that may be appointed by other Christian bodies, with a view to the earnest study of the relations of the different Churches and of the form in which the answer to the Redeemer's prayer, "That they all may be one," may be realized and manifested; and also to consider the subject of organic union between this church and the Reformed Church in America.

3.—That the following letter be adopted by the General Assembly, signed by the moderator and stated clerk and forwarded to the secretary of the Protestant Episcopal Commission:

To the Commission of Conference on Church Unity of the House of Bishops and of the House of Deputies of the Protestant Episcopal Church, convened in the city of Chicago, October, 1886;

Without entering here into any of the principles which your House of Bishops lay down as "essential to the restoration of unity among the divided branches of Christendom," but leaving the consideration of them to the conference which you re-

quest, the General Assembly has appointed from our ministers and ruling elders a committee to confer with you and with any similar commission or committees that may be appointed by any other Christian Churches or conferences with instructions to report to the next General Assembly the result of their deliberations.

PERSONAL MENTION.

The address of the Rev. Henry S. Huntington is changed from Lancaster to Suspension Bridge, N. Y. The Rev. Edward Wallace-Neil has been elected Fellow of the Society of Science, Letters and Art of London.

The Rt. Rev. Alexander Gregg, D.D., Bishop of Texas, may be addressed at Sewanee, Tenn. after the middle of June.

The address of the Rev. Edwin Coan while abroad, will be care of "American Exchange" 449 Strand, London, England.

The Rev. F. W. Merrill of Adelaide, Australia, is at present staying at the house of Mr. Nichols, 3427 Forest Ave., Chicago. He is taking a trip through the United States for recreation.

The Rev. J. P. Lytton having been ordered by his physician to Western Texas on account of ill health, his address during the summer will be deanery of St. Mark's Cathedral, San Antonio, Texas.

The Rev. T. W. Maclean sailed for England in Steamer Furnessia, May 28th.

The address of the Rev. C. L. Fulforth, formerly of Red Cloud, Nebraska, is now General Wayne, Delaware Co., Pa.

The Rev. Dr. W. C. Winslow of Boston has been elected honorary correspondent of the Victoria Institute and Philosophical Society of Great Britain.

The Rev. R. H. Geener, assistant minister at St. John's church, Yonkers, has accepted an unanimous call to the rectorship of St. James' church, Hyde Park, N. Y. and will enter upon his duties the second Sunday in July.

The Rev. Edward Ritchie having resigned the rectorship of St. Stephen's church, Florence, N. J. has become assistant at the memorial church of the Holy Comforter, Philadelphia. Address after June 1st, 111 S. Broad St., Philadelphia.

The address of Bishop Schereschewsky and family for the summer is Clifton Springs, N. Y. and letters, papers etc. may be addressed accordingly.

ORDINATIONS.

The Rev. John Keller, M.A., missionary-in-charge of Trinity mission, Arlington, New Jersey, was advanced to the priesthood in Grace church, Newark, on Ascension Day by the Bishop of the diocese. The sermon was preached by the Rev. Francis J. Clayton; the candidate was presented by the Rev. G. M. Christian, and was decently habited in a robe, amice and stole, deacon-wise. There were eight visiting clergy present, and upwards of 300 people. After the questions and answers, the ordination was made by the Bishop and clergy, and the new priest was vested with chasuble and maniple. There was no music and the service was very solemn and impressive. The priests sang Veni (reclator to an ancient Plain-song tune. Mr. Saml. T. Strang of Philadelphia (pupil of Mons. Guilmant, Paris) gave an organ recital before and after the service, in a scholarly and masterly style.

OFFICIAL.

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

THE Philadelphia Summers school of the American Institute of Hebrew will be held at the Divinity School of the Protestant Episcopal Church, in Philadelphia from June 16 to July 15; full information may be had of the Rev. Prof. JOHN P. PETER'S, Ph.D., 4408 Chestnut street, Philadelphia.

THE Annual Ordination of Priests, by the Bishop of the diocese, will take place at St. Stephen's church, Lynn, Mass., on Wednesday morning, June 8, at 10:30 o'clock. Morning Prayer will be said at 9:45. Luncheon will be served in the parish house directly after the service. Convenient trains leave the Eastern Railroad, from Boston, at 8:30 and 9 o'clock. Returning, leave Lynn at 2:05, 2:20 and 3:48, P.M. FRANK L. NORTON.

GUILD OF ST. BARNABAS FOR NURSES.

MEETINGS IN JUNE.

BOSTON.—Mission church of St. John Evangelist, Bowdoin Street. Tuesday, June 21, 8 P.M. Thursday, June 23, 4 P.M. Secretary, Miss E. Codman, 469 Broadway, Cambridge, Mass.

BROOKLYN.—St. Luke's chapel, Clinton Ave. Tuesday, June 7th, 8 P.M. Secretary, Miss Mary Haviland, 436 Grand Ave.

NEW YORK.—Church of the Holy Communion, corner of West 20th Street and 6th Ave., Monday, June 6th, 3 P.M. and 8 P.M. Secretary, Miss Kate Young, 354 West 21st Street.

PHILADELPHIA.—St. Clement's church, corner of 20th and Cherry Streets. Tuesday, June 7th, 8 P.M. Secretary, Mrs. A. W. Kilgore, 2033 Locust Street.

THE Rev. Dr. Van De Water, Missioner of the Parochial Missions Society, has arranged for the following Missions and services during the summer and fall:

Denver, Colorado, June 19-29. Leadville, Colorado, July 1-10. Peekskill State Camp, 23rd Reg., July 16-23. Manhattan Beach, July 24. Monmouth Beach, July 30. Berryville, Virginia, Sept. 14-28. Newark, Ohio, Oct. 8-18. Grand Rapids, Mich., Oct. 23 to Nov. 6. St. Mary's church, Phila., Nov. 11-21. St. Louis, Advent Mission in which all the churches of the city are to participate. Nov. 26 to Dec. 21.

The Mission Hymnal is being pushed and it is hoped will soon be ready for use. A Mission for Lent in Omaha has also been arranged for.

FLOYD W. TOMKINS, JR., Asst. Secretary.

OBITUARY.

CLAPP.—Entered into rest at Taunton, Mass., May 22nd, 1887, Albert T. Clapp, age 62 years 8 months, 22 days. "Blessed are the dead who die in the Lord."

MARRIED.

HILLS—PEARSON.—In St. James' church, New York City, May 24, 1887, by the Rev. Geo. Morgan Hills, D.D., assisted by the Rev. John Dows Hills, the Rev. George Heathcote Hills and Carrie Louise only daughter of Mr. James B. Pearson of New York.

ACKNOWLEDGEMENTS.

The following sums for the endowment fund of the George Plant Locke Cot in St. Luke's Hospital, are hereby acknowledged with thanks: Easter offering of the Sunday school, St. Paul's, Peoria, Ills., \$18.25; Per THE LIVING CHURCH in memory of a birthday \$2.00; Grace church—George Plant Locke Guild \$7.70; Little Workers of Grace parish \$7.00; Industrial School \$40.63; William G. Hibbard, Jr. \$1.50; Frank V. S. Hibbard \$1.50; St. Luke Aid Society \$209.78; total, \$288.36. All contributions should be sent to Grace church rectory, care of Mrs. Adela Douthitt.

APPEALS.

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

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

THE SEABURY DIVINITY SCHOOL.

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

MISCELLANEOUS.

CAMP HARVARD, THE SUMMER CAMP for Young Boys. (See "A Boys' Camp" in St. Nicholas, June 1886.) 3rd year. For circular address J. F. NICHOLS, Epis. Theol. School, Cambridge, Mass.

WANTED.—A middle aged lady desires a situation as matron or general manager, or female superintendent in Church school or institution, etc. Good references. Address "D," care of THE LIVING CHURCH.

A CHURCHWOMAN with three years' experience in kindergarten and primary work desires an engagement. References. Address, "F," LIVING CHURCH office.

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.

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

An Unconscious Epitome.

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

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

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

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

## The Household.

CALENDAR—JUNE, 1887.

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

JUNE 5.—TRINITY SUNDAY.—This feast, commemorating the mystery of the Divine Nature and Tri-Personality as revealed to man, cannot be traced to an earlier origin than the thirteenth century. The Latin and Greek Churches name the remaining Sundays after Pentecost, not after Trinity. The Athanasian Creed is the most complete statement of the truth embodied in the word "Trinity." It should be studied by all Christians.

