

The Living Church.

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

VOL. X. No. 14.

CHICAGO, SATURDAY, JULY 2, 1887.

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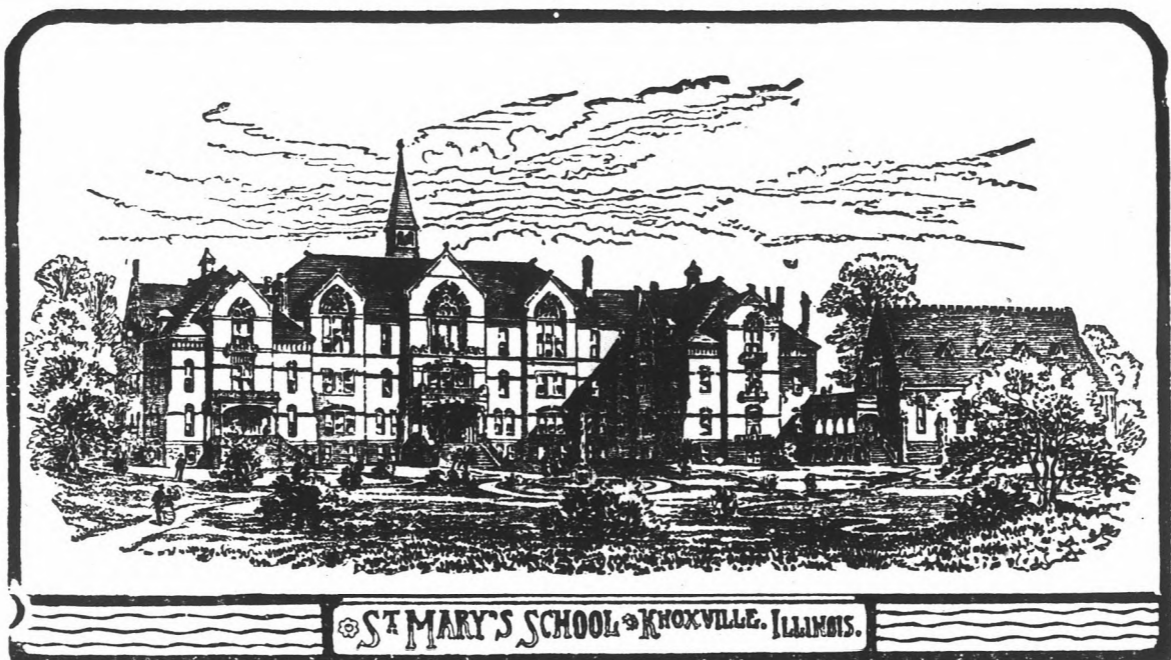
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"Constantly Hawking and Spitting."

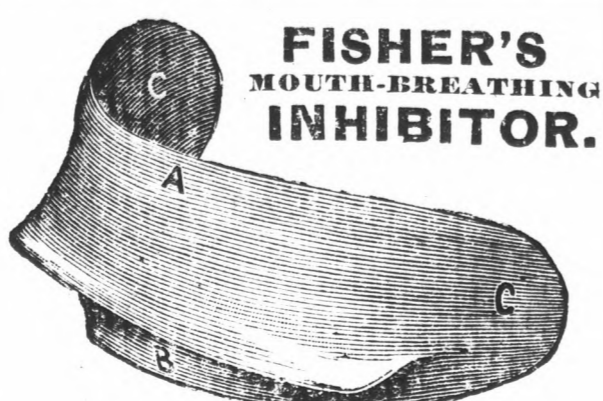
THOMAS J. RUSHING, Esq., 2002 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try **Dr. Sage's Catarrh Remedy**, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

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have relieved my lungs and restored my health."—**Lucien W. Cass, Chelsea, Mass.**
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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 Living Church.

SATURDAY, JULY 2, 1887.

NEWS AND NOTES.

ARCHDEACON BARDSLEY, of Liverpool, has been appointed Bishop of Sodor and Man, to succeed the late Bishop Rowley Hill.

It is now the "Diocese of Milwaukee," the council of the old diocese of Wisconsin having availed themselves of the permission of the General Convention to take its name from its see city.

THE Archbishop of York has written to the Archdeacon of Man, suggesting that the splendid church at Peel, which the late Bishop of Sodor and Man was anxious to make the cathedral of the diocese, should be completed as a memorial to Bishop Rowley Hill. The cost will be about £1,000.

THE fiftieth anniversary of the first introduction of the services of the Church in Iowa will be celebrated in Trinity Parish, Davenport, on July 15th. The Rev. Dr. Louderback, of Ravenswood, Ills., who is the oldest living rector of Trinity church, will preach the sermon on this interesting occasion.

It is a new experience to hear of a vicar removing candlesticks placed upon the holy table by his churchwarden. Such a story, however, comes from the diocese of Bath and Wells. The vicar, it is added, on a repetition of the offence, took the scandalous "ornaments" into the pulpit with him, and preached a "rousing" sermon against "altar-lights."

It is stated that a committee has been appointed consisting of two bishops, editors of other hymnals, and the surviving members of the original committee of "Hymns Ancient and Modern," of which nearly fifty millions have been sold, to issue a supplement to contain carols, processional hymns, a complete set of ancient office hymns, and a fuller series of litanies.

RACINE takes a new departure in the establishment of a Law School. A resident professor will be appointed, and Judges Doolittle and Dyer have pledged their co-operation. The reputation of these eminent lawyers will doubtless attract many students to sit at their feet. The prospects for the new school which will open in the fall, are very encouraging.

It is stated that Mr. James Hakes, the promoter of the proceedings for ritual against the Rev. James Bell Cox, Vicar of St. Margaret's, Liverpool, has given notice of his intention to apply to the Court of Appeal for an extension of time to lodge an appeal against the recent Queen's Bench decision on the writ of *habeas corpus*, in consequence of which decision Mr. Bell Cox was released from custody.

THE old archiepiscopal Palace at Croydon has just been sold by Messrs. Robert W. Fuller, Moon, and Fuller, auctioneers, of Croydon, to the Duke of Newcastle, who intimated that he would present it to a Sisterhood or some such institution. The purchase includes the old Palace itself, with chapel, and a portion of the gardens. The remaining portion of the grounds the auctioneers have sold for upwards of £20,000.

THE only voices raised thus far against the cathedral scheme in New

York are the Roman and Reformed Episcopal papers. The latter solemnly warns all Protestants to keep their purses closed against the seductive appeals of the wily Potter who casts his net into all waters. At last accounts Bishop Potter had not abandoned his plan.

IN our last issue, we quoted, from one of our English exchanges, a story about the Archdeacon of Winchester's adventure in one of the large pipes of the cathedral organ. It is only due to the Venerable dignitary, to say that in a late number of the *Church Times*, he very good-naturedly denies the alleged fact *in toto*, stating that he never was in an organ-pipe, and hopes he never will be.

THE disendowed Church of Ireland is still able to help others worse off than itself. Fifty parishes in the impoverished county of Cork gave offertories last year to the Missions to Seamen to provide chaplains and readers for the shipping and fishing vessels, being a greater number of offertories than that given by any English county, except Yorkshire, to the Missions to Seamen in that year. Cornwall comes next to Cork in that respect.

A REREDOS, the gift of the Countess of Iddesleigh, in memory of her late husband, is to be erected in Upton Pyne church. The central panel will contain an ancient oil painting of the Last Supper, purchased by the late earl during his travels some years since in Italy. In this connection, we may mention that Mr. H. C. Richards, a young barrister of the Inner Temple, has erected a handsome stained-glass window in the parish church of Newlyn St. Peter, Cornwall, also in memory of the late Lord Iddesleigh.

ON the same day with Dr. Mark Hopkins, there passed to his rest, the Rev. Roswell D. Hitchcock, President of the Union Theological Seminary and one of the strongest men in the Congregational denomination. He was born in Maine in 1817, and graduated from Dartmouth in 1836. In 1855 he became professor of Church History in the Union Seminary and has been connected with that institution since that time. He was an extensive traveler and a voluminous writer. For many years he was one of the editors of the *American Theological Review*.

THE following statement we quote from the *York Herald*:—"The Bishop of Ely now wears his cope on every occasion when he celebrates the Holy Communion in the Cathedral, but does not, like his brother of Lincoln, wear his mitre inside the Cathedral walls, but only from the Palace to the great west door. The Dean, who is an old-fashioned Churchman, and still rejoices in what the High-Church party call "surplice and legs," feebly protested; but the Bishop replied, "Mr. Dean, I shall do nothing which will allow you to hale me before Lord Penance, nor shall I compel you to obey the Privy Council decision."

THE RT. REV. F. F. GOE, Bishop of Melbourne, was installed in his cathedral on the 14th of April, and the following day he was received at a public meeting in the town hall, presided over by the Mayor. On the 18th he attended a meeting at Ballarat in furtherance of

the cathedral scheme. The session of the Diocesan Assembly began the following day, and the Bishop of Melbourne preached at the opening service. Among the bills passed was one providing for the constitution of the cathedral.

THE Church Building Fund Commission has just voted the following loans: St. James' church, Monterey, Cal., \$500; St. Barnabas, Snow Hill, East Carolina, \$500; St. James, Villa Grove, Col., \$500; Mission, Shenandoah, Pa., \$1,000; St. James, Ellearsville, Mo., \$2,000; St. Thaddeus, Aiken, S. C., \$500; and also agreed to make loans to Calvary church, Idaho Springs, and St. Thomas, Garden City, Kansas, if the amounts asked were reduced to a sum proportioned to the value of the church property. The offering just made by St. Peter's church, Philadelphia, to the Church Building Fund, is over \$1,300. If all the churches would do half as well as that, the fund would be made up this year.

It is anticipated that the consecration of Canon Camidge, as Bishop of Bathurst, will take place by special favor in York Minster (the usual place for the consecration of colonial bishops being Westminster Abbey), the Archbishops of Canterbury and York, and also the Primate of Australia (Dr. Barry), having given their sanction to this course. The consecration, it is expected, will take place in three or four months' time, as soon as the necessary preliminaries have been gone through. The diocese of Bathurst extends over an area of 120,000 square miles, with a population of 100,000, from 60,000 to 70,000 being members of the Church of England. There are 80 churches, 32 clergymen, a dean, 3 archdeacons, 3 canons, and 6 rural deans.

"G. V." in *Church Bells* says that in a printed report the Town Clerk of Exeter asserts, under conditions that leave no room for doubting, that in the early part of last century the week-day services at the cathedral of Exeter, at seven o'clock in the morning, were often attended by about seven hundred and fifty persons. Daniel Defoe (1720), he also informs us, stated that the average congregation at the daily service at Exeter was five hundred. So that it may be regarded as certain that in those days people rose early for prayers together, as a portion of the "whole family in heaven and in earth," and assembled with one accord in one place to pray for guidance and blessing, and to praise God also with thankful hearts.

ARCHDEACON BLAKENEY, vicar of Sheffield, reviewing Church work in that town, says in the twenty-eight years he has spent in Sheffield, sixteen churches have been built and consecrated, nineteen parsonages and seventeen sets of schools erected, seven churches restored (amongst them the parish church at the cost of £22,000), and a very large number of mission-rooms erected in various parts of the town. The people of Sheffield have, during the last twenty-seven years, raised upwards of £500,000 for Church work of various kinds. In 1860 the working classes were conspicuous by their absence from the churches. That is so no longer. For every *bona fide* working man who attended a church in Sheffield

in 1860, there are ten now. The Archdeacon visits most of the churches from time to time, and his heart is lifted up to see so many of his working-class friends taking such a deep interest in the services and enjoying the sermons.

At the visit of Princess Beatrice to Liverpool to open the Exhibition, the Bishop of the See improved the occasion in an extempore prayer, which for bad taste will equal anything uttered by any despiser of "written prayers." Here is a specimen of it—"We thank Thee for putting it into the heart of a daughter of our gracious Sovereign Queen Victoria to come amongst us this day as the representative of her honored mother and to open this Exhibition. May she find an abundant recompense for any fatigue and self-denial which her visit may entail (!) in the loyal feeling which the presence of a member of the Royal family always calls forth in this great commercial center!" Again—"May this and every kindred exhibition which is opened in England this year tend to provide increased employment for the industrial classes, and to lessen the depression of trade which has been so long and so patiently endured."