### ADORATION.

BY A. H. MERCER.

Let me live my love to Thee,  
Blessed, glorious Trinity!  
God in One, Oh! matchless Name,  
Changing, yet fore'er the same.

Permeate each feeble sense,  
Be my Fortress and Defence.  
Dwell within this house of clay,  
I would serve Thee night and day.

If Thou dost abide with me,  
Holy, holy, holy, Three,  
Darkness then must change to light,  
Where Thou art, there is no night.

Touch my soul with living fire  
As I sound Love's hallowed lyre,  
That I may extol Thy praise  
In inspired, enraptured lays!

Triune God, mysterious Three,  
Omnipresent Unity!  
I adore with heavenly host,  
Father, Son, and Holy Ghost!  
*Towanda, Penn.*

GEN. GORDON, towards little children, especially boys, the poorest of the poor, was most affectionately inclined, and could never pass a child in the street if in tears.

A ROMANIST, writing in *The Independent*, declares he heard a priest, long before the McGlynn case became known, say that he considered it a special mark of the divine character of the Roman Church that the greatest scandals were never known, while trifling matters, easily explained and soon forgotten, were alone made public.

THEY tell of Dr. Kennicott, the eminent Hebraist, that the day after his edition of the Hebrew Bible was finished, his wife asked him what book they should take with them when they went out for their daily drive. It had been their custom to take the Bible with them, and Mrs. Kennicott read portions to her husband while they were driving. Now that the work was done, she thought he might seek some change of occupation, but his answer was: "Oh, let us begin the Bible."

WHEN young men enroll their names for membership at the rooms of the Christian Association in Boston, they also make an entry, often in abbreviated form, of the religious denomination to which they belong. Not long ago a sober-minded man added "Auth." to his autograph to define his ecclesiastical connection. "Isn't that a new denomination, sir?" inquired the clerk. The man looked at him in great surprise, and said: "What! you never heard of that? Why, that stands for Authodox."

*The Broad Arrow* calls attention to the fact that there is in England a veteran and a retired soldier whose military experience and memories date even farther back than those of Kaiser Wilhelm. At Micheldever, in Hamp-

shire, now resides the Rev. G. R. Gleig, late Chaplain-General to Her Majesty's forces, once a subaltern officer in the 85th Light Infantry, who accompanied the great Duke from the siege of San Sebastian till the repulse of the sortie from Bayonne. He was present at Bladensburg, and New Orleans; then a distinguished Churchman and *litterateur*, the contemporary of Byron, Scott, Campbell, Sydney Smith, Brougham, Jeffery, and one of the shining lights of the earliest Blackwood essayists, as well as the author of "The Light Dragoon," "The Siege of New Orleans," and one of our best histories of England. Mr. Gleig still writes, and writes well, and though a grateful nation has not made him a bishop, nor given him any reward, except his small pension, for his long service with sword and pen, his name is a justly honored one in any circles of the elder school, who now read of the ninetieth birthday of this illustrious contemporary.

A CORRESPONDENT writes to London *Truth* that Thackeray told a friend at the Athenæum, a few weeks before his death, that he "had never been paid as much as £5,000 for any book of his; the bulk of the money he had made was the result of his lectures." Dickens, the correspondent affirms, never made £5,000 a year by his writings, although *The Pall Mall Gazette* has incorrectly estimated his yearly gains during the publication of "Nicholas Nickleby" at double that figure. The largest sum Wilkie Collins ever received for a novel was £5,250, paid to him by Smith, Elder & Co., for "Armada," before a line of the story had been written. For another novel, the correspondent believes, Mr. Collins received £4,000. *Truth* says that Anthony Trollope, who was forty years old when his first successful novel was published, made by his pen, in the next twenty-seven years, at least £70,000. "The strangest thing," adds our London contemporary, "is that Trollope as a novelist is now as 'dead' as Richardson, for nobody either buys or reads his books." This last assertion certainly needs qualifying, as far as the great American novel-buying and novel-reading public is concerned.

### SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

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

#### CHAPTER XI.

##### THE FINDING OF THE GRAIL.

It was the eve of All Saints'. The church was very sweet with the flowers that decked the altar for the festival.

I went straight to the seat I usually occupied, facing the altar, and knelt down. It wanted nearly an hour to twelve o'clock.

Then I looked up suddenly, and broke the seals of the packet in my hand. Through my tears I saw the Victoria Cross—that priceless possession that, with all his affected indifference, I knew that Percival valued more than life, lying before me in its velvet case; and, beneath it, two sheets of foreign letter-paper, carefully written, as it seemed to me. Hardly knowing what I did, I spread the sheets of thin paper before me on the ledge, and laid the cross, which I had taken from its case, upon them.

This is then what I read:

'Sister Constance,' so the writing began, 'I am awake and in the hut alone. I feel another man to what I did last

night, and I am irresistibly impelled to write to you, why? God knows; for how can I suppose that you will ever see what I write? The Bishop's paper and ink are here upon the table.

'But I must begin from the beginning. You will have heard from Sir Charles of the expedition from Cape Coast Castle to try to save the Bishop, and how Sir Charles chose me, though there were lots of fellows ready to go. I was immensely happy when we set out. I had a picked native team to go with me, with an awfully good fellow at the head, a Christian who was christened "Ned." It was rather a bad time of the year and very hot, but we did not think much of that. Sir Charles was very good. If I hadn't been so set upon it, I do not think that he would have let me go.

'At first we went on all right, through the cactus hedges and the palm-trees and the plantations; then we came upon the river, and had to strike out our route for ourselves. You could not fancy such a country, clever though Virginia used to say that you were; I never thought to see such a country. A sluggish, widespread river, with mud and mire on every side—an impassable, interminable thicket of immense forest trees, mangrove and other trees of which I know no names—with wild spreading branches and hanging roots and shoots reaching down to the water; along many of these branches we had to walk in single file. Then trees and leaves of every shape, long lance-like leaves sharp as swords and knives, cut us, and stopped our way; and flowers and birds and wild beasts—monkeys and apes and tigers or leopards, I don't know which they were—all around us, crying out and flying off as we approached, and an awful stifling heat and perfume, so that one could hardly breathe.

'However, we kept on, and now and then we left the river and struck across the open plain, not altogether open, but less densely wooded, with rows of palms of all shapes and forms. I don't know which was worst. It was a choice between the moist, fetid heat of the river mud, and the blazing heat of the open—a fiery furnace, seven times heated in wrath. Then, every now and then, we came to villages and people—such villages and people as you never saw in a dream. Some of the houses quite large and fine, and covered with carvings and images of devils and Satans with grinning mouths; and fetish trees that stand in the midst of the houses, in the centre of the villages, where they stick up dolls of rags, and wretched guys and shapes of all sorts, and say that it is "fetish" or God! and the gold dust and the diamonds are buried beneath these trees, and no one, however depraved and wicked, dares to touch it because of the "fetish" in the thatched boughs; and women, or horrible shapes that bore a ghastly resemblance to women, came about us and brought us water, black and poisonous, to drink. But worst of all was the sickening heat and smell, and I never could sleep—only sometimes I was so worn out that I went off for a short time—for everywhere there was the cry of the wild beasts, and the chatter of the monkeys and the birds; and whenever we came to a village there was noise and beating of gongs, and hideous sounds all night long. I got to think that the heathen does not know what silence is. But, however, we kept on; but at every village we stopped at, or when we started again in the morning, I saw that some of our men were miss-

ing, and stayed behind; and at last there were so few that I had to speak to "Ned" about it, and I asked him what it meant, and he told me at last, after some trouble, that the great kings were leagued against the white men, and sworn to kill all white men that came to trouble them. He said that he was afraid that we should not get through; and when I saw the ghastly, grinning faces on the houses where we were, and the dances of devils—for they were nothing else—beneath the fetish trees on the village greens, and the leaping men, with long horns upon their heads, and the horrible girls, decked with feathers, and dancing in wild circles, I confess that I began to fear that he was right.

'However, we kept on. We left the river at last, and held on across the plain. It was hot, but it was dry, and we lay down under the great, roof-like palms, and sometimes it was quiet. But every morning, and sometimes in the day-time, one or other of the men slunk away, frightened at the rumors that were spread abroad on every side; and one morning when I awoke after a short sleep I was alone with "Ned."