THE cause of temperance in England is making progress, though not so fast as Mr. W. I. Palmer's plan would have it. According to that gentleman, if every teetotaler would in a year secure another, and the process were repeated annually for four years, the entire English population would have become total abstainers. Still the budget attests the fact that the nation's drink-bill has decreased one-fourth in ten years. This certainly is a hopeful sign. In a recent sermon on this subject, at Westminster Abbey, the Archbishop of Canterbury said: "Temperance is not only a matter which affects religion at every pore, but is a grave question of imperial and international policy. If that be not giving a sanction to the prohibition movement, the English language is singularly deficient in precision. More than any other class, the clergy know how much their efforts are checked, baffled, and circumvented by the demoniacal possession of drink."

THE way in which the Church's seasons are set at naught by those in high places has been rebuked by the Bishop of Lichfield. His name, among others, was printed as having attended the Queen's concert at Buckingham Palace, which took place on the Friday of Whitsun-week. Bishop Maclagan wrote: "In the list of those invited, and presumably present at the Queen's concert, I observe the names of a considerable number of bishops, including my own. I should be sorry that the Church-people of my diocese, and especially the clergy, should suppose that on the Friday evening of the Ember week, when almost every bishop is engaged in the inexpressibly solemn work of testing and preparing his candidates for ordination, their bishop had been absent from his diocese and attending a State concert. I have no doubt that a considerable number of the other bishops were prevented for the same reason from obeying Her Majesty's commands." We hope that Bishop Maclagan was right in the concluding words of his note.

CHICAGO.

CITY.—The new church of the Ascension was formally opened on Saturday evening, June 25th, by the Bishop of Springfield. The procession of choir and clergy formed in the choir room and passing through the chapel into the street, marched around to the west door of the church. At the door the Bishop invoked peace and then the procession moved up the main aisle to the altar, the choir chanting Psalm cxxii. The *Veni Creator* was then sung, after which the Bishop blessed the altar and its ornaments, and the vestments. Bishop Seymour preached the sermon, taking for his text the words, "We have an altar," and dwelling upon the central place which the altar and the sacrifice have in the Christian life. A solemn *Te Deum* was sung, after which the Bishop gave the blessing. The service was beautifully rendered and was in all respects impressive and devotional. The spacious church was filled with a devout congregation. The clergy present in the procession were the Rev. Drs. Jewett, of Norwich, Conn., Loud-erback, of Ravenswood; Canon Street; the Rev. Messrs. C. C. Tate, W. H. Moore, A. Lechner, J. W. Jones and the rector, the Rev. E. A. Larrabee.

The vestry of St. Luke's church has called the Rev. C. E. Brandt to the rectorship, and he will begin his work there at once. St. Luke's has been a flourishing mission for several years, and has lately been incorporated as an independent parish. It has every prospect of becoming in a few years one of the prominent parishes of the city.

The Bishop of Springfield spent Sunday, the 26th, in the city. At 6 A.M. he celebrated the first Eucharist in the new church of the Ascension, at the conclusion of which he admitted a lay reader. At 10:30 A. M. he confirmed six persons (one from St. Luke's church) at Calvary church. He preached a powerful sermon from the words of St. Peter: "Of a truth I perceive that God is no respecter of persons." In the evening he confirmed seven, and admitted two lay readers at St. Andrew's church. On Monday evening he preached in the church of the Ascension.

NEW YORK.

CITY.—On Sunday afternoon, June 19, an immense congregation thronged Trinity church to join in the jubilee service in honor of the 50th anniversary of Queen Victoria. Long before the hour of service the outer gates were closed, quite as many people being excluded as gaining admittance. The congregation seemed largely composed of the British and colonial residents in and about the city. The vestibule was draped with American and English flags, while there were two or three floral pieces on the altar. The service began with a procession, in which were the Bishop and some 20 of the clergy. The music by the combined choirs of Trinity church and the church of the Heavenly Rest was exceedingly fine. The Lord's Prayer, the confession, absolution, etc., were intoned by the precentor, the Rev. J. W. Hill, the Rev. Dr. DeCosta, rector of the church of St. John the Evangelist, reading the first lesson and the Rev. Mr. Turner, rector of St. Matthew's, Brooklyn, reading the second. Then followed the anthem which had been prepared by Dr. Stainer of St. Paul's cathedral, for the anniversary service at Westminster. The prayers included first of all the special prayer which the Archbishop of Canterbury had prepared for the service Westminster to be so read through-

out the Established Church, the prayer for the President, for the Governor of the State, etc. In the sermon that followed from the words, "A woman that feareth the Lord, she shall be praised," Dr. Parker Morgan referred to the fact that only three sovereigns of England had previously attained a reign of 50 years, viz., Henry III., Edward III., and George III. of the way in which the Duchess of Kent had educated and fitted the future Queen for her high station and that as a consequence she became the dutiful daughter, the loving wife, the devoted mother, the pattern sovereign and the exemplary Christian. He spoke of her life as so pure and good that even the fierce light that beats upon a throne never revealed aught that was wrong. The glories of Victoria's reign were glories of peace, of industry, of commerce and of genius; of justice made more accessible, of education made more universal, of virtue made more honored, of religion made more beloved, and of holding forth the Gospel of light to the darkened nations of the earth, the glories that arise from benefits conferred and the blessings of a loyal and chivalrous people. In the course of the sermon he announced that he was authorized to state that a movement was under way to perpetuate this jubilee festival in the form of a beautiful memorial window for the proposed American cathedral. The story of to-day would be made everlasting in stained glass, with matchless surroundings. The service closed with benediction by the Bishop, followed by a recessional.

A service in honor of the Queen's Jubilee was the same day held in the church of St. John the Evangelist, the Rev. Dr. De Costa, rector.

The committee having in hand a site for the cathedral met in the vestry-room of St. Thomas' church, on Thursday afternoon, June 23, the Bishop being present. There is much rivalry among real estate agents in setting forth the advantages of their properties, the result of which in a pecuniary sense may be helpful. The Bishop stated that subscriptions were constantly coming in, and that many gentlemen had promised to subscribe, though the amounts of their contributions were not yet named. The list in due time would be given to the public. It is expected that additional subscriptions will be made throughout the summer in consequence of missionary work at the watering-places and all through the country.

On Sunday afternoon, June 19, Canon Wilberforce delivered an address on Temperance at Chickering Hall, the audience being large and exceedingly enthusiastic. Taking for his subject, "Gospel Temperance," he urged his hearers to read Dr. Joseph Strong's admirable book, "My Country; its Perils and its Future." England was blighted by the liquor curse. The liquor excise yielding £39,000,000 a year, but the hereditary pauper class cost £10,000,000 while another £10,000,000 was distributed by private charities and the police force cost £5,000,000 in addition. The pauper fund cost more than the army and navy put together. The great English philanthropist, Samuel Morley, found that three-fourths of the distress of London was to be ascribed to the liquor traffic, while a leading New York judge had told the speaker that 90 per cent of crime in that city was directly or indirectly chargeable to the same cause. He made a most earnest plea in behalf of total abstinence and prohibition, saying that our motto must be

"Unconditional Surrender." What was wanted was the influence of example. The Bishop of London had said that if people who have wealth and opportunities would abstain, the effect upon the others would be so great that "the Bitter Cry of Outcast London" would be forgotten in three years. So it would be in this country. The speaker stated that during his visit in this country he had administered the total abstinence pledge to 6,500 persons. The pledge was printed on cards, countersigned "Canon Wilberforce," and these were signed by 200 or 300 people at the present meeting. He sailed for England on the Wednesday following.

POUGHKEEPSIE.—A handsome polished brass lectern of desk form with rich lily brackets and a handsome pair of altar-lights have recently been placed in the church of the Holy Comforter. These were designed and made by Messrs. J. & R. Lamb of New York. They have under way also for the same church an elaborate carved reredos with decorated panels and canopies.

HYDE PARK.—A memorial tablet of polished brass has recently been placed in St. James' church, in honor of Archibald Rogers and his wife, by their children. The tablet is oblong in shape with heavy moulded cornice and bracketed ends. In connection with the memorial inscription is given a record of the marriage and dates of death of the persons to whose memory the tablet has been erected. In the centre of the brass is an ornamental cross and below is the quotation: "I heard the voice of Jesus say, Come unto me and rest." The tablet is received against a back-ground of grey Champlain marble, and was designed and executed by Messrs. J. & R. Lamb of New York.

ANNANDALE.—Commencement week began at St. Stephen's College, on Sunday, June 12; in the afternoon, the Rev. Dr. Fairbairn delivered the baccalaureate address. Tuesday was devoted to class-day exercises and the setting of the class stone. On Wednesday evening the Rev. Dr. Alsop, Rector of St. Ann's church, Brooklyn, delivered an eloquent sermon on Foreign Missions in the college chapel. Thursday was given up to the usual Commencement exercises, which were begun by the reading of the Litany in the chapel by the Rev. Dr. Kimber of New York, after which the congregation repaired to the college campus, where orations were delivered by Messrs. Dorwart, Duncan, Galloway, Hyslop and McNaught. The Bishop of the diocese, after an appropriate speech, presented to Warden Fairbairn the gold medal of the British Society of Art, Science and Letters, in token of his election as a Fellow of that society and in recognition of his attainments as a scholar. Prize awards followed: Latin, Mr. Peake; Greek, Messrs. Norris and Peake; mathematics, Mr. Peake; elocution, Mr. Hyslop; ethics, Messrs. Dorwart and McNaught; psychology, Messrs. Dorwart and Hyslop; Hellenistic Greek, Mr. Dorwart; Hebrew, Mr. Houghton; logic, Mr. Norris. The degree of Bachelor of Arts was then conferred upon Messrs. Dorwart, Duncan, Galloway, Griffin, Gill, Houghton, Hyslop, McNaught and Wildman, composing the outgoing class. Mr. Dorwart stood as *primus* of the class, meaning thereby that he had attained an average of 95 for his collegiate course. Mr. Houghton occupied the second place, having an average of over 90 for his collegiate course. The degree of Master of Arts was conferred upon the fol-

lowing alumni of the college: J. S. Moody, '72; C. M. Carr, '81; J. C. Agnew, '84; A. A. Cairns, '84; I. K. Boyce, '84; U. S. Boardman, '84. The degree of Doctor of Music was conferred upon Mr. Jeffrey of Albany and Mr. Messiter of Trinity church, New York. The Rev. Mr. Jefferis of Philadelphia, the Rev. Mr. Upjohn of Germantown, and the Rev. Mr. Harris of Morrisania, received the degree of Doctor of Divinity. Prominent among the visitors were the Rt. Rev. H. C. Potter, Dean Hoffman, the Rev. Drs. Carey, Gibson, Tucker and Williams, the Rev. Messrs. Fulcher and Pelletreau, Col. S. R. P. Cruver and Mr. R. Harrison.

PENNSYLVANIA.

PHILADELPHIA.—The South-east Convocation held its quarterly meeting at the church of St. Timothy, on Friday, June 17th. The Holy Communion was administered in the morning by the Rev. Dr. Thomas F. Davies. At the business meeting in the afternoon, the Rev. Dr. C. George Currie, who, for two years has so acceptably filled the office of President, tendered his resignation by reason of his having resigned the rectorship of St. Luke's church, and having removed from the diocese. The Rev. Dr. Thomas F. Davies, D. D., was elected to fill the vacancy. The Rev. Herman L. Duhring, was elected secretary, and Mr. Charles M. Peterson, treasurer. The appropriations to St. Timothy, the Crucifixion and the Messiah were continued. A minute on the late Bishop Stevens was adopted. The House-to-House Mission having become vacant by the appointment of the late missionary, the Rev. Wm. S. Heaton, to be missionary at the Blockley Alms House, the Rev. Peter Morgan was elected, and his field designated as the district bounded by Ninth, Locust and Fitzwater streets, and the Delaware river. He is to labor among the large number of colored people in that district.

The annual meeting of the Northwest Convocation was held on Monday afternoon, June 13th, at the church of the Epiphany. The committee appointed at a previous meeting presented a minute upon the late Rev. Dr. Richard Newton, which was adopted. The Rev. T. William Davidson, secretary, and Mr. John B. Rhoads, treasurer, were unanimously re-elected. The chair then announced the usual standing committees, and reports were presented. The recommendations of the committee on services and appointments apportioning the \$1,500 asked by the Board of Missions among the churches, and the scheme of missionary meetings to be held during the year, were adopted. The Missionary Aid committee reported in favor of continuing the appropriation to St. Ambrose and the House-to-House Mission, and recommended the appointing of the Rev. T. William Davidson, as missionary when the plan is put into action. The recommendations were approved. The Rev. Robert Ritchie reported the work which had been done at St. Chrysostom's Mission, that at the last visitation of Bishop Whitaker 13 were confirmed, the church was full, the poor are looked after, and that the debt will be paid off by July 1st. The value of the property is \$7,000.

With the approval of the Bishop of the diocese, steps are being taken to secure funds for the erection of a church for St. Simeon's Mission, as a memorial to the late Bishop Stevens, who was much interested in the work, contributing to it himself and receiving

subscriptions for it from others. A circular signed by the leading clergy and laity, has been issued, asking for subscriptions, which, it is hoped, may meet with prompt response.

The Board of overseers and trustees of the Divinity School, at the request of the late Bishop of the diocese, gave their consent to and set apart a site for a house for the Dean. The funds have been secured for building the same. St. Thomas' church (colored) having sold their property, will probably build the new church west of Broad street and combine with St. Augustine's Mission. The last service in the present church building is to be held on Sunday, July 10th. The Rev. Dr. Thomas K. Conrad, rector of St. Paul's, will spend his summer at Long Branch, yet he will for the most part officiate on Sundays. The House of St. Michael and All Angels is making an effort to secure \$10,000 to purchase a property suitable to its needs, towards which it has on hand about \$4,000. It is doing an excellent work among crippled colored children at its temporary Home, 4012 Ludlow street, W. Philadelphia. It is deserving of aid both for its building and for its current needs. Sister Sarah is in charge. The Rev. Dr. I. L. Nicholson, is chaplain.

LOUISIANA.

The Standing Committee have unanimously consented to the election of the Rt. Rev. Dr. Adams to be Bishop of the diocese of Easton.

SPRINGFIELD.

The first Commencement exercises of St. Maur Hall, Mt. Carmel, took place on Thursday, June 16th, at 10:30 A. M., in the large study hall of the school, which had been made beautiful for the occasion with flowering plants and ferns. The interest of this happy occasion centered in the effort of Miss Charlotte J. Cannell of Alton, Illinois, the first graduate of St. Maur, who read an essay entitled, "The New Education; Its Origin and Growth." The professional course from which Miss Cannell is a graduate, is the distinctive feature of this new Church school. In the absence of a rector for St. Paul's parish, the exercises were closed by the Rev. Mr. Dobson of the Presbyterian congregation. In the evening the pupils performed in a very satisfactory manner, a musical sketch by Louis Diehl, entitled "A Dress Rehearsal."

SOUTHERN OHIO.

A beautiful memorial tablet to the memory of Gen. Devereux was unveiled on Trinity Sunday at St. Paul's church, Cleveland, the Rev. C. S. Bates, rector. The tablet is placed upon a blue stone slab, 33x68; the plate is deeply engraved and filled with red and black enamel, surrounding it is a beautifully modelled ivy vine (emblem of eternal life) in bronze; the corners each have a copper Maltese cross. In the quatrefoil are the two swords crossed, emblematical of the patron saint of the Church. The work is well executed in every detail and reflects credit on the designer, Mr. J. H. Buck, and on the makers, the Gorham M'f'g. Co.

MARYLAND.

WASHINGTON.—In consequence of the unfavorable weather, the garden party in aid of the "Children's Country Home" which was to have been given May 31st, had to be substantially abandoned. This is a serious disappointment, as the managers mainly depended on its proceeds for the current support of the

Home during the summer. An idea seems to prevail that the munificent gifts which have been received by the "Church Orphanage" in this city, were for the benefit of this "Country Home." This is an error which the managers earnestly desire to correct, lest it should deter many from extending their usual aid to their work. The two charities are quite distinct in management, and in the character of their operations. This "Children's Country Home," which is the only one of the kind in Washington, possesses no endowment beyond about \$1,200, which has been accumulated from the limited sums given for the purpose of purchasing a location and building a permanent Home. Diligent search has been made for such a locality, but as yet without success. This is the last year that their present Home can be occupied as such, as the estate has been sold into other hands, and cannot be again rented. Through this Home about 100 children of poor families, without regard to religious creed, are enabled to enjoy the benefit of two weeks' fresh air, nourishing diet, and healthful exercise, while surrounded by an atmosphere of moral and religious influences which cannot fail to impress them favorably.

NEWARK.

St. Hilda's school, Morristown, has closed its seventh year with most encouraging prospects. A larger and better house will be provided for the opening of the next year. This school is under the care of the Sisters of St. John Baptist, and has earned a title to the confidence and support of Churchmen.

ALBANY.

GRANVILLE.—Trinity church has received a handsome Communion service made by Messrs. J. & R. Lamb, of New York. The paten is of disc form arranged to fit the top of the chalice. The latter is eight inches high and elaborately engraved; and the cruets are of cut glass with tops of silver. On the foot of the chalice is the following inscription: "Trinity church, Granville, N. Y., from Hannah Rogers Thome Warren, Easter, 1887."

ALBANY.—As many of the children as were able to travel accompanied by a few of the Sisters in charge, left the Child's Hospital last week for St. Christian's Home for Convalescents, at Saratoga, the gift of Mr. Spencer Trask to the Sisterhood of the Holy Child Jesus. The little sufferers there receive in addition to medical treatment and the loving care of the good Sisters, the benefit of fresh air and a greater amount of out-door life than is obtainable at the hospital in Albany.

UTAH.

In spite of forebodings a year ago occasioned by the departure of Bishop Tuttle, the Church and school work in Utah has gone on with an unexpected and satisfactory degree of prosperity. Kind friends at the East, upon whom some departments of the work depend, have generously continued their help. St. Mark's school has just celebrated its twentieth anniversary with a public demonstration at the Walker Opera House, which has widened the interest of the community in the welfare of the school. The music for the occasion was rendered by the pupils, assisted by the cathedral choir. Mr. C. O. Whittemore, class of 1882, read a historical sketch of the school, tracing out the leading events in its steady growth since 1867 from sixteen scholars with which it started in an old bowling alley, to its present number of nearly 500, with

thirteen teachers. The total number of children that have received more or less of their education at St. Mary's is 2,797. Forty-two teachers have been prepared for their work. The Rev. Geo. W. Foote and the Rev. T. W. Haskins were the founders of the school; the latter of whom was head-master until 1873. He was succeeded by the Rev. J. M. Turner, whose name still brings kindly memories in Salt Lake. The present head-master, the Rev. G. D. B. Miller, began his labors in 1875. Mrs. J. H. Brown, class of 1881, read an essay indicating thought and literary skill. Mr. Elmer Ellsworth, class of 1884, read an original poem entitled: "Old School Days," reviving many pleasing associations and reminiscences. The address of the evening was given by the Hon. Caleb B. West, Governor of the Territory, which exhibited a hearty and intelligent interest with the school work in Utah. All hearts were made glad by the presence of Bishop Tuttle, who made a short address full of loving and earnest greeting to the school and its friends. The Alumni Association, under whose auspices the anniversary celebration was conducted, maintains a working interest in St. Mark's, and has good reason for thankful congratulation in view of the many tokens of its continued prosperity and usefulness.

Rowland Hall has enjoyed its most successful and prosperous year, 113 pupils having been enrolled, the highest number in its history. The sixth Commencement was held at St. Mark's cathedral, June 15th. There were five young ladies in the graduating class. The children dressed in white marching up the nave with a processional, made a picture that charmed all beholders. Bishop Tuttle delivered the address, illustrating the relation of schools to the family, the Church, and the State, and closed with touching words of wise and affectionate counsel to the pupils. He mentioned in terms of highest commendation the fidelity and efficiency of Miss C. E. Hayden, who has been connected with the school for thirteen years. The Rev. G. D. B. Miller, headmaster, delivered the diplomas, pronouncing with each an appropriate selection from Scripture; then the graduates kneeling in a semi-circle, the Bishop gave them his benediction, making a beautiful and impressive scene. Mrs. Beauchamp, the Principal, and Miss Blakelee retire after five years of most valuable service. They are succeeded by Miss J. H. Van Rensselaer, who for the last six years has been Principal of St. Catharine's Hall, Brooklyn, and Mrs. S. K. White of Wellesley College.

PITTSBURGH.

The annual Commencement of the Bishop Bowman Institute, the diocesan school for young ladies, took place at Trinity church, Pittsburgh, on Tuesday morning, June 14, the Bishop of the diocese presiding. After Morning Prayer, the Rev. Allan S. Woodle, delivered a thoughtful and appropriate sermon from Psalm cxliv: 12. The rector, the Rev. Robt. J. Coster, then announced the prizes for the year as follows: In the senior class, to Miss Ada Blakely, the gold medal which is every year presented by the Bishop; junior class, first prize, Miss Rachel Bradshaw; English prize, senior department, Miss Alberta Lare; middle department, Lottie Miller; primary department, Margaretta Kimmel; Latin prize, Jennie McCance; German, Miss Mattie Scully; mathematics, Miss Nannie Hodges. The Bishop then delivered

the diplomas to the graduating class, consisting of Misses Ada May Blakeley, Ellen Maria Bown, Margaret Taylor Hodge, Nannie Clark Hodge and Alberta Hortense Lare, adding his blessing as he delivered each parchment. In the evening a reception was given by the Rev. and Mrs. Robert J. Coster, to the graduating class and friends of the institute, over 250 persons being present. The halls were elaborately adorned with plants and flowers, and a pleasant evening passed. There are at present over 80 pupils in the institute, all that can be accommodated. The growth of the school is such that enlarged facilities are demanded.

The Commencement of Trinity Hall, the diocesan school for boys, took place on Thursday, June 16th, in the chapel of Trinity building, Washington. The address to the students was delivered by Dr. J. D. Moffat, President of the Washington and Jefferson College. The Rev. Thos. D. Pitts, D. D., rector of the hall, then announced the following prizes, explaining that the competitive system had been abandoned, and that all the cadets obtaining an average of above 90 in the several departments were entitled to the award: Perfect in conduct, Paul H. Graff, John E. Harris, T. D. Pitts, Jr., George Montgomery and Robert Voegtly; fourth form, in English and history, Paul H. Graff, James E. Hammel, Lloyd B. Huff, Joseph L. Shields, U. S. Grant Smith, and J. Baird Johnson; Greek and Latin, Thomas D. Pitts, Jr.; mathematics, Thomas D. Pitts, Jr.; third form, English and history, Frank B. Masson, W. D. Sauter, and Robert Voegtly; German, H. B. Graham, J. Baird Johnson, and Frank D. Masson; second form, English and history, Harry B. Graham, H. C. Pitts; special in mathematics reported by Major Otis, Florence Blakeley and H. C. Pitts; geography, H. B. Graham, H. C. Pitts and Clifford Sneathen. There were a large number of friends of the institution from Pittsburgh, Allegheny and other places. The Bishop was unavoidably absent, being at St. Paul's school, Concord, N. H. After the chapel exercise, a very creditable dress parade was made under command of Major H. G. Otis. A substantial lunch was then served in the beautiful park which surrounds the hall, after which the cadets engaged in calisthenic exercise. The afternoon was devoted to field sports consisting of a 100 yard dash, won by U. S. Grant Smith; potato race, won by Woodburn; ball throwing, by Whitaker; three leg race, by Roth and F. Voegtly; special 100 yard dash by Whitaker; diagonal race by Beall; long jump by Sauters; the whole closing by a tug of war, in which all the cadets joined. The school will open next term with a full quota of pupils.

NEW JERSEY.