'We were beneath a long grove or line of palm-trees, looking out over a wide plain, beyond which were rows of huts and lofty, strangely-shaped temples, indicating a considerable town.

'"We are through, Sir Percival," Ned said to me—he was a very clever man, and caught all the English phrases with great ease—"we are through, but we are alone. That is Yaoumie. I know that the Bishop is there. But what can we do? the kings are sworn to kill him and every white man. I see them coming out even now. Come back with me. It is easier going back than coming up. I will see you safe at the castle again. I will die else, but it is easy; I will not die. Come back with me. Why is it that we should both die?"

'"That is all right," I said; "you are quite right; you have done all you promised to do, and done it well too. Go back. Tell them at the Coast that we got through. I will wait here till these fellows come, and they will take me to the Bishop. That is all I want."

'He looked at me for a moment or two as I thought.

'"Do you know, Sir Percival," he said—"do you know what you say?"

'"Oh yes, my good fellow," I said, "I know; don't bother, it is so hot."

'As I spoke a long line of dark figures drew out from among the huts and came creeping towards us with swift and gliding pace. Ned turned and bolted into the bush.

'I don't very well know what happened after this, for I was dazed and blinded with the heat, and I thought that I was ill with fever, and I really didn't know what I did. I felt wearied out and ready to fall asleep. I suppose the blacks came about me and seized me, but I don't know that I told them anything or asked for the Bishop. All that I remember is that, after an interminable march, as it seemed, over the burning plain, there was a lot of noise, and a crowd of black figures, and a street of huts and strange temples, and I was pushed about a good deal; and then all at once I was in a cool, shaded hut, very lofty, out of the sun, and there were no blacks, but in front of me, by a table where he had been writing, there was a tall English gentleman that looked to me like a god. He was haggard-looking, and his dress was dishevelled and torn; but I never could have dreamt that I could be so delight-

ed to see any man as I was when I saw him.

'He rose suddenly' when he saw me, and a wonderful smile lighted his face.

"The Lord hath heard me," he said; "blessed be the name of the Lord."

"No," I said; "do not deceive yourself; let me speak, for I have only a few moments to do it in. I am Percival Massareen on the staff. We heard about you, and we thought on the Coast—Sir Charles thought—that if an English officer could get through, he might be of some use in overawing the king. I am through, but I am alone; all my people have deserted me, frightened by the rumors they heard. More than that, I am ill. I have the fever, and have only a few moments before me to keep my senses. Do not deceive yourself."

'He looked at me, still with the serene and happy smile.

"I was not mistaken," he said; "the Lord hath heard me. Let us give thanks unto Him in His Holy Church."

'He came up to me and took my hand.

"I think that you are wrong," he said; "I do not think that you have the fever. You are worn out and blinded by the heat. What you must have gone through would have killed most men. You must lie down and sleep. But before that you will do me the greatest favor possible for man. I do not know how long I have to live. You will take the Sacrament with me."

'I do not know how I remember all that he said, but I do recall every word.

"We have no wine," he said, "and I have eaten all my bread for the day. It was a tradition of the Middle Ages, of which perhaps you may have heard, that if a man was dying on the field of battle, and if he eat three blades of grass with intention, he received the Sacrament though other priest were none. You are not actually dying in battle but you are dying on a nobler field—I see it in your eyes—a field where the Lord Jesus keeps the wager of battle against the world, the flesh, and hell."

'We knelt down, and he gathered some blades of grass that grew up in the floor of the hut and forced their way under its wooden walls. He recited the Communion service. I knew little of what passed; but I know that I eat the three blades of grass he gave me. Then I was lying down upon his rush-matted bed, and almost in a moment I was asleep.

'I must have slept a long time, for when I awoke it was morning, and the Bishop was gone. Standing by my bed was a native, who seemed to regard me with somewhat friendly eyes. When I had remembered where I was, I said to him:

"Where is the Bishop?"

"The Bishop is dead," he said. "When they came to fetch him he stood a moment by your side as you slept. 'He is dreaming of England,' he said; 'why should I wake him?' and so he went out."

"Who are you?" I said.

"I am a Christian," said the black; "but—"

'A sudden thought struck me; I felt so fresh and strong after my sleep, and as I looked across the hut I saw the bishop's paper and pens and ink on the table.

"Look here!" I said; "here is gold. If I make up a parcel to-day will you promise me,—you say you are a Christian,—will you promise me to get it sent down to the Coast? The governor will pay the messenger who brings it well."

"I promise," said the man. "I am a Christian. Give me the gold."

"You can take all there is," I said.

'Then I got up and began to write. I am glad that I began so soon, for I could not have written it now. I think the Bishop must have been mistaken, and that I must have taken the fatal fever, for I have a strange uncertainty, and I cannot keep my thoughts.

'I have been asleep again; but whether I am awake or asleep it hardly seems to make any difference, for I see the same things. I see the sweep of English forest, the oaks and ashes, and the green expanse of leaves, and the squirrels and the birds—and then, in a moment, I see the strange palm-leaves, and the cactus flowers, and the monkeys, and I hear the wild discordant music, and I see the dances of the blacks. The Christian native is come in again.

"The Bishop is dead," he says; "your turn is to-morrow. When you hear the gongs in the morning you will know that the idol sacrifice is begun. I am a Christian. I will come in in the morning, and see to the parcel—and the gold."

'I have been asleep again. I must have slept well, for it is morning; but I hardly know what I write. I hardly know what I see, for still the English forest is before me, mixed with the groves of cactus and of palm.

'The gongs have begun to sound. What is this? Surely this cannot be death!

'I see the chase and the dark tower, and the flashing waters of the channel gleaming in light, and before me on her horse, beneath the oak-trees, an English girl. Who is this, seated in her saddle beneath the rustling branches of the oak? She turns her head towards me—Virginia? No, it is Constance—Constance with the pleading eyes. And the moment that she turns her look on me it all vanishes—the English oaks and ashes, and the groves of cactus and of palm—and the walls of the hut burst asunder to let in the dazzling light—and down the bright, clear spaces of the light files a long procession of noble forms—Constance! Constance! Who is this? And the armies that are in heaven follow Him upon white horses, clothed in fine linen white and clean.'

This was what was written. It was not signed. The first portion was clearly and fairly written, but the last sentences were uneven and difficult to read. They wandered down the page in a broken fashion, with wide gaps, and the last two or three words were almost illegible. The packet had been carefully tied up, and was directed in his own hand with tolerable distinctness. More than this is known only to the savage heathen—and to God.

How long I lay with this writing before me and the bronze cross upon the words I do not know. I only know that when I looked up the sunshine was gilding the oaken benches and the escutcheons and tablets on the chancel walls, and in the fragments of stained glass in the eastern window, through which the green shimmer of the young oak leaves could be seen, I knew that the word 'Percival' was written.

'Lord, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days and in the old time before them.'

THE END.

### TRINITY SUNDAY.

BY E. O. P.

The feast of the Holy Trinity was not commonly observed until 1405; its institution in England is attributed to à Becket in 1162. Our collect as given in the Edward Sixth Prayer Book translation, was written by St. Gregory for the octave of the Pentecostal feast, but the somewhat different rendering of our present English version is due to Bishop Cosin in 1661.

"Unto us Thy servants" makes very personal our use of all that follows these words, and there is rest for us in acknowledging the Triune God and worshipping Him as His servants. It should be comforting to us that we are in the service of Him Whose "ways are past finding out," and we will not seek to understand the blessed mystery of His Being, for "who, by searching can find out God?" Nor will we doubt any heavenly *Ipsè dixit*, neither attempt to apply our reason to aught in that great outlying region of the supernatural for which the human mind hath nor line nor plummet.