The Commencement, or, as they are more properly called, closing exercises of St. Mary's Hall, Burlington, began on Monday, June 20th, with the usual exhibition of the calisthenic class—and a very pretty sight it was—the girls in their uniform of white flannel dresses, with broad red belt, replaced in the case of prize winners of former years by a red military sash, marched in to music and performed the usual exercises in a most admirable manner. The prize was awarded to Miss Rachel Taylor. The audience then adjourned to the art room, where the art work of the girls during the year was on exhibition. In the evening the annual *musicale* took place. Tuesday, June 21st, shortly after 11:30 A. M.,

the procession filed into the school room, the graduates, 16 in number, dressed simply in white, with the traditional ivy leaf of St. Mary's as a breast-pin, the Bishop of New Jersey, the rector of the Hall, the trustees and visiting clergy. In the school room graduating essays were read by the Misses Josephine Musselman, Hettie Barclay, Ida Della Fox, Elizabeth Shaw, Julia Westcott Carpenter, and Annie Lounsbury, and some four-part songs were sung by a male septette from Philadelphia. After this the graduates were presented to the Board of Trustees by the Bishop, who delivered an address, chiefly to the audience, his parting words to the graduates being reserved for the chapel. The prizes and certificates of scholarship and conduct were then given to the scholars entitled to them. The chapel service followed, the rector, the Rev. J. L. McKim, M. A., read the bidding prayer, then the Litany was sung, followed by the *Magnificat*, Tours in F; the graduates were then called before the chancel rail, one by one, and each received her diploma, and had hung about her neck the beautiful medal of St. Mary's attached to the white ribbon with blue edges. Then all the 16 knelt before the Bishop who blessed them, and gave them words of counsel, hope, and warning, to guide them in their paths through life. It was very impressive. After the anthem and prayers, and a general benediction from the Bishop, the procession filed out singing the exquisite hymn of the founder of the school, "Lord, forever at thy side," and the Commencement exercises of the fiftieth year of St. Mary's Hall were over.

Amidst the joy of the exercises of this year, there mingled a sense of considerable sorrow, it was the last Commencement under the rectorship of Mr. McKim, who has done such noble service to the school, and whose wife, known and loved by so many, passed just before the opening of the school year, 1886-7, to the rest of the blessed saints in Paradise. Mr. McKim tendered his resignation at the annual meeting of the trustees, who ordered a minute to be placed upon the records expressive of their sense of the great services rendered to St. Mary's Hall, by the rector who had taken up the burden of the school, at a time when its prospects seemed darkest, and had built it up again in numbers and usefulness.

LONG ISLAND.

BROOKLYN.—The members of St. John's church have presented their late rector, the Rev. T. S. Pycott, with a handsomely engrossed testimonial album with a preface in which they express their deep sympathy in his prolonged illness, extreme regret at his resignation as rector, their full appreciation of his 13 years' successful pastorate, their high estimation of him as a broad Christian gentleman and faithful pastor, their recognition of the fact that to his untiring zeal, energy and liberality is due their present beautiful place of worship, and their hope for his speedy restoration to health. This was signed by nearly all the members. By his many friends in St. John's, Mr. Pycott was presented with a purse of \$1500. He now has comfortable quarters in St. John's Hospital, where he is receiving the best of care and attention. His condition has improved and he would seem to be in the way of ultimate recovery.

On Sunday, June 19, the Queen's Jubilee was celebrated at the church of

the Incarnation, Ormond Place, the Rev. Mr. Sparks, rector, assisted by the Rev. Mr. Betts of Jamaica. On either side of the British flag back of the altar were the stars and stripes. In his sermon, the preacher set forth the reasons for observing the day and thanked God that no two countries were to-day more harmonious than the British Empire and the Republic of America. After the *Nunc Dimittis*, the entire congregation joined in singing the jubilee hymn. The anniversary was also observed by the church of the Atonement, the Rev. A. C. Bunn, M. D., rector. Although the church was without decorations, prayers were offered for the Queen. In the course of his sermon, Mr. Bunn said that the Queen had always been in sympathy with the right and that while she was a good sovereign, she was a better woman.

It is expected that within a year St. Mark's church, the Rev. Spencer D. Roche, rector, will build a new edifice costing from \$35,000 to \$40,000. This will be the completion of the work intended when the handsome two-story chapel was formerly erected at a cost of \$10,000. St. Mark's was organized in 1850, the Rev. Francis S. Peck being its first rector. The present rector who was assistant minister at Grace church on the Heights, was elected in 1875. He is a graduate of Columbia College and of the General Theological Seminary. Under his rectorship the church has had a steady growth and now numbers 385 communicants. The church is located on Adelphi St., near Myrtle Av., and when the new edifice is built will have become a very valuable property. The church is free.

The corner-stone of St. George's church, the Rev. Richard Harris rector, was laid by the Bishop on Friday afternoon, June 24th. There were about a thousand persons present to witness the ceremonies, a large number occupying reserved seats on the platform. The Bishop was assisted in the services by the Rev. Messrs Carter and Cornwall. A box was placed in the corner-stone containing a copy of the Bible, the Prayer-book, the constitution and canons of the Church, copies of various papers and a United States coin of 1887. The Bishop in striking the stone three times with a hammer said: "In the name of the Father and of the Son, and of the Holy Ghost, I lay the corner-stone of an edifice to be here erected by the name of St. George's church, to be devoted to the service of Almighty God, according to the doctrine, discipline and worship of the Holy Catholic Church." This ceremony was followed by brief addresses by the Rev. Dr. Reese F. Alsop, and the Rev. C. R. Baker. The church will be 125 by 60, and 80 feet across the transepts. The vestry capacity will be about 800. The roof of the chancel will be groined and that of the aisles and transepts open timbered. The spire which will not be built for the present, will be 175 feet in height and surmounted by a cross. The material will be of Collaberg brick with brown stone trimmings. The general style of the architecture will be of the 13th century Gothic. The cost will be \$40,000 and the work will be completed in December. The first minister of the parish was the Rev. Mr. Guion who began services in 1868, when articles of association being drawn, were signed by 35 persons. The next year the corner-stone of a building was laid and completed in 1871, at a cost of over \$24,000. Mr. Guion was succeeded by the Rev. C. H. Babcock, while the latter was succeeded by the

Rev. Mr. Carter, who in 1884 was called to Montclair, N. Y. The same year Mr. Harris succeeded as rector of the church, which now numbers 364 communicants. The plans of the new building are by Upjohn.

CALIFORNIA.

On Friday, June 10th, Bishop Wingfield laid the corner-stone of St. Augustine's church, Santa Monica. Before this, two candidates were confirmed in the hall on Third street. The clergy then headed a procession to the church lots on Fourth street. A large company was present. A copper box was placed in the cavity of the stone containing a short history of the rise and growth of the church, with some other papers. The stone was laid by Bishop Wingfield, acting for Bishop Kip. The Bishop gave a stirring address upon the divine vocation of the ministry. The Rev. Elias Birdsall, rector of St. Paul's church, Los Angeles, made an eloquent plea for Christianity upon the basis of the Apostles' Creed. The Rev. Arch. G. L. Trew, dean of the convocation of Southern California, made an address, dwelling upon the idea that every Christian is a stone in the living temple of God. The Rev. J. D. H. Browne made an interesting and amusing speech that inspired everyone to "go on" with the good work to the completion.

After an excellent photograph of the whole scene had been made, the clergy and their families were entertained at the Cliff House by the congregation. During the dinner, in response to an urgent invitation, the Rev. J. Britton, of South Pasadena, related an incident connected with his ministry half a century ago in Indianapolis, when he labored side by side with the late Henry Ward Beecher.

CENTRAL PENNSYLVANIA.

At Lehigh University, Baccalaureate Sunday, June 19th, was marked by the first use of the new chapel erected by Mrs. Mary Packer Cummings, and known as the Packer Memorial church. The church, though partially completed, gives token of the magnificent temple it will be when completed. The baccalaureate sermon was preached by the Rt. Rev. N. S. Rulison, D. D., assistant bishop of Central Pennsylvania, from the texts Psalms viii:46, Hebrews ii:8-9.

On Tuesday the class day exercises were held. A memorable feature of the occasion was the presentation to the college by the graduating class of a flight of granite steps. After the reception of the gift by Dr. Lambertson, the class planted ivy by the wall of the new chapel, then, entering the chapel, a brass tablet containing the class motto and the names of the members was fixed upon the walls. The Junior reception was held in the evening.

On Thursday morning the commencement exercises were held in the Packer Memorial church. Bishops Howe and Rulison, the President, the Trustees, the Alumni, visiting clergymen, members of the municipal bodies and the graduating class and under-graduates met at the Library and marched to the new church and took their seats on the platform which covered the chancel and the first row of pews in the transept. The remaining space was filled with the friends of the graduates and students. Hassler's Orchestra, of Philadelphia, furnished the music, and, after a selection, Bishop Rulison read the lesson, and Bishop Howe read prayers for the University. Music was played by the

orchestra, and the orations were then delivered. Forty-three members of the senior class received their diplomas.

The President addressed the class after which the benediction was pronounced by Bishop Howe, and the exercises for the day were concluded. On Wednesday evening the address before the Alumni Association was delivered by General Francis A. Walker on "The Labor Problem of To-day."

WESTERN TEXAS.

SAN ANTONIO.—The beautiful St. Paul's Memorial church, situated on Government Hill, was closed for several months, owing to there being no rector, so that on the first Monday after Easter there was no election for vestrymen held, but now everything is prosperous under the rectorship of the Rev. Henry Swift, who was recently called to the parish, and the church is always well filled, not only by civilians, but by officers and soldiers of the military post situated near by. At a recent church meeting a vestry was elected and Geo. S. Chabat was, by the rector, appointed senior warden and Thos. S. Anderson elected by the vestry as junior warden.

MILWAUKEE.

The 41st annual council of the diocese met at the cathedral, on Tuesday, June 21st, the Holy Communion being celebrated by the Bishop, assisted by Dean Mallory. The sermon was preached by the Rev. S. S. Burleson, on "The Church, her Charter and Work." It was an eloquent and able discourse. Following the service the council met in the cathedral hall for business, the roll of the clergy being called, and also the list of parishes, for the presentation of credentials. After the appointment of a committee to examine these, the council took a recess for lunch, served by the Church ladies of the city at the clergy house. After recess the Rev. C. L. Mallory was re-elected secretary, he appointing the Rev. Chas. H. Lemon, as assistant. The event of the afternoon was the Bishop's address delivered by himself. After declaring his thankfulness for his safe return, he spoke of the spiritual growth of the diocese, particularly mentioning the increased celebrations of the Holy Communion, there being three daily celebrations in the diocese. He spoke some well-chosen words on the Sacrament, declaring emphatically the value of attendance, at the celebration, of non-communicants. The Bishop then mentioned a number of material improvements and additions to churches, rectories, etc., and other details of local work. He further entered into the subjects of Christian Unity, the Name of the Church, and the Revision of the Prayer Book, in speaking of General Convention. The following summaries of statistics were given: Confirmed, (partly by the Bishops of Fond du Lac and Springfield, and the Assistant-Bishop of Minnesota), 549; ordinations, diaconate 6, priesthood 4; present number of clergy, 65. The deaths of the Rev. Dr. Boyd, the Rev. Messrs. M. L. Kern and J. B. Pradt, and several laymen were remembered, as also of Bishops McCoskry, Green, Lee and Stevens. In the evening a missionary meeting was held, at which the reports of the general agent of the Board of Missions, and the deans of convocation, Dr. Ashley of Milwaukee, Dr. Royce of Madison, and Dean Ten Broeck of LaCrosse, were presented. On motion of Mr. L. H. Morehouse it was resolved that a committee of ten clergy be appointed to

act as special missionary preachers, to visit parishes in the interests of the Board of Missions, and under their direction and the invitation of the rectors. The committee, as named in the resolution, comprises the Rev. Messrs. E. P. Wright, D. D., C. L. Mallory, Fayette Royce, D. D., R. H. Welles, Jr., J. M. Francis, Chas. H. Lemon, D. R. Babbitt, E. G. Richardson, H. W. Spalding, D. D., and Chas. Holmes. Missionary addresses were also made by the Messrs. Welles and Lemon. On Wednesday morning, after Morning Prayer, business was resumed. Elections resulted as follows: Treasurer, Mr. C. P. Jones; registrar, the Rev. Edward S. Welles; Standing Committee, the Rev. Drs. Wright and Clarke, the Rev. Dean Mallory, the Rev. D. R. Babbitt, Messrs. Winfield Smith, E. P. Brockway, L. H. Morehouse, and N. M. Littlejohn.

The Rev. D. R. Babbitt, rector of St. John's church, Milwaukee, moved that the basis of representation in the council be so changed that each parish should be entitled to one lay delegate and one additional for each fifty communicants. In support of this change, Mr. Babbitt remarked that there had been serious differences in the diocese, and that the city parishes desired this change. While he himself was unable to agree in all matters with the minority, he thought this was eminently appropriate as a basis of reconciliation. The resolution being seconded by Mr. Morehouse, was carried. Mr. Babbitt also moved that the deans of convocation be elected annually by the council, which motion was carried. Both the above two amendments must be finally ratified by the next council before taking effect. On motion of the Rev. Dr. Riley, it was resolved that a committee be appointed to confer with a similar committee from the diocese of Fond du Lac, on provincial organization. On motion of Mr. Morehouse, who with the Rev. C. S. Lester, represents the diocese in the American Building Fund Commission, it was recommended that special offerings be taken for that fund annually on the sixth Sunday after Trinity. Resolutions presented by the Rev. Dr. Adams were unanimously adopted, requesting the Bishop to take such extended vacation as might be conducive to his health. The name of the diocese was finally changed from Wisconsin to Milwaukee, by which latter name it will hereafter be known. Routine and complimentary resolutions followed, after which the Bishop expressed his thanks for the very harmonious and pleasant session. He remarked that he felt in better health at the close than at the opening of the council. After singing the *Gloria in Excelsis*, the Bishop pronounced the benediction, and the council adjourned *sine die*. No session was ever more harmonious and quiet.

The Commencement at Racine College began with the baccalaureate sermon on Sunday, the 19th. The discourse was delivered by the Rev. Dr. Holland, of St. Louis, formerly of Chicago. It was marked by the characteristic brilliance of the Doctor's efforts, and was listened to by the crowded auditory with profound attention. The Guild of St. James held its annual service on Tuesday evening. The address was delivered by the Rev. Father Brown, of St. Mary the Virgin, of New York, and was every way worthy of the practical wisdom and grand earnestness of the true priest. The closing exercises of the grammar school, consisting of the declarations and the select essays of the

graduating class, with the distribution of the years' prizes, occurred on Wednesday morning. The class did itself and the school great credit by the manly bearing, thorough self-possession, and graceful delivery of its members. It numbered eleven, all of whom it is hoped will return in the fall, to pursue the college course. The exercises of the graduating class in the college took place in the afternoon. Twelve young gentlemen graduated, one from the classical course, the remainder in the scientific. Orations were delivered by the seven leading members of the class, which both in matter and delivery were highly creditable, notwithstanding the loss on the part of the speakers, of some excellent training, occasioned by the absence of their able professor, now in Italy. The interest attending these exercises was greatly enhanced by Judge Doolittle's opening address for the new law school to be connected with the college. After the address the following degrees were conferred:

- A. M., in course—J. B. Doe, Jr., A. B., '74; Frank Steele Bright, A. B., '84; J. B. Kemper, A. B., '84; Rev. H. D. Robinson, A. B., '84; Hon. W. R. Merriam, A. B., '70.
- A. M., *causa honoris*—R. H. Clark, St. Paul's school, Concord; Edward B. Sheldon, Chicago; George W. Ames, Omaha.
- Musical—George B. Prentice, New York city.
- LL. D.—George W. Hunter, Philadelphia; James R. Doolittle, Racine; Charles E. Dyer, Racine; George C. Barrett, New York.
- Wentworth philosophical essay, \$30—H. L. Burleson.
- Greek prize, \$50—H. L. Burleson.
- Head of college—James Stuart Stanley.
- A. B., in course—Hugh Latimer Burleson.
- B. S., in course—James Henry Dearborn, William Edward Fryer, A. J. Lunt, A. C. Race, G. W. Avery, W. A. Dodge, J. L. Fryer, J. S. Halladay, W. A. Paxton, R. S. Sheldon, A. W. Marsh.

WHITEWATER.—In connection with the resignation of the Rev. S. DeLancey Townsend, rector of St. Luke's church, consequent upon his acceptance of the call to All Angels' parish, New York City, the wardens and vestry of this parish, at a meeting held June 18, adopted unanimously resolutions expressive of their appreciation of his services to the church, resulting in greater growth than ever before known in its history, and of his faithfulness and ability as a minister of Christ, whereby the church has been greatly edified and strengthened.

THE PILGRIMS.

BY KIL COURTLAND.

I stood in my dream, where the earth life ends
Where a low gray sky with a dark sea blends,
And over the brow of a shadowy hill
Came a band of pilgrims pale and still,
But their faces beamed with childish glee
When they sighted the waves of the mist-hung sea,
And they strained glad eyes o'er the waste of foam,
For a glimpse of the ship that would take them home.
They never thought of the journey cold,
But of great red lilies barred with gold,
Or of storms they would meet on the billows wide
But of roses ablaze on the other side,
Of lovelit eyes and of perfect hours,
Of sun-kissed mountains ablaze with flowers;
Of the glorious sweep of an angel's wings,
Of his silver harp, and the songs he sings;
Of jewelled walls and of crystal street
And the gleam of crowns at the Saviour's feet.

BOOK NOTICES.

AMERICAN COMMONWEALTHS. Connecticut, a Study of a Commonwealth Democracy. By Alexander Johnston. Boston and New York: Houghton, Mifflin & Co. 1887. Price \$1.25.

This valuable series has presented no more interesting subject to the student of American history than that discussed in the volume before us. The story of the early days in Connecticut abounds in thrilling adventure and is here admirably told. In the development of the colony we see displayed the energy, thrift, and foresight which have characterized the people in later days. As a study of the evolution of American character and institutions, this history of Connecticut will be found very suggestive and helpful.

THE CITY YOUTH. By J. Thain Davidson. New York: A. C. Armstrong & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.25.

This is not the author's first contribution to the defence and encouragement of young men. He draws his pictures from life and speaks from long experience in the great cities where he has worked among them. Holding up to them the ideal of a pure and brave manhood, he warns them against the insidious dangers which beset their path, discoursing with genial sympathy and serious earnestness upon the most important subjects which concern them. He has wise counsels for time as well as eternity, and presents all in a way to hold the attention and carry conviction to earnest minds.

JAMES FRASER, Second Bishop of Manchester. A Memoir, 1818-1885. By Thomas Hughes, Q. C. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$4.50.

In 1836, at the age of 18, James Fraser, brought up in a small village of Gloucestershire, wins the Lincoln Scholarship and becomes an undergraduate at Oxford. He "comes out" first class in 1839, and is elected Fellow of Oriel. He is ordained deacon in 1846 and priest a year later. He accepts the little living of Cholderton, the poorest in the gift of Oriel College. After twelve years of happy activity, of usefulness and eminent success, he takes a larger field which he holds till he becomes bishop in 1870. He becomes deeply interested in education, and, as commissioner, visits the United States, and makes report upon the condition of our public schools. Upon the recommendation of Gladstone, he is nominated Bishop of Manchester. His election is unanimous and he is cordially welcomed to his see. He is a different man from the bishop who preceded him, and from many of his brethren. He lived among his people. He was ready with a smile and his very greeting imparted cheer. He was not a very learned man, but a vigorous and earnest speaker. He was specially adapted for Manchester, a district of peculiar growth, called by the Premier the "centre of the modern life of England." He became manifestly its "first citizen." In our country he is more known than rightly known on account of his connection with the trial of the Rev. S. F. Green, a priest of his diocese. Mr. Green was brought before Lord Penzance for breach of the Public Worship Regulation Act, on complaint of the Church Association. He disregarded the monition of the court prohibiting his practices, and was imprisoned for contempt. He declared that to discontinue the ritual he had adopted, would be to "deny his Lord and imperil his salvation." One fails to see in the character of the Bishop or in his letters, any disposition to be tyrannical or to laud it over the conscience of the priest. While he did not approve the Act of Parliament he felt bound by it and refused to be partner in its evasion. Mr.

Hughes, by free use of letters written by the Bishop and to him, and with his own graphic pen filling up blank spaces, has given a bright and true picture of James Fraser, and a very readable memoir. Loving horses, dogs and athletic sports, yet controlling all and holding fast to study and duty; so his boyhood is told. *Pellucidior vitro*, "clearer than glass" is the description of the Fellow of Oriel. With the simplicity of a child, heeding the psalter: "Keep innocency and take heed to the thing that is right;" this is the second Bishop of Manchester to the end of his career. His mother and the orphan children of his brother were his domestic care for years. Not till 1880, when he was more than three-score did he enter a married life. Spite of 15 years of a painful burden, he may be named "an apostle of hope and cheer." If any attribute to him lack of foresight, error, persistence yet all must number him among "the pure in heart."

CASELL'S National Library, edited by Prof. Henry Morley. Issued weekly. Price 10 cents.

- PLUTARCH'S LIVES OF Cato the Younger, Agis, Cleomenes, and the Gracchi.
- TRIPS TO THE MOON. By Lucian.
- THE DISCOVERY OF GULIANA. By Sir Walter Raleigh.
- THE EARL OF CHATHAM. By Lord Macaulay.
- THE HUNCHBACK. THE LOVE CHASE. By Jas. Sheridan Knowles.
- THE DIARY OF SAMUEL PEPYS, 1663-1664.
- SERMONS ON EVIL-SPEAKING. By Isaac Barrow, D. D.
- PLUTARCH'S LIVES OF Pericles and Fabius Maximus, Demosthenes and Cicero.
- THE LIFE OF LORD HERBERT of Cherbury. Written by himself.
- GEBIR, AND COUNT JULIAN. By Walter Savage Landor.
- JULIUS CÆSAR. By Wm. Shakespeare.
- NATURAL HISTORY OF SELBORNE. By the Rev. G. White, A. M. Vols. I. and II.
- MURDER AS A FINE ART. THE ENGLISH MAIL COACH. By Thos. De Quincey.
- THE ANGEL IN THE HOUSE. By Coventry Patmore.
- ROSALIND. By Thos. Lodge.
- CROUCHET CASTLE. By Thos. Love Peacock.
- THE TEMPEST. By Wm. Shakespeare.
- ISAAC BICKERSTAFF. From Steele's "Tatler."
- MACAULAY'S LAYS OF ANCIENT ROME.
- WANDERINGS IN SOUTH AMERICA. By Chas. Waterton.

LEADING features in the July issue of *Harper's Magazine* are "A Printed Book," in the series of "Great American Industries," an article by the famous African traveller, Joseph Thomson on "A Central Soudan Town," a new series of Southern articles, "Here and There in the South," "Mexican Notes" by Chas. Dudley Warner, and the third of Dr. Ely's second series of "Social Studies," which treats of "The Future of Corporations."

IN *The Atlantic* for July, Isabel F. Hapgood, the well-known translator of Russian novels, has an essay on "Count Tolstoi and the Public Censor," which will be widely read and quoted as a deeply interesting account of this great Russian writer, and Mr. Horace E. Scudder considers "The Use of American Classics in Schools," which to educators will be the most important article of all.

IN *Scribner's Magazine* for July there is a story of much dramatic power, entitled "A Great Patience," by Edward Irenæus Stevenson of the *New York Independent*. The selections from the letters of Eliza Southgate Bowne, picture in a light and often amusing way, "A Girl's Life Eighty Years Ago" in old New York and New England.

THE complete novel in *Lippincott's Magazine* for July is "At Anchor," by Miss Julia Magruder, whose novel "Across the Chasm," won her an enviable reputation.

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

THE Clergymen's Retiring Fund Society presents a strong claim upon the sympathy and support of our people. Its object is to provide an annuity for the clergy in their old age. It has already \$33,000 securely invested, the interest of which is divided among its members of advanced years. It is to be hoped that laymen as well as clergymen will contribute to this fund, and enable the managers to enlarge their dividends and increase their membership. There is no work that needs more to be done. Read the letter from the secretary in another column.

THE members of a large business firm in New York seriously attribute their success to the long standing rule of giving year by year "as God prospers them." Such cases are not unfrequent. There are many of which the world never hears. A divine law is involved in the matter; that law provides increase to him that scattereth; God will certainly bless those who recognize that they have nothing which He did not give them. This kind of giving is good for those who prosper whether greatly or not. "All things come of Thee, O Lord, and of Thine own have we given Thee."