Itself both creed and prayer, our collect gloriously echoes many a Bible strain. The confession of that "true faith" which it mentions, cannot be other than "the Faith once delivered to the saints," and taken in connection with our petition for steadfastness in it, we thus have collect showing that "our creed is to be the shield of our life." But we are reminded that of God's grace given to us this confession is made even as faith itself is God's gift, so through our collect once more transpires apostolic teaching, for we recall those words: "By grace ye are saved, through faith." The Master was "led up of the Spirit" for temptation and His servants will not wish exemption from it, but, as in this festival collect we ask, shall trust Him to "evermore defend us from all adversities." The Roman warriors of old kept their shields always wet thus to quench the enemy's fire-pointed darts, and we must not forget that only as our shield of faith is ever moistened with the Precious Blood in God's appointed ways, have we "wherewith to quench the fiery darts of the adversary." Along the King's highway dear Mother Church has been leading us, and in some remote and shadowy following, we have been through the great events of our blessed Lord's earthly life. The Lord Jesus has ascended into Heaven but He has opened His kingdom to all believers, and now through that opened door which St. John beheld we too may gaze. Earthly things made after those heavenly patterns which were shown to Moses upon the Mount, have shadowed forth some of the treasures in that spiritual city, and prophet's visions have made them more vivid to us, but now, that which "I, John saw," whilst in the Spirit one Lord's Day, shall help us in heart and mind thither to ascend, there to fasten thought "whither our Saviour Christ is gone before."

Shall not we too, have for our very own the Apocalyptic vision? We too may see the emerald rainbow, the glassy sea before the throne, the seven burning lamps. For us is the lesson of those four beasts full of spiritual eyes for perceiving God's will and having wings for prompt and swift obedience; the whole of that wondrous picture with its vials full of odors and sound as of many waters, draws heart and mind irresistibly to the many mansions, whilst out of it flashes a light which haloes our earthly duties. Yet surely hath Bible

page none other thought so sweet as in the blessed promise that Thy servants, Lord, shall see Thy Face.

### THE GUILD OF ST. BARNABAS FOR NURSES.\*

This guild was founded in Boston on St. Barnabas' Day, 1886, and has for its purpose to assist its members in realizing the greatness of their calling and in maintaining a high standard of Christian life and work. The guild, by associating nurses together and with them other women as friends, aims to provide under God's blessing, some of the comfort and power gained by such an association; the work is therefore religious, social and friendly, and its organization and methods simple. It consists of members, associates, chaplain and general secretary, and is supported by an entrance fee of \$1 from all members and associates, who also contribute \$1 a year towards the current expenses. A simple Rule of Life is provided for members under five heads. Any nurse known to be of an earnest Christian character may become a member of the guild.

The social branches have each their own chaplain and secretary, and are left entirely free to carry out the work in the manner best suited to its members. Among the objects which may be carried out by any branch are: A nurses' home which might become a centre and rallying place for all nurses in the town, with reading-rooms, parlors and library; a boarding-house for nurses; a house of rest for sick and tired nurses; a Sickness and Burial Fund. There is no work for woman, more noble and ennobling than the work of a Christian nurse. She is in an especial way a follower of the Lord Jesus Christ and a sharer in His work and ministry of love. It is hers to go about comforting, healing, soothing, giving rest and manifesting in herself that sweetness, patience and unwearying labor, which were characteristic of His earthly life. It is her privilege also to be a sharer in His life of toil and sorrow. This high aspect of their calling is not sufficiently realized, not even by the nurses themselves, and it is earnestly hoped that the guild of St. Barnabas will help both nurses and other persons to this realization. There are four branches already in existence, in Boston, Brooklyn, New York and Philadelphia, and it is hoped that others may be soon started elsewhere. The address of the general secretary is 469 Broadway, Cambridge, Mass., by whom any further information in regard to the guild will be gladly given upon application.

\*On page — of this issue will be found announcements of the meetings of the guild for this month.

PRESIDENT ALVAH HOVEY in an article for the Baptist *Quarterly Review*, on "Bible Wine," reaches the following conclusions: "At this point we must close our examination of the Bible with regard to the claim that *yayin* and *oinos* are generic words, applied by the sacred writers with equal propriety and almost equal frequency to two kinds of grape-juice, one unfermented and wholesome, and the other fermented and injurious. That claim we must reject as unsupported by any solid evidence. It is not for us to dictate to the inspired prophets and poets what they should say on the matter of wine-drinking."

"If they leave us free to drink no wine, unless it be at the Holy Supper, and in remembrance of the Lord's death, we need not hesitate to follow

the narrow way of total abstinence for the good of all. But when the morbid consciences of good men summon us to impeach the Lord's wisdom, or to tamper with evidence for the sake of saying that 'the fruit of the vine,' used by him, was unfermented grape-juice, it is time to pause and consider whether our own consciences have not some right to be heard. When ardent men profanely say that if Jesus used wine having alcohol in it, he was unworthy of a place in one of our churches, it is time to protest against the short-sighted omniscience of modern reformers. The 'good wine' of Palestine in the time of Christ was not the drugged and fortified liquor which passes for wine in our day.

"The subject of this paper does not embrace an examination of extra-Biblical evidence bearing upon the question discussed. But the writer may be allowed to say that in a pretty thorough study of Philo, Justin Martyr, and Pseudo Justin, Irenæus, Clement of Alexandria, Tertullian, Origen, Jerome, Augustine, Chrysostom, and Thomas Aquinas, in so far as they speak of wine, he has discovered no traces of the use of *oinos* or *vinum* alone to denote unfermented grape-juice, but abundant evidence that they all considered wine a liquor that would intoxicate when drunk freely enough, and that would exhilarate when drunk moderately. He has also found abundant evidence that many of the Christian Fathers were strenuous advocates of a most sparing use of wine, the young being urged to abstain wholly from it as a beverage, and especially young women, and the old to resort to it with the utmost caution. And he has found all these Fathers who treat the matter at all, insisting upon the use of *wine mingled with water* at the Lord's table, but in no case suggesting that unfermented grape juice, or juice freshly pressed from grapes, would be suitable."

#### DIOCESAN CONVENTIONS.

##### LONG ISLAND.

The annual convention met at the cathedral of the Incarnation, Garden City, May 24th, and began with a celebration of the Holy Communion. At 12:30 the convention organized in the crypt of the cathedral for business, the Bishop presiding, and Drs. Drowne and Cooper acting as secretaries. The calling of the roll showed 67 clergymen present, while 53 parishes were represented. Some committees were appointed, and other routine business transacted.

In the afternoon, Bishop Littlejohn gave his annual address, in the course of which he treated of Christian unity, speaking of the various memorials on the subject, and saying it was the weakness of one and all that they prayed for a result of vast moment, compassed with no end of entangling complications, without themselves offering a single practical suggestion for reaching it. The Church had taken the lead as it ought to and in virtue of its historic position and apostolic inheritance, and the bishops had declared so clearly the things that may and can be surrendered, and the things that must be retained without change or compromise, that he who runs may read. It is certain that this Church would never for the sake of union with non-episcopal bodies, constituting a small fraction of Christendom, do anything to drive it further off than it is to-day from the old historic branches of the Catholic Church with their more than 300,000,000 souls. Some are growing impatient of sectarian narrowness, while others would sacrifice creeds and doctrines to a comprehensive latitudinarianism. They contended that all should feel alike if they could not see alike, and were offering this sentimental unity as a substitute for formulated faiths and definite theological principles and positive immemorial traditions of ecclesiastical government, and old teachings about the Sacraments. It was time to hold out cautionary signals. Unity to be worth anything must be founded on truth. To be a vital power it must be made up of living units, of wills, and hearts, and heads, to whom nothing is so dear as sound principles and earnest convictions. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic,

working Christianity by which He announces Himself in history. Better far that Christendom stay as it is than that it should be deluded into a spurious Catholicity, a thing of sentimental moonshine and airy platitudes. Let us pray and work with renewed fervor that all Christians may be one, but let us never for a moment give any set of men reason to think that we hold lightly by our colors put into our hands by our Fathers in the Faith, or that we know of any better marching orders than those given originally in the Apostolic, and renewed in the Nicene, and re-affirmed in the Reformation ages.

On the day following, the convention re-assembled at the same place at 10 o'clock, the Bishop presiding. Reports showed receipts of the Diocesan Fund, \$1,369.21, the expenditures being some \$18 in excess. Receipts of Fund for Aged and Infirm Clergy, \$29,210.59; payments, \$20,947.61. The principal of the fund has increased \$5,703.68. The present amount of the fund is \$67,768.98. Receipts of Church Charity Foundation, \$20,906.71, an increase of a trifle over \$2,086, and reducing the deficiency of all former years to \$422.02. Endowment Fund for the Aged and the Orphans, \$91,911.38, a gain for the year of about \$12,000. The committee on the subject of archdeacons made an exhaustive report in which they gave the views of the Bishop in favor of establishing the office of archdeacon. It was

*Resolved*, That this convention requests the bishop to appoint an archdeacon in each county of the diocese, the nomination or appointment being subject to confirmation by vote of the clergy of the county entitled to seats in convention.