ASA PACKARD'S will provided the income of \$300,000 for the employes of the Lehigh Valley Railroad who might be disabled by accident, disease, or age. Corporations have no souls, but the heads of them sometimes have. Great capitalists must consider the wants of the poor and unfortunate who fall by the way. But to make this possible, great capitalists must be religious men, and be brought to recognize that wealth is a stewardship from the Lord. While we are waiting for this, the only hope is that the masses may be leavened with the spirit of Chris-

tian charity that is not easily provoked and thinketh no evil. Duty is not all on the side of capital. The faithful poor seldom want for the necessities of life, while the rich seldom enjoy them.

It is sometimes charged that our Church people do not recognize the good that there is in other Christian bodies, or give them credit for the value they have been to Christianity. Nothing can be more unjust than such a charge. All right-minded persons will recognize and rejoice in good wherever they see it; and when they observe how a sect or a denomination has, from time to time, caught up a neglected truth and rescued it from oblivion, or restored a neglected practice to the edification of Christian people, they are ready to give all credit and honor for the same. But this is a very different thing from admitting that such a sect or denomination, by such real good that it confers, earns the right to separate itself from the Catholic body and set up a church on its own account. No possible good, present or prospective, can compensate for the evil, to say nothing of the sin of schism. So then while we see the good there is in other Christian bodies, and give them large credit for the same, we hope they will credit us with sincerity in holding at a very high value Christian unity, and in doing all that we can to discourage divisions.

THE ONE BODY.

There is no view of the Church of God more interesting than that by which the Apostles, chiefly St. Paul, compare it to the human body. The underlying thought evidently is that the Church is a vital organism, all the parts of which are necessary to its perfection. It is not an assemblage of detached and heterogeneous elements, any one of which might be absent without exciting notice or causing injury. When we see a human being, a man, does it ever occur to us that this being, through the perfection of his organization, stands absolutely peerless in the creation? In single powers other orders may surpass him, but in the organization of his powers he is supreme. And it is this completeness and unity, this inimitable balance and adjustment of the parts of the human organism, through which all serve a common end, that furnishes St. Paul with his image. We may know more to-day than the Apostle did of the science of man's structure, both internal and external. The anatomist may have traced relations between the parts which were totally unknown and unsuspected by St. Paul. But the broad and patent fact of the unity of the human frame was just as obvious to him as

to us. The eye, the hand, the feet, acted in perfect harmony. The great lesson was written in larger letters than any he used in penning his own epistles, that the powers of man were co-operative. Anything like conflict or schism was impossible, was inconceivable. Both the law of harmony and the law of self-preservation bound the forces comprising the individual man to repel every danger and to take every means to secure his own good. Who could dream that there could be such a thing as rebellion between the parts of the same human being, that one hand could make war against the other hand, or one foot against the other foot, or one eye against the other eye? By the supreme principle which made them one, every member was committed to the preservation of every other member, so that "if one member suffers all the members suffer with it, and if one member rejoices all the members rejoice with it." So, says St. Paul, "God hath tempered the body together, that there be no schism in the body but that the members should have the same care one for another." We are prepared for his own conclusion so clear, and forcible, and triumphant, "Now ye are the body of Christ and members in particular."

We must admit, it is true, that St. Paul's conception was not completely realized. There were divisions, there were schisms, even in his day. But how he labored to prevent them and how powerfully he set before Christians of his time the duty of union and co-operation! What passion there was in his question: "Is Christ divided?" How the simplicity and greatness of the man appeared when he asked: "Was Paul crucified for you or were ye baptized in the name of Paul?"

After eighteen centuries these questions have lost nothing of pertinence, though they have long since ceased to have any meaning to the hundred sects which claim to be the Body of Christ.

CHILDREN AT CHURCH.

"Where are the children?" is often asked as one looks over our congregations. The reason given is that "they attend the Sunday school." But is this any reason at all? Is it designed that the Sunday schools be to children a substitute for the church? We all know that these schools do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the Christian Year, by the

gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain?

Christian parents! Send your children to the Sunday school, but do not, on this account, fail to have them at your side in the house of God. In a few years they will go from you out into the world, and where will they get a love for the Church and habits of attendance unless they acquire them when young? You would have them strongly imbued with the spirit of a Church life, intrenched in the love of its duties and guarded against the perilous ways of the world; then let their best associations cluster around the dear delights of the sanctuary.

The children are the hope of the Church, but with the fearful influences now abroad, coldness at home and skepticism without, what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgement of the truth that the old paths are best; that the divinely constituted institutions of the Church and the home, can only truly train the young for Christian life, and that if for them are substituted the novelties and excitements of this age of experiments, all will prove but a delusion and a snare.

THE LUTHERAN SYNOD.

Last week we noted the action of the Lutheran Synod, in reference to the declaration on Church Unity by our House of Bishops. We see in this action the first really hopeful sign of argument on the principles proposed. Only upon the symbol of Faith does the Synod seem to dissent with emphasis from our platform, and upon that the difference is only as to the extent of definition desirable. The Nicene Creed is accepted by the Lutherans as undoubtedly the Catholic Faith, but as insufficient to guard against the various forms of heresy which have sprung up in ages subsequent to its adoption. Upon this point it is not impossible that conference and discussion may bring agreement. The great barrier between us and the Protestant denominations generally, is the historic episcopate which they have discarded. If, as would seem to be the significance of the Synod's action, there is no insuperable objection to this among the Lutherans, we do not despair of practical results in the direction so much desired.

ed. We ought by all right means to encourage it.

We have been, of late, much interested in the teachings and practices of the Lutherans, and have presented several communications from members of that body, in which we are sure our readers have been interested. Letters are from time to time received from Churchmen who were reared in the Lutheran fold, which deepen our conviction that the "original and only genuine" Protestants are much nearer to Catholic faith and practice than many of the sects who claim to be Protestant. The great mass of so-called Protestants have drifted away, almost beyond hope of recovery, from the Catholic doctrine of the Sacraments and from the customs of the primitive Church; while here is a body in which the name and reality of Protestantism originated, repudiating the name, and for the most part free from the eccentricities and novelties of use which characterize the "common religion" of the day. The Lutherans are taught in their catechism the doctrine of the Real Presence, and they regard the Blessed Sacrament as the Body and Blood of Christ. Practically, they do not differ from us in this. In the use of a liturgy and in the observance of the Christian Year they are also in agreement with us.

We believe that among the Lutherans we have a large body of intelligent Christian people in sympathy with the sacramental teaching of the Church, who have lost one note of catholicity and unity, yet are not altogether unwilling to welcome its restoration. We believe that with them the first possibility of union is to be found, and we hope that our bishops will realize the importance of looking in that direction for the first practicable and hopeful effort towards Church unity.

Illustrating some of these points, we give the following extract from a private letter of a subscriber:

Being formerly a Lutheran, I know the doctrine and practices in the Lutheran Church in Northern Germany. The Real Presence was most emphatically taught as their catechism had it, "with, under, and in the bread and wine the Body and Blood of Christ are received." For your information I may state that I am now a Churchman, and firmly believe what the Church teaches regarding the Real Presence. I know something of the doctrine of the Church and know a great deal more about the Lutheran Church, and therefore may ask in what essentials does the Church from the Lutherans differ, except the latter have not the Apostolic Succession? The regeneration in Baptism is thoroughly believed and received by them. Confession is held publicly in the Church before each Celebration, and for those living near enough on Saturday afternoons, and for others one half hour before service Sunday morning. Not only that, but private confession is enjoined, similar as the Prayer Book directs, and probably by a good

many practiced. Altar lights, two at ordinary celebrations, and more at festivals, are always used; also wafer bread, called there Oblaten. A large crucifix is on most all altars, with the color of a human being, and the wounds and the Blood and water which the crown of thorns and the nails made, displayed. The cross is frequently used, in Baptism being twice administered on the breast and forehead. And vestments are always worn by the pastor, consisting of a long black robe or gown, reaching down to the ankle, with two pieces of linen each about 4 inches long and 1½ inches wide, with an embroidered cross on each, which were worn in front and fastened to the collar or neck wear. It was not an uncommon sight to see the pastor in the street so attired, with the addition of a clerical cap. The altar and pulpit are decked generally with a rich velvet of a crimson color, but on Good Friday it is changed to black.

"SLAVERY."

BY D. D. CHAPIN.

Said Archdeacon Farrar not long since, in regard to threatened changes in the Church of England, whereby, if made, the clergy shall become dependent on their local congregations: "I will tell you what is slavery, and slavery of the most crushing kind, a slavery, which, if they get it, some English clergymen will most bitterly rue; and that is the slavery of the minister to the people on whom he depends for bread. * * * How is the ordinary man to speak the truth that is in him if his very bread is to depend upon the petty, heresy-hunting interference, not only, which is quite bad enough, of synods and presbyteries, and elders and consistory courts, and convocations, with their oppressive and stereotyped theology, but also on the approval of the local squire, of the local tradesman; nay, even, it may be, on some rich and vulgar woman, who hires the chief pew, and who may have nothing in her head but some wildly interpreted shibboleth whereby to understand God and man. O the misery of that man who is utterly dependent upon them, afraid to dispel their untottering walls with his untempered mortar."

No doubt the Archdeacon is right. How shall the Church grow unless the Word is preached, pure and undefiled, and how shall the Word, pure and undefiled, be preached, unless the preacher be free? The mere statement of a proposition like this, is all the argument which should be necessary. Human nature is always and everywhere the same, and the preachers of the Gospel are "men of like passions" as other men, subject to the same infirmities and temptations; nay, the *phronema sarkos* brings to them temptation of a peculiar kind, even under the most free and favorable conditions in which they possibly can be placed.

We ask ourselves why the "Day of the Lord" is so long in coming? Why does the Word run so slowly? Why did the power of Pentecost spend itself so soon? The answers are various, but surely a large factor is that the Word is not preached as at Pentecost in all the freedom and fulness of its power and strength. And why is it not so preached? The Word of the Lord is a two-edged sword, and, when wielded in its strength, it cuts through and through the hearts and thoughts of men. The preacher himself, human as

he is, is wont to be the first subject of its power, and the temptation comes to him to soften or dull or evade its edge; he is wont, counselling with his weak, poor human nature, to prophesy unto himself "smooth things." So was it with the prophets of the Lord. So has it been with the preachers of the Word. But the greater temptation comes from the abnormal position in which the preachers of the Word are sometimes placed. "Behold, I send you forth as sheep among wolves." At best this is the promise, and how poor human nature shrinks from the ordeal! How can it declare the *whole* counsel of God? How easy to sing a siren song! How easy to flatter with the promise of peace, when, saith the Lord, to the wicked there is no peace. "How shall they hear without a preacher? and how shall they preach except they be sent?" says St. Paul; and how little, in his cramped and narrow state, does the preacher feel that he is sent; and how little do the people feel and know of this great fact. How few of us feel the mighty power of God behind us, and that because we do not feel or have behind us the power of His Church. And how weak in His Word we are in consequence. How like mockery, sometimes, sound our words to our own ears; how like childish babble to the ears of the world. "Doth he not speak parables?"

What then are the great needs of the present day that the Word may be preached pure and undefiled. First, that the preachers shall be surcharged with a sense that they are burdened with a message from on high to a sinning and dying world; "Woe is me if I preach not the Gospel" in its fulness and its strength. The preacher needs the grace of strength given him to go like Nathan to sinning David, king though he be, and say: "Thou art the man." The message of God is not one, in all its aspects, that men love to hear. It is a message of hope, because first it is a message of rebuke and fear. It is a message of salvation from sin, because first it is a message and a warning to forsake sin. Men do not like to forsake sin; they love sin, and so, like some tyrants of old, they cut off the heads of those who bring tidings of what does not please or flatter them. The prophets were stoned; the Apostles were crucified; for envy the Lord Himself was delivered. The world could not endure the truth, and the Church has turned her messengers over to the mercies, not always tender, of the sinners to whom she asks them to deliver a message. If the Word is free, the messengers, as the Archdeacon says, are not free; and do we wonder that under these conditions the Word does not prevail, and the Church grows not as it should? There must be a weakening in the delivery of that Word. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, . . . and my people love to have it so!" Was ever cry of despair wrung out sharper than that? "Lo d, how long!" "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee; and under the shadow of thy wings shall be my refuge until this tyranny be overpast."

And so it is. Would the Church have her preachers bold and strong to deliver the whole message of God, she must recover them from the position of abject dependence in which they for the most part are now placed. They must be free, subject only to their Master, to whom they shall stand or fall. There is no slavery, as the Archdeacon says,

like that of dependence for daily bread. When the ministry can consult the commands of Christ, rather than the caprices, the likes and dislikes of men, then will the Word of the Lord have free course, then, and not till then, shall the Church be strong and prevail.

CHURCH UNITY.

ADDRESS BY BISHOP OF CENTRAL NEW YORK.

On one point there should be a correction which I have hoped to see made before this time. In some quarters not over-friendly to us the Declaration issued by the house of Bishops, in response to urgent memorials praying for some formal expression in favor of Christian unity, has been treated with rather less cordiality than it might otherwise have met with owing to a misconception of the action of that House in reference to a message to the Congregationalists unfortunately proposed in the House of Deputies. I say unfortunately because in any matter of courtesy a manifest hesitation or division or even a modification of terms is fatal to the purpose, and the grace vanishes. Now the intent of what the Bishops did, as I happen to know, was not to grudge what had been suggested as a greeting to another body of Christians but to put it into such a form that it would pass at once without debate or hindrance from any side-issue, and thus carry the more weight of fraternal feeling. The Episcopal Declaration itself in spite of some flippant sneers of which the *animus* is transparent, has not gone out in vain. Made in good faith, men of good faith mixed with good manners have taken it in a candid spirit, and it has contributed its humble part to the steady growth of a conviction if not a movement which one day or another will greatly expand the one Fold under the one Shepherd. That day is not yet; it may not appear till the Master-Shepherd appears the second time. Meanwhile our duties are the same as if the day were at hand and the light of it already in the sky,—charity, hope and prayer. The document has also rendered it more evident than ever that the chief and last obstacle to the oneness which our Lord enjoined is a refusal of the Apostolic ministry which he constituted, by His direct authority, at a most decisive moment, and under His most impressive sanction and seal. Indications are unmistakable that Christians about us are more and more willing, some of them are eager to accept almost everything in the Catholic system except its orders. You know what the Declaration offers as a basis of visible fellowship,—The Holy Scriptures as the divine revelation to man; The Nicene Creed as the authoritative and official statement of their sense; The Sacraments, as the instruments of connection with the supernatural world: The Historic Episcopate, as a divinely appointed institution for transmitting the truth and the grace from generation to generation, to the end of the world. The fourth of these essentials is the *crux*. John Calvin, himself a schismatic, once said that he would cross six oceans to give unity to the Church. Our ordination appears to be a more insurmountable obstruction than the six oceans together. To a discouraging degree this obstacle has its source in a dense ignorance of men and teachers of men as to what the Church of Christ has been and has done. The other day I saw it deliberately argued in a dignified Presbyterian Journal, and by a writer eminent in his de-

nomination, that whereas our own church claims to be a centre of unity by virtue of its apostolicity and priority in time this claim is inadmissible inasmuch as everybody knows that the oldest of all churches is the Roman Catholic! In order to rob us of a support not otherwise destructible he knocks away the ground from under his own feet. It calls to mind, with the alteration of one word, an old sentence from one of the fathers of history, "*Nulla hominibus facilius ad unitatem via est quam Rerum ante gestarum Cognitio.*" If theologians decline to study Church History what can we do but wait? In point of fact, not a few of them, on their own showing, have only a nebulous notion of what the Apostolical succession is. It was a saying of St. Augustine that after a dozen years of bitter opposition to Christianity he found that what he had been denouncing and resisting was not the Catholic Faith at all, not the Faith of the New Testament and of Christ, but blind misconceptions and gross misrepresentations of it. The same may be said of many a mournful impediment to the advancement of God's truth. Somehow it has got to be seen that the oneness for which all good people are longing and praying must be something deeper and stronger than a mere amiable inclination to make pleasant speeches to one another, to sing the same songs, to agree in some vague generalities, or to celebrate a sentimental jubilee without constitutional principles or the framework and substance of organic, corporate life. It is the "mind-cure" of the ecclesiastical body—Fancy you are all one and you are: a benevolent fanaticism. Human life has not leisure enough in it for experiments recommended only by a soft goodwill, or even for fighting charlatany. There is settled ground, and on that we must stand, come sunshine, come storms. Not one inch of territory must we fight for which we are not sure is in the heritage and stewardship committed to us by our Lord; not one hair's breadth must we abandon of that which he has given us to keep and armed us to defend. For one I have made up my mind to live in religion, while I live here, by the Bible and the Book of Common Prayer.

THE NAG'S HEAD STORY.

At the consecration of Doctor Harkins, the new Roman Bishop of Providence, on the 14th of April, Bishop Healy of Portland was the preacher. In the course of his sermon, when speaking of the authority and power of the Apostolical Ministry and the necessity of the Sacraments, he took advantage of his position to make a severe criticism of the Church of England and to impugn her Orders. The attack was therefore intended to be a thrust at the validity of Holy Orders in our branch of the Church of Christ. The following is an accurate quotation of his words:

"If the sacraments are a necessity, Almighty God, in His justice, is bound to make the depositaries of the treasure certain to mankind. That there should be found a sect, which, while proclaiming the divine need of such a power, the efficacy of such life-giving ceremonies, are yet willing to place their dependence for time, aye, and for eternity, upon a ceremony held at a London tavern, doubtful as to fact, doubtful as to valid form, and denounced by many of their own number as a blasphemous comedy; only proves that prejudice and traditions of race and family

have power over the minds and hearts of men."

The point referred to is the old "Nag's Head Story" which was propagated by the Romanists some time after the consecration of Dr. Parker as Archbishop of Canterbury, which took place at Lambeth Chapel, December 17th, 1559. In the year 1604,—forty-five years after Parker's consecration,—a pamphlet was published by a Jesuit named Holywood, in which he affirmed that he had been told by a man named Thomas Neal that, while peeping through a keyhole in the Nag's Head tavern in Cheapside, he had seen Scory lays his hands on Parker and some others, who in turn laid their hands on him; and thus all had made each other Bishops. Of course the statement was seized upon and made use of by the Romanists to raise suspicion as to the validity of Holy Orders in the Church of England, after the Reformation. But the propagation of the story led to an investigation of the whole subject, and it was found that Parker had been consecrated in the Chapel of the Archbishop's Palace at Lambeth, and that four Bishops were his consecrators, viz: William Barlow, Bishop of Bath and Wells, John Scory, Bishop of Chichester, Miles Coverdale, Bishop of Exeter, and John Hodgkins, Bishop Suffragan of Bedford. The register of this act was found among the archives of Lambeth, and copies of it in the State Paper Office, and in the library of Corpus Christi College, Cambridge. This ought to be good enough evidence for us. But we have the testimony of several *Roman Catholic* writers to the falsity of the "Nag's Head Story," and to the historic fact of Parker's true and valid consecration Lingard in his History of England, Vol. vii, Note G. pronounces the story a fiction, and repudiates it. Charles Butler, one of the most gifted and able of Roman Catholic controversialists, writes as follows: "I am unable to understand those who maintain that the Protestant Bishop went through a mock consecration at a tavern in Cheapside. If there is one historical fact for which the existing evidence should render it indisputable, it is the fact of the consecration of Dr. Parker at Lambeth on December 17, 1559. Nor, as I read the history of those times, was this fact disputed by the earliest vindicators of our position." Add to these the names of Canon Tierney, Courayer and Bossuet. Add also this fact, that when Pius the Fourth, in a fit of anger against Queen Elizabeth, requested the Council of Trent to declare English Orders invalid, the Council expressly refused to do so.

Now it is possible that Bishop Healy is so ignorant of history that he did not know of this testimony coming from writers of his own church? Or did he count upon the ignorance of the congregation in whose audience he trumped up this oft-refuted fable? We are inclined to think, indeed we sincerely hope, that the fault was one of ignorance, and not the unscrupulous use of an argument based upon an exploded falsehood. Assuming then for Bishop Healy's sake that he is ignorant of history, we will say to our readers that there are at least two forgeries about which he ought to be instructed. One is the "Nag's Head fable" of which we have just spoken; the other is the forged decretals composed by Isidore in the middle of the Ninth century, upon which mainly rest the Roman claims to Papal Supremacy and Infallibility.—*Church Messenger (Newport, R. I.)*

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PERSONAL MENTION.

Dr. Leffingwell and son sailed on Monday in the yacht Argo for a month's cruise. The Rev. Luther Purdee and the Rev. W. H. Moore are his guests. The party will (D. V.) make the following ports: Milwaukee, Old Mission, Harbor Springs, Mackinac, Sault Ste. Marie, Marquette. Returning they will make the South Manitou and some ports on the west shore. Letters addressed to this office will be forwarded.

Miss Katie Gunn has removed from Ottumwa, Iowa, to 112 S. Elizabeth St., Peoria, Ill.

The Rev. W. L. Githens has sailed for Europe. Address care J. S. Morgan & Co., London, England, until Oct. 1st.

The Rev. J. A. Farrar has accepted an invitation to the rectorship of St. Peter's parish, Hobart, New York, and that is now his address.

The Rev. Wm. Price, of Liverpool, England, and recently from the diocese of Quebec, has accepted a call as rector of Christ church, Portsmouth, O., and entered upon his duties.

The Rev. Joseph M. Francis, of All Saints' cathedral, Milwaukee, has accepted an unanimous call to the rectorship of St. Luke's church, Whitewater, Wis., and will enter upon his duties on July 1st. Please address accordingly.

The address of the Rev. W. J. Gold, S. T. D., until Sept. 20th will be: Bishop's House, Springfield, Ill.

The Rev. and Mrs. J. N. Blanchard sail on the Aurania, July 2d, to be gone three months. Address until Sept. 5th, care of Brown, Shipley & Co., Founders' Court, Lothbury, E. C. London, England.

The summer address of the Rev. Joshua Weaver will be Rye, Westchester Co., N. Y.

The Rev. W. C. Winslow, LL.D., of Boston, is elected honorary member of the Royal Archaeological Society of Great Britain.

The Rev. Jno. D. Skene has resigned the rectorship of Trinity church, Vineland, N. J., and accepted that of Trinity church, Asbury Park, same diocese. Please address accordingly.

Bishop Harris has appointed the Rev. Jno. C. Anderson to St. John's Mission, Port Austin, Mich., to date from 2d Sunday after Trinity. Address accordingly.

The Rev. Geo. W. Hinkle has resigned the charge of the church of the Ascension, Salida, and Grace church, Buena Vista, Colo., and accepted work at Cascade, Colo. Address Manitou Springs, Colorado, P. O. Box 133.

The Rev. Edward Porter Little has entered upon his duties as rector of St. Paul's church, Nantucket, Mass., and desires his mail to be addressed accordingly.

The summer address of the Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky, is Bay Shore, N. Y.

ORDINATIONS.

On Whitsun Day, in Grace cathedral, Davenport, Ia., Bishop Perry ordained to the diaconate, Mr. H. P. Scratchley of Kemper Hall. The candidate was presented by the Very Rev. C. R. Hale, dean of the cathedral, and the Rev. C. H. Seymour, S. T. D., the dean preaching the sermon.

On the 2d Sunday after Trinity, at the church of the Good Shepherd, Ogden, Utah, Bishop Tuttle advanced the Rev. C. G. Davis, principal of the School of the Good Shepherd, to the priesthood, the Rev. G. D. B. Miller presenting the candidate. The Bishop preached the sermon on the text "Charity shall cover the multitude of sins." The personal address to the candidate was an earnest appeal, in the line of the sermon, for patience and forbearance and sympathy in his dealings with fellow-sinners.

TO CORRESPONDENTS.

"DECLINED."—"How can we open the door?" "Memorial Day;" "The New Cathedral;" "Representation."

"NASHOTAH ALUMNUS."—The article you criticize was written by a prominent Churchman of Baltimore. We did not republish it because it expressed the opinion of *The Independent*, but because it expressed the opinions of a Southern clergyman, who is known all over the country. Thank you for the suggestion.