*Resolved*, That subject to existing canons relating to the Bishop and missionary committee, and to the parish clergy, the said archdeacons shall have general oversight of missionary work in their districts, with special reference to the extension of the Church, and shall aid (in their proper sphere) the bishop and missionary committee.

The committee of Christian Education, represented by Dr. Middleton, reported the schools of the diocese in successful operation and worthy of the highest confidence. St. Mary's had insufficient buildings and accommodations. The sisters had purchased 40 acres of land in New Hampshire and were to open a summer recreation school for young ladies there. The Rev. Mr. Geer called attention to the report in regard to the interests of children who could pay \$400 for an education, while the interests of the children of poor parents were neglected. He offered resolutions as follows:

*Resolved*, That in the opinion of this convention the public schools do not furnish a proper and suitable education for the children of the Church, and this convention while honoring the State for its well-meant efforts in attempting to educate the children, hereby calls on the clergy men of the diocese to assume when possible, the mental, moral and spiritual education of the children of their respective parishes.

A discussion followed and the matter finally was referred to the Standing Committee on Christian Education.

According to the report of the trustees of the estate belonging to the diocese, three lots of land and a church building had been given to the diocese by John R. Maurice; a church and land at Queens, by the St. George's Brotherhood, Flushing, and a stone church at Laurel Hill by Augustus Rapalje, as a memorial to his mother. On motion of Dr. Hall, an engrossed letter of thanks was voted to be presented to the surviving member of the Maurice family, in view of their many benefactions to the diocese. The report of the committee on the General Theological Seminary was read by Mr. Pierpont. Students in the seminary from 28 dioceses, 86. Contributions from the diocese of Long Island during the year, \$1,190.29, Mr. Pierpont and ex-senator John A. King giving each \$500. The dean was mentioned and complimented in the report as having given of his means to place the institution on a sound basis. According to the report of the Missionary Committee which was read by the Rev. Dr. Darlington, good work was being done in Suffolk County by the Rev. Messrs. Weeks and Smith, while the results at Greenpoint, Mattetuck and Riverhead were encouraging. The church at Yaphank was to be provided with a handsome central chancel window by Mrs. Aldrich. At Bath Beach, six lots of ground had been secured and a church to accommodate 200 people was going up, to be in charge of the Rev. Mr. Snowden. Many memorial gifts had been received, including a window from the Rev. Mr. Stubbs, of New Jersey.

It was hoped in the course of the year to provide a place of worship for the colored people. The special committees were then announced by the Bishop. On the Standing Committee only the Rev. Dr. Hall and Mr. A. E. Orr, were voted for; the other members remain unchanged. The Rev. Drs. Hall and Homer, and J. W. Gilbert, and Judge Van Wyck were appointed a committee to confer with committees from other dioceses in the matter of instituting a court of appeals. The convention adjourned *sine die*.

##### NEBRASKA.

The 20th annual convention was opened May 18, at Trinity cathedral by the celebration of the Holy Communion. Bishop Worthington was celebrant. In place of the usual sermon the Bishop delivered his annual pastoral address. During the past year he had celebrated the Blessed Eucharist 65 times, baptized nine persons, confirmed 443, preached 83 sermons, delivered 60 addresses, celebrated four marriages, licensed seven lay readers, consecrated two churches, laid the corner-stones of two other places of worship and discharged a multifarious amount of detail work, connected with the spiritual overseership of his diocese. He acknowledged with deep thanks the generosity of Mr. Herman Kountze, in giving two lots of ground in North Omaha, for the erection of a church and, of Mr. Byron Reed who has donated one lot in the southwest portion of the city. Outside of Omaha, the evidences of progress were most encouraging. Fremont, Valentine and Creighton were just completing the erection of beautiful stone churches. Lincoln and Beatrice, had secured suitable grounds, which were destined ere long to be covered with sanctuaries. Broken Bow, Edgar, Neligh, and York were not behind in the glorious work, and all around were proofs of spiritual activity and a determination to give to the people that "faith once delivered to the Saints." The Bishop in alluding to the change of name said he had a sympathy with those who say that the accepted name of our branch of the Catholic church does not convey a correct idea of her true character and mission; the words "Protestant Episcopal" convey little, and to his mind were insufficient and unsatisfactory. At the conclusion of the Bishop's address the congregation adjourned to the church parlors where lunch was served. The remainder of the afternoon was occupied in routine work. In the evening, a crowded meeting was held in the cathedral, the subject being missionary work. Addresses were delivered by the Rev. Messrs. C. H. Gardner and Alexander Allen, of Lincoln; C. H. Bates, of North Platte; Guy A. Brown, Esq., of Lincoln, and other laymen.

Thursday, the convention sermon was preached by the Rev. W. O. Pearson, in the course of which he vigorously denounced certain teachings and practices which had found their way into the diocese, at the same time condemning the movement towards a change of the name of the Church. Quite a sensation was produced by the subsequent challenge of the Rev. John Williams who considered himself one of the clergymen attacked by the sermon. He invited the reverend preacher to bring him to trial, as he was sworn to do, if he (Williams) was teaching heresy. The newspaper account of the affair was greatly exaggerated. Mr. Williams did not leave the council on account of this episode but to bury a child, the service being 24 miles distant.

The Woman's Auxiliary held a meeting at 3 P. M., under the presidency of the Bishop. Routine business was transacted the next day. Mr. A. P. Hopkins was elected treasurer of the diocese. After the election of committees and reading of reports the convention adjourned.

##### VIRGINIA.

The 92nd annual council met in St. Paul's church, Alexandria, May 18th. After Morning Prayer, the sermon was preached by the Rev. Harry B. Lee, from Ezek. xxxiii: 7. The Holy Communion was then celebrated. Bishop Whittle called the council to order and appointed the usual committees. An amendment to Canon viii, providing that only male communicants be eligible to the office of vestryman, was referred to the Committee on Canons. A diocesan missionary meeting was held

in the evening, at which addresses were made by the Rev. Messrs. Gray, Logan, Stringfellow, Langford, and others. The executive committee's report showed \$9,870 had been raised by the society.

Ascension Day, a sermon was preached by Bishop Peterkin of West Virginia, after which Bishop Whittle's annual address was read. A summary of his official acts was given, showing that he had confirmed 897, baptized 4, and made 89 visitations. At least 40 churches in 25 counties have no regular ministerial services. An evangelist will be shortly appointed in order to help remedy this defect. During the past year three kind friends of the colored people have enabled the trustees of the Bishop Payne Divinity and Industrial School to purchase a valuable piece of property, of nearly six acres, with two sets of buildings, at a cost of about \$9,000. Altogether the work among the colored people, involving many and great difficulties, is encouraging to those who are engaged in it. The Bishop took occasion to protest against a change of the name of the Church, and suggested that an effort ought to be made to change the organization of the General Convention, as he considered that the present system placed the power of legislation too much in the hands of the minority.

Bishop Randolph's report followed, showing that during the year he had confirmed 599 persons, and consecrated three churches. Reports of committees followed. A preamble and resolutions were offered in regard to the eligibility of colored clergymen, which was promptly tabled by a vote of 105 ayes and 35 nays. The Rev. Dr. Philip Slaughter, the historiographer, delivered a very interesting report, telling of the history of the recovery of several old vestry books, long thought to be lost, and which Bishop Meade longed to see, but died without seeing. The next convention was appointed to meet in Trinity church, Staunton. The council met at four P. M. for a special service of intercession to God, that the State may be wisely guided amidst its present difficulties, and that it may have the blessing of an abundant harvest. At night, a missionary meeting was held, at which Dr. Langford was to have made an address, but was prevented by urgent business in New York.

Friday, Bishop Randolph delivered an address on "The Episcopal Church, is it Protestant?" Resolutions against the proposed change of name of the Church, and on alterations in the present method of diocesan representation in the General Convention were offered and referred to a special committee for consideration. Various reports followed, and then the council adjourned.

##### MARYLAND.

The 104th annual convention met in St. Paul's church, Baltimore, on Wednesday, May 25th, Bishop Paret presiding, and about 130 clerical and 120 lay delegates being present. Morning Prayer was said at 11 o'clock, followed by a celebration of the Holy Eucharist. The preacher was the Rev. Dr. I. L. Townsend. The address of the Bishop contained the following information: the missionary fund of the diocese had increased though there were some particular deficiencies. Appeals were made to 143 congregations, of which 82 fulfilled the request, 14 had exceeded, 38 had fallen short, and 23 had absolutely failed to contribute. The deficiency was not always in the weakest congregation, but in some of the stronger ones. This was due to the rector's neglect to urge the matter properly, either from carelessness or timidity. The Bishop's Penny Fund has been increased, and a sum has been appropriated from it to erect a chapel for work among the colored people, and \$300 has been voted to obtain an additional worker in that field. One hundred parishes have expressed their intention of co-operating in increasing the Episcopal Fund, and only one parish has refused. The point is not the particular method of collecting the fund, but the willingness of rectors and vestries to co-operate. Number of persons confirmed, 2281; 11 clergymen have been transferred to other dioceses and 14 to this diocese. Three deacons and two priests were ordained. There are 10 postulants, one candidate for deacon's orders, four for deacon's and priest's orders, five for priests orders, and eight licensed lay readers. The whole number of clergy are: one

bishop, 159 priests, nine deacons; total 169. Number of churches visited by the Bishop, 164; sermons preached, 166; addresses made, 125; Sunday school addresses, 12; churches consecrated, 3; corner-stones laid, 1; Holy Communion administered, 66 times. The committee on missions reported receipts of \$9,809.-50 for mission work during the year. Maryland is one of the three dioceses in the United States whose Standing Committees are composed of clerical members only. The old Standing Committee was re-elected, as follows: the Rev. Messrs. Orlando Hutton, D. D., W. W. Williams, D. D., J. H. Elliott, S. T. D., A. J. Rich, M. D., Augustus P. Stryker, J. S. B. Hodges, S. T. D., and W. L. Hyland, D. D. The other committees were then elected as usual.

The convention adopted a resolution to the effect that no person could hold membership or serve as vestryman in more than one parish at any one time. This rule will effect several gentlemen in this diocese, serving in the vestries of city and suburban churches at the same time. After transacting routine business, the convention, on Friday May 27th, adjourned *sine die*.

#### NORTHERN NEW JERSEY.

The 13th annual convention of this diocese began its session in Trinity church, May 24. Previous to the business meeting, the Holy Communion was celebrated by Bishop Starkey, assisted by the Rev. W. R. Jenvey of Hoboken, and the Rev. G. S. Bennett. Bishop Starkey then delivered his annual address. It was a carefully prepared and thoughtful document, giving a review of the State of the Church in the diocese, and speaking of the improvements made in the various parishes. He said that the churches of the diocese are generally prosperous. "Advance of late years has been shown more in the increase of communicants, and the greater strength permanently and numerically of parishes already established than in the founding of new ones, but the gain is substantial and the progress marked." Attention was called to the need of increased contributions to the Aged and Infirm Clergy Fund, which is now about \$20,000. When it reaches \$30,000 any clergyman past sixty-five years, belonging to the diocese, can claim a right to share its benefits. He also spoke with great earnestness of the efforts the Church is making for the care of emigrants from the British Isles. The Bishop gave the following statistics of his acts: Priests received from other dioceses, 8; dismissed to other dioceses, priests, 4, deacons, 1; ordinations, 4; candidates for Holy Orders, 7; corner-stones laid, 3; lay readers licensed, 8; Baptisms, 1; funerals, 5; Marriages 4; Confirmations, 979; Holy Communion celebrated, 35 times; sermons and addresses delivered, 155; meetings attended, 75. After the address was finished, the Bishop took the chair and called the convention to order. He then appointed the usual committees. The Rev. Edward B. Boggs, D. D., was unanimously re-elected secretary. He appointed the Rev. James Cameron as his assistant. Reports were presented from the Episcopal Fund, the Aged and Infirm Clergy Fund, and others.

In the afternoon action was taken on the change of name of the diocese. Some debate ensued, but it was finally adopted, and henceforth this diocese will be known as the diocese of Newark. The Rev. H. S. Bishop, on behalf of the Clerical Association, presented a substitute for Canon 5 in regard to the diocesan missions. It provides that the bishop, clergy, and laity, in convention assembled, shall be the missionary council of the diocese, and shall take up the consideration of the missions of the diocese on the second day of the convention. It also provides that the diocese shall be divided into three missionary districts. The amendment, with others on the same canon, was referred to the committee on Constitution and Canons. Considerable interest was manifested in the discussion incident to a resolution on the qualification of voters at parish elections as provided by Canon 6, being obligatory on all parishes. It was adopted as the sense of the convention.

Wednesday morning, Bishop Starkey read his address on "The Missions of the Diocese." The Board of Missions made its report. The committee on Constitution and Canons having reported in favor of the division of the dio-

cese into three missionary districts and some debate resulting, the question was postponed to the next convention, and a special committee appointed to consider the matter. Other routine business followed. The Standing Committee was elected as follows: The Rev. Drs. W. W. Holley, Wm. G. Farrington, the Rev. Messrs. E. L. Stoddard and R. N. Merritt; Messrs. Henry Hayes, E. A. Walter, James G. Osborn and Frederick W. Stevens. Mr. Henry Hayes was re-elected treasurer of the diocese and Mr. D. Smith Wood was re-elected registrar. The Rev. Dr. Farrington moved that the committee on the legacy of Miss Charlotte Harrison be continued with instruction to report all the facts in the case. He said he learned that Miss Harrison's legacy, about \$6,000, had been paid over to the diocese of New Jersey, and that this diocese receives half the interest. It had been said that she intended to leave the money to this diocese, in which she lived, for the benefit of diocesan missions, but that an error had been made in drawing the will, and the money had been left to the diocese of New Jersey. This finished up the business of the convention and the minutes were read by the secretary, and after the usual devotions, the convention adjourned *sine die*.

#### MISSOURI.

The 48th annual convention of this diocese met in St. John's church, St. Louis, Tuesday, May 24 opening with Morning Prayer, the Holy Communion and a sermon by the Rev. Ethelbert Talbot at 10 o'clock A. M. The sermon was interesting and excellent in spirit and purpose, from the text, Acts ii: 42. As the key-note of the tone of his coming work as a missionary bishop, it was especially a pleasure to hear.

Bishop Tuttle read his address in the afternoon. It showed, so modestly indeed as almost to be misunderstood in its quantity, a most laborious and fruitful first year's work. Although he had not been able to visit every parish and mission, yet there were very few unvisited. 728 persons have been confirmed. Affectionate reference was made to the deaths of Bishops Lee, Green and Potter, as well as to his lamented predecessor. The address gave especial attention to Diocesan, Domestic and Foreign Missions, and will go far towards creating a growing interest in the Church's work in all fields. The Bishop urged the appointment of a general diocesan missionary as an assistant to the Bishop and the convention in taking action on the address unanimously determined to grant the request and fixed the recommended salary of such a missionary at \$2500. \$5,000 and upwards was easily secured in pledges for diocesan missions. A very well attended missionary meeting was held on Wednesday evening with addresses by the Bishop of the diocese and Bishop Whipple, and several of the clergy. Tuesday evening, the Bishop and Mrs. Tuttle received from 8 to 11 at the episcopal residence, and gave the convention and others a very pleasant evening.

The committee on the State of the Church presented a report, asking for the favor and prayers of all of the convention, for the Advent Mission to be held in St. Louis, which was adopted. The Rev. Drs. M. Schuyler and R. A. Holland, and the Rev. F. B. Scheetz, are the clerical, and Messrs. J. W. Branch, Chas. Hofman and Chas. Miller, the lay members of the Standing Committee elected. Other committees and boards of trust were re-elected with little or no change. The convention was a most interesting and harmonious one, and was very handsomely entertained by St. John's parish.

#### EAST CAROLINA.

The fourth annual convention—the first under the title of "council," adopted at the convention of 1886—was held at St. Paul's, Edenton, on Wednesday, May 18th. Promptly at ten o'clock the members present were called to order by Bishop Watson, who said the Litany. The roll was then called, and a quorum being present, the council, with the Bishop in the chair, was declared open for business. After Morning Prayer, the sermon was preached by the Rev. W. H. Lewis of Wilmington, from St. John, xvi: 16, "He shall take of Mine and shall show it unto you," in connection with the collect for the 5th Sunday after Easter. At the Holy Communion the Celebrant was the Rev. Dr. N. Collin Hughes. After the ser-

vice the council re-assembled, elected Dr. N. Collin Hughes as president, the Rev. Nathaniel Harding as secretary, the Rev. N. C. Hughes as assistant secretary, and Dr. Armand J. De Rosset as treasurer. The Bishop announced the appointment of committees. The council then adjourned for dinner; re-assembled at 4 P. M. and heard the reports of committees; at 5 adjourned for the purpose of affording an opportunity to Miss Julia C. Emery, secretary of the Woman's Auxiliary, to address the women of this diocese upon that branch of the Church's work. There being no work ready for a night session of the council, evening service was held in St. Paul's, and in St. John the Evangelist's, a church recently completed by the labor and energy of the Rev. Robert B. Drane for the colored people. The service at St. Paul's was held, and the sermon preached by the Rev. Luther Eborn. The service at St. John the Evangelist's was said by the Rev. Messrs. Rob't. B. Drane and J. M. Hillyar, the sermon preached by the Rev. H. S. McDuffey, colored deacon.

Thursday, at 9:30 A. M., the council re-assembled. The Bishop read his annual address. At 12 o'clock it adjourned for the celebration of the Holy Communion, celebrant, the Bishop. The Ascension Day sermon was preached by the Rev. R. J. Walker, from Acts i: 2. At the conclusion of the service the council resumed business, to which was devoted the remainder of the morning and the afternoon session. The affairs discussed were almost all preparatory to final action the next day.

At 8 P. M. the report of the committee on the state of the Church was given, accompanied by a resolution emphasizing the necessity of stimulating the missionary energy of the convocation system, and earnestly recommending the employment of evangelists. This elicited an animated and interesting debate, freely participated in by both clergy and laity. Mr. John S. Long, the Rev. Messrs. N. C. Hughes and Israel Harding, Cols. J. W. Atkinson and W. L. De Rosset were the principal speakers.

Friday, the usual committees were elected, the Standing Committee being composed of the following: the Rev. Messrs. J. C. Huske, D. D., N. Collin Hughes, D. D., R. B. Drane, A. J. De Rosset, M. D., and Major John Hughes. It was resolved that the next council should be held in St. John's, Fayetteville, on the fourth Wednesday in May, 1888. The reports of the permanent committees were received and after some debate, accepted. A special committee on finance having been appointed to formulate a plan for the bettering of the pecuniary condition of the diocese, now made its report, accompanied by the following resolution:

That, in addition to the existing assessments upon the parishes for contingent expenses a rate of twenty-five cents per capita be levied upon every communicant; that this payment be not obligatory, but that the communicants be earnestly requested to make it, and that the Treasurer be directed to keep account of receipts from this source in a separate column.

The Gloria in Excelsis was sung; and after prayer by the Bishop the council adjourned *sine die*.

#### QUINCY.

The 10th annual convention met in Monmouth, Ill., May 24. The Bishop made, as by canon required, a triennial charge. The subject was Church Unity, the topic now uppermost in the minds of all, and to which the action of our House of Bishops gave an impulse which has extended over all the land. Bishop Burgess never fails to meet a great occasion nor to treat a great subject, with appropriate words. The charge made a deep impression and will be read with profound interest. In his annual address the Bishop noted 22 depositions reported from all the dioceses during the year. During the last four years the depositions have been 6, 9, 13, 22. The majority of these have been for causes not affecting moral character. The percentage is small but the increase is notable. The Bishop reported 155 Confirmations. In a review of the circumstances of the diocese he said that it contained less than one-sixth of the population of Illinois, and recommended that action be taken for securing from the larger dioceses of the Province, if possible, an increase of territory. The difficulty of securing clergy for the mission work of the diocese has been a great drawback.

The public meeting held on Tuesday

evening was very interesting and successful. The addresses were made by the deans. The Rev. R. F. Sweet spoke of the encouragements of the work in the diocese; the Rev. Wm. Bardens, of the Woman's Auxiliary; the Rev. C. J. Shrimpton of the Work of Laymen. Convention work was concluded on Wednesday, after a very busy session. The Standing Committee was elected: The Rev. Messrs. C. W. Leffingwell, C. J. Shrimpton, R. F. Sweet; Messrs. Grubb, Chandler, and Williamson. But few changes were made in the appointments of last year. The arrangement of the Bishop with the cathedral congregation to give them a priest in charge and to suspend for the present the authority of the chapter and the office of dean, was approved. A committee with power to act, was appointed to arrange if possible the financial affairs of the diocese to avoid further arrearage and to provide for the better support of the Bishop. The total failure of the original pledge by the Churchmen of Quincy was shown to be the cause of the large deficit now existing. It will be a long time, we hope, before another diocese is divided on a promise of vestries, and the expectation of a bishop being practically the rector of a parish which may be opposed to him.

The next convention will meet in Rock Island, on May 15, 1888. The 10th has been a very pleasant and satisfactory convention, and marks, we trust, the beginning of an era of increased activity and prosperity. There are materials for Church work and Church growth in the diocese of Quincy which we hope to see developed.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

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**Horsford's Acid Phosphate**  
Gives Satisfactory Results.

Dr. O. W. Weeks, Marion, O., says: "Its use is followed by results satisfactory both to patient and physician."

**Consumption Surely Cured.**

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

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is located within five minutes walk of the Western and Southern Railway stations and Steamboat lines, and in the midst of the great retail stores, places of amusement and interest. Horse cars passing the doors connect with all parts of the city. Large comfortable rooms, careful attention, moderate charges.

**For Scrofula, Impoverished Blood and General Debility.**

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

**Congregations.**

Many clergymen unjustly blame themselves for the drowsiness that pervades their congregations at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.


The true cause, infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary.

By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused throughout the room with sufficient strength to read ordinary print with ease. The best reflectors are manufactured by I. P. Frink, 551 Pearl Street, New York.—*Christian Unity.*

One of the most fruitful causes of complaint among the wearers of corsets is the tendency to break about the waist line, rendering them anything but comfortable articles of apparel. Whalebone was largely and successfully used for years, until its enhanced price necessitated its abandonment except in the finest and highest-priced corsets made to order. An article known as Horn to corset makers, and as whale-bone to corset wearers, was next used as a substitute, but never a satisfactory one to either the maker or wearer, as both soon realized its brittle character and tendency to break with often not more than 3 days' wear. Various cords are used in connection with and without auxiliary steel stiffeners. Without them the corset rolls up in wear. With them the steels break and must be removed long before the corset is worn out or the corset thrown away. These troubles of the past have been entirely removed by the discovery of "Kabo," an article that is at once soft, pliable, comfortable to the wearer, yet stiff enough to hold its shape and never roll up. Never breaks in wear, and is sufficiently cheap to place it within the means of all who wear corsets. The fact that it has been adopted in the celebrated Ball's Corset should be a sufficient guarantee of its merits, but in order that others may not suffer from a trial of the article its manufacturers place on every box containing a corset boned with Kabo, a guarantee that it will neither break down nor roll up in 1 year's wear, and that if it does they authorize the merchant from whom it was bought to refund the price for the corset, thereby giving every one a chance to try its merits at no cost to them if not pleased.


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**HINTS FOR HOUSEWIVES.**

**WHITE MOUNTAIN CAKE.**—1 cup butter, 3 cups sugar, 1½ cups sweet milk, 1 teaspoonful cream of tartar in the flour, ¼ teaspoonful soda dissolved with a little hot water, 3½ cups flour, whites of 10 eggs beaten light; bake in three jelly cake pans.

**BERRIES CACHES.**—One quart berries, one pint sweet cream, one cupful fresh milk, one large stale sponge cake. Scoop out the inside of the cake, taking care not to break the bottom or side walls. These should be about an inch thick. Place the cake in the dish from which it is to be served and pour over it a cupful of rich milk, gently and slowly that the cake may be thoroughly moistened. Cream is even better, if it can be readily obtained. In the opening left by the removal of the crumbs, heap raspberries, red or black, sprinkling them lightly with powdered sugar. When berries are gone, sliced peaches can be substituted. Whip the cream light and pile it over all. If the sponge cake is of impracticable shape, it can be sliced, a dish lined with it, and the fruit placed in the centre.

**A PLEASING REMEDY FOR DAMP HOUSES.**—People who are unfortunate enough to live in damp houses, particularly near undrained land, are apt to think that there is no help for them save in removal. They are mistaken. Successful experiments have shown that it is quite possible to materially improve the atmosphere for such neighborhoods in a very simple manner—by the planting of the laurel and sunflower. The laurel gives off an abundance of ozone, whilst the sunflower is potent in destroying the malarial condition. These two, if planted on the most restricted scale in a garden close to the house, will be found to speedily increase the dryness and salubrity of the atmosphere, and rheumatism, if it does not entirely become a memory of the past, will be largely alleviated. Few people are aware of the anti-malarial properties of the sunflower.

**HANGING CHAIR OR SOFA CUSHION.**—The feather pillow for this cushion is made 18 inches wide by 12 deep, and has a colored satteen case. A space four inches wide at each end is faced with olive plush. The remaining ten inches at the middle are covered by a band of light brown tinselled canvas, upon which a design is worked in cross stitch with filosele silk, the colors comprising two shades each of red, blue, and olive, and dark brown. A narrow scalloped edging is worked in crochet with tinselled macrame cord of the same color as the canvas along the edges of it. A string for hanging is attached under ribbon bows at the upper corners; this is worked in crochet with cord like that of the edging, and consists of first a row of single on a chain foundation, then a row of double crochet separated by chain stitches, and lastly another row of single. An olive silk cord is drawn through the open row of double.

**INFANT'S SACQUE IN SHELL STITCH.**—This new and handsome stitch will make beautiful and warm sacques, caps, hoods, shawls, etc. The shells are worked in alternate double rows, which form an outside and an inside pattern, but look on the right side as if made only in one row. The increasing in this stitch is done by working an extra shell between two shells in the first stitch of the 2 chain, on top of the d c of the inside row.

To learn the stitch make a chain of 20 loops.

1st row (outside row): Miss 1, 3 trebles in next stitch; miss 1, 1 d c into next stitch of foundation ch.; \* on top of this d c make 1 ch. and in the same loop as the d c make three trebles; miss 1, 1 d c into next stitch; repeat from \* ending the row with a d c in the last stitch of chain; then 2 ch. and turn.

2d row (inside row): 2 trebles in the 1st stitch of the 2 ch. over the 1 treble of the 3 trebles in previous row; miss 1 shell, 1 d c in the d c between the 1st and 2d shells; \* on top of this d c make 1 ch. and in the same loop as the d c make 2 trebles; miss the next shell, 1 d c in the d c between the next two shells; repeat from \*; turn.

3d row (outside row): 2 ch., 3 trebles in the 1st stitch of the 2 ch; (over the first of the two trebles).

**BULL'S SARSAPARILLA.**

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

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


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

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

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

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Let Travelers round this world of care Without delay themselves prepare, Against the ills that may arise From ill-cooked meals and lengthy rides, A sure defence is at their call. For TARRANT'S SELTZER conquers all.

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CHAPTER I.

"I was taken sick a year ago With bilious fever."

"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I Could not move! I shrunk! From 228 lbs. to 120! I had been doctoring for my liver, but it did no good, I did not expect to live more than three months. I began to use Hop Bitters. Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles, I am not only as sound as a sovereign, but weigh more than I did before. To Hop Bitters I owe my life."

Dublin, June, 6, '86. R. FITZPATRICK.

CHAPTER II.

"Malden, Mass., Feb. 1, 1886. Gentlemen— I suffered with attacks of sick headache."

Neuralgia, female trouble, for years in the most terrible and excruciating manner. No medicine or doctor could give me relief or cure, until I used Hop Bitters. "The first bottle Nearly cured me;" The second made me as well and strong as when a child, "And I have been so to this day." My husband was an invalid for twenty years with a serious "Kidney, liver and urinary complaint. "Pronounced by Boston's best physicians— "Incurable!" Seven bottles of your Bitters cured him and I know of the "Lives of eight persons" In my neighborhood that have been saved by your bitters. And many more are using them with great benefit. "They almost do miracles!"

—Mrs. E. D. Slack.

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Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave.

J. W. MOREY, Buffalo, Oct. 1, 1884.

**I Write This**

Token of the great appreciation I have of your \* \* \* Bitters I was afflicted With inflammatory rheumatism !!! For nearly Seven years, and no medicine seemed to do me any Good !!! Until I tried two bottles of your Hop Bitters, and to my surprise I am as well to-day as ever I was. I hope "You may have abundant success" In this great and Valuable medicine: Anyone \* \* \* wishing to know more about my cure? Can learn by addressing me' E. M. Williams, 1103 16th street, Wash., D. C.

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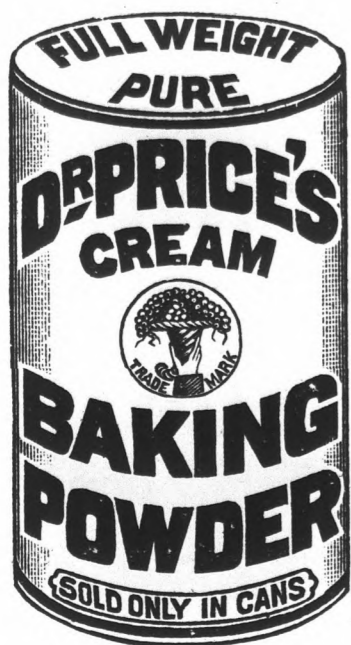
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By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



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

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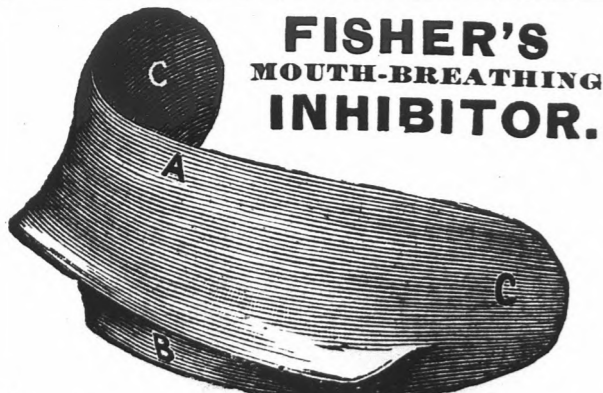
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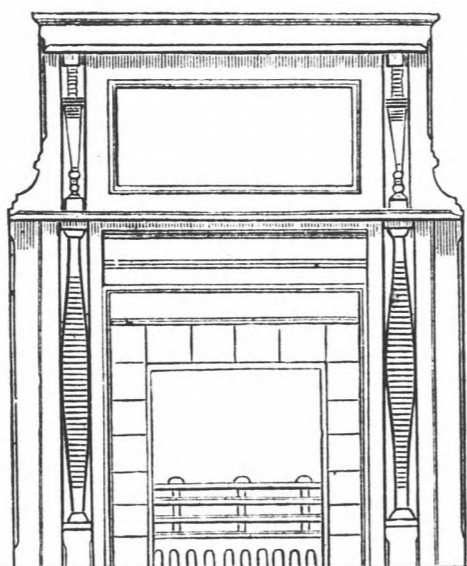
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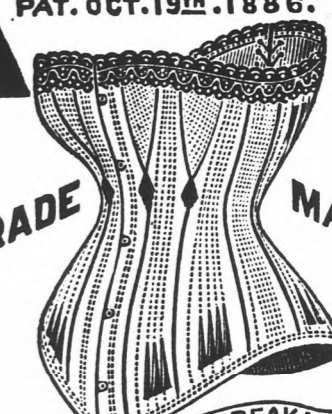
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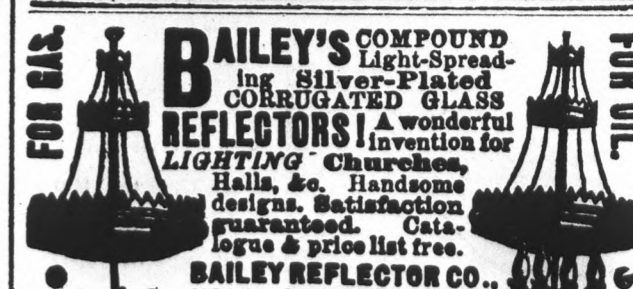
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