F. W. G.—The cost of land is the great factor in determining a site, but other things being equal, preference is almost invariably given to that which will allow the altar to be placed at the east end.

J. S. H.—The duties of an altar committee are usually to care for the altar, its ornaments and decorations and the vestments. They are regulated and defined by the rector, and the committee should work under his sole direction.

OFFICIAL.

The corner-stone of the new Memorial church of the Messiah, Pulaski, Tennessee, will be laid on

Thursday, July 7th, by the Rt. Rev. A. C. Garrett, D. D., assisted by the Rt. Rev. H. N. Pierce, D. D., and the clergy of the convocation of Nashville, at 11 A. M. The clergy are requested to bring their vestments.

OBITUARY.

ABEEL:—Hector Abeel, born at Catskill, N. Y., August, 1817. Died suddenly June 15th, 1887. For many years a member of the Vestry of St. Peter's, Stone Ridge, N. Y., and ex-member of the Assembly of New York State.

"They in the rest of Paradise who dwell,
The blessed ones with joy the chorus swell
An endless Alleluia."

BOYLE.—Entered into her eternal rest on the morning of May 11th, 1887, at Hamilton, N. C. Mrs. Mary A. Boyle, aged seventy-three years and six months.

"Blessed are the dead who die in the Lord."
BISHOP.—Died, at St. John's rectory, Honeoye Falls, N. Y., on the morning of June 25th, of Briz's disease, the Rev. Theodore Marsh Bishop, D. D., aged sixty-seven years.

APPEALS.

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

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

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

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MISCELLANEOUS.

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The registrar of the diocese of Western Michigan will be very much obliged to receive the numbers of THE LIVING CHURCH noted: Vol. II, 1-14, 17, 19, 30, 47, Vol. I, entire. Postage will be returned. Address REGISTRAR, 162 Fountain St., Grand Rapids, Mich.

THE Washington Life Insurance Co. has made immediate payment of the policy held by the late Arthur P. Seymour (at one time a member of THE LIVING CHURCH Co.), not waiting the 60 days allowed by the contract. The Washington is carrying a policy for the present publisher of THE LIVING CHURCH, and has a large number of the clergy on its list of policy-holders. It is strong, sound, liberal, conservative, SAFE.

An Unconscious Epitome.

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

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

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Situation wanted in a Church School by a communicant competent to teach. Compensation moderate. E. MABELLE FARMAN,
15½ Wallace street,
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The Household.

CALENDAR--JULY, 1887.

3. 4th Sunday after Trinity.	Green.
10. 5th Sunday after Trinity.	Green.
17. 6th Sunday after Trinity.	Green.
24. 7th Sunday after Trinity.	Green.
25. St. JAMES, Apostle.	Red.
31. 8th Sunday after Trinity.	Green.

THE THREAD OF GOLD.

BY MAIE ALLYNE.

A weaver wrought through shade and sun
Though fields lay bare or blossomed o'er;
His locks the frost of ages wore,
Yet ne'er the quaint design was done.
A cross the pattern bore.

'Twas grey against a sombre sky,
Covered with lilies pure as snow,
Streamed through their midst a crimson
glow,

A crown of thorns was wreathed high,
Fair bloomed the mount below.

"I--N--R--I" 'Twas legend old,
"Jesus, Rex. Nazarene Juda,"
Memorial of His love for aye,
That time inwrought with thread of gold;
I--N--R--I., bright way.

Its glory crowned the lilies pure,
And touched the myriad crosses there,
Of gold, of pearl, of jewels rare;
Rich tender shades wrought to endure,
Grey, flower-wreathed, and bare,

Were mingled with the small ones white,
In blended harmony of hues.
And as through each the radiant clews
Gleamed from "I--N--R--I," soft light
Did over all diffuse.

"I--N--R--I." Love reaching down!
Whom prophets saw by faith afar
With glorious touch Death's gates unbar
And bear the cross that He might crown;
Nor hate the plan could mar.

By faith we bear the cross He sends,
Perchance of high or low degree.
E'er the thread of loved "I--N--R--I,"
The world's great heart together blends
In bond that maketh free;

This golden thread of life, His love,
With tender benediction shines.
His grace the crimson-tide unbinds,
That souls made pure like those above
In spotless robes He finds.

THE weeping willow seems to have a romantic history. The first scion was sent from Smyrna in a box of figs to Alexander Pope. Gen. Clinton brought a shoot from Pope's tree to America in the time of the revolution, which, passing into the hands of John Parke Custis, was planted on his estate in Virginia, thus becoming the progenitor of the weeping willow in America.

ACCORDING to a book recently published by an English organist, a cow lows in a perfect fifth and octave or tenth; a dog barks in a fifth or fourth; a donkey brays in a perfect octave; a horse neighs in a descent on the chromatic scale. Each person has his fundamental key in which he generally speaks, but which he often transposes in sympathy to other voices, or when he is excited.

BISHOP WHITE, of Pennsylvania, was sitting one day at dinner with that bold and perhaps unscrupulous financier of the Revolutionary times, Robert Morris, when the latter said: "Bishop, I have made my will, and have devised to you all my impudence." "In that case," replied the Bishop, "you have certainly left me the greater part of your estate." "Yes, Bishop," interposed Mrs. White, "and it is plain that you have entered immediately upon your inheritance."

HAYDN, the great composer, and equally great consumer, liked to dine alone. It was his custom to order din-

ner for five, and then at the appointed hour to devour the whole banquet. On one occasion he commanded the new waiter, who was not acquainted with the great musician's peculiarity, to serve the dinner. "The dinner is ready," said the waiter, bowing, "but, monsieur, the company have not yet arrived." "De gompany," retorted Haydn, contemptuously, "de gompany? I am de gompany." The dinner was at once served to "de gompany," who demolished it quite as effectually as any ordinary company could have done.

A LECTURER on palmistry thus relates an experience: In one of my lectures, I dwelt upon the practicability of this new science, and proposed to illustrate my meaning, and to this end, called upon any member of the audience to ascend the platform. But one accepted my invitation. From his bearing I took him to be a soldier. Requesting him to extend his hand, he held out a beautifully formed member, and I proceeded to dilate upon its symmetry and comeliness. As I finished my extemporaneous talk, a smile broadened his bronzed features, and he exclaimed in tones of delight: "Why, boss, it's cork."

THE following is quoted from Lord Selborne: It was the Church, not of Rome, but of England (*Ecclesia Anglicana*) of which the rights and liberties were declared to be inviolable by King John's Great Charter, confirmed by Henry the Third. It was the "holy Church of England" (*Sainte Eglise d'Angleterre*) which in the preamble to the Statute of Provisors of 23 Edward III. (A. D. 1350) was described as "founded on the estate of prelacy within the realm of England." The papal encroachments which that statute was passed to restrain were described as tending to the "annullation of the estate of the holy Church of England."

CARLYLE to Goethe: About six months ago I was married; my young wife, who sympathizes with me in most things, agrees also in my admiration of you; and would have me in her name beg of you to accept this purse, the work, as I can testify, of dainty fingers and true love; that so something which she had handled and which had been hers might be in your hands and be yours. In this little point I have engaged that you would gratify her. She knows you in your own language, and her first criticism was the following, expressed with some surprise: "This Goethe is a greater genius than Schiller, though he does not make me cry!" A better judgment that many which have been pronounced with more formality.

THE laugh of a child will make the holiest day more sacred still. Strike with hand of fire, O weird musician! thy harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler, blow till thy silver notes touch and kiss the moonlit waves and charm the lovers wandering amid the vine-clad hills. But know, your sweetest strains are discords all, compared with childhood's happy laugh; the laugh that fills the eyes with light and every heart with joy. O rippling river of laughter, thou art the blessed boundary line between the beasts and men; and every wayward wave of thine doth drown some fretful fiend of care. O, laughter! rose-lipped daughter of joy! there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief.

A BEAUTIFUL story is told of Lady Stanley, wife of the late Dean Stanley of Westminster Abbey: There is a hospital in London near the abbey. Lady Stanley was in the habit of spending a good deal of time in this hospital—talking with the sick and suffering people there and trying to cheer and comfort them. Among these was a poor woman suffering from a painful and dangerous disease. Lady Stanley's kind words had been a great comfort to her on her sick-bed. The doctors said that her life could only be saved by her going through a very painful operation. They told her that she must certainly die unless the operation were performed. "I think I could bear it," she said. "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home he found her dressed in the splendid robes which ladies wear when called upon to attend Queen Victoria. She had been thus summoned, and was just about starting for the queen's palace. She received the message from the hospital. There was no time to change her dress, so she threw a cloak over her and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the operation was over and the poor suffering patient was made comfortable. Then the noble lady hastened to the palace. She apologized to the queen for her delay in coming, and told her what had caused the delay. The good queen praised her for kindly waiting on one of her suffering subjects before coming to wait on her. This was noble both in the Queen and in Lady Stanley.

THE FOURTH SUNDAY AFTER TRINITY.

BY E. O. P.

Our collect gives St. Gregory's Latin original with much faithfulness. The word *good*, however, is dropped in translation and is to be regretted, for it were well to have every reminder of what it is so easy to forget—that temporal *good* things may prove a snare, and lose for us those good things which are eternal. It was in his triumphal car, surrounded by exceeding riches and with intoxicating pleasures awaiting him on every side, that a heathen conqueror had his slave constantly sounding in his ears: "Thou too, must die."

Trust in God's "manifold and great mercies" is ever expressed in the altar supplications of the Church, and her children are refreshed as in the commandments they hear repeated the promise of "mercy to thousands." She sings the "tender mercy of our God" in the Benedictus, and that which He promises aforesaid to His servant Israel, the children of Christ's Church still repeat in the words of His own blessed mother. To-day, the publican's cry echoes plaintively in the petition for increase of God's mercy upon us and we note the teaching of our Introit's opening words, that it is the soul which "cleaveth to the dust" who pleads to be quickened of God, "according to Thy word."

The beatitude of mercy pronounced by our blessed Lord, expressly regards those who themselves are merciful. It promises the mercy our collect asks, but as obtained by those who do the deeds which thus manifest Him Who is the All Merciful—the Light of the world—Who deigns to enter our poor human souls, even abiding in them which truly desire Him. But lest any feel by their state of life shut out from

blessedness which is conditionally bestowed, in many a line of precept and of life the gentle Saviour teaches us that deeds of mercy are not confined to almsgiving nor to the care only of sick, hungering, or imprisoned bodies. "To feel another's woe, to hide the fault I see;" to feed the sorrowing with tender words and give a smile of both lip and eye to the soul which in its suffering thirsts for it, to bestow forgiveness though it be not asked, and to ask it when not in fault; and to pray ever lovingly for those who injure us—in ALL ways to bear one another's burdens, is to "so fulfil the law of Christ." And who shall name the happiness of knowing that in whatever ministry one member of Christ's mystical body serves another member, the Christ Himself is thereby touched and that so one has of Him a special sacrament?

Tender and helpful are the blessed Visitation's lessons of mercy upon which through the table of lesser holy days, many yesterday felt called to dwell, that so they shall learn the more nearly to follow Christ's "blessed saints in all virtuous and godly living." Nor have we any more touching illustration of the sweet, homely deeds of mercy than that visit which sought exchange of sympathy in a time of supremest joy and gladness both to her of tender years and to the aged matron. Listening souls find comfort in their own treading of "paths they have not known," as but yesterday they still heard the quiet footfall of the virgin, young and full of grace, whose hasting steps after her Ghostly overshadowing, they traced through the hill country into her retreat with the favored Elizabeth. Once again taking that journey from Nazareth, some, we know, have been dwelling upon thought of how the blessed maiden's spirit would indeed rejoice in God her Saviour and her heart feed upon its "good things," and how the "Hail, Mary" of Gabriel would still for her have echo from every height of the Judæan hills, whilst the recesses of her inmost soul were ever sweetly filled with low, soft whispers of God's favor. The rapturous meeting and Mary's reverent and gracious salutation like breath of richly scented flowers, are but part of the Visitation's grace, for we know that beautiful in every detail was the merciful visit which earned for the ever-blessed virgin her first greeting as "mother of my Lord," and thrilling was the voice of that merciful salutation which, within her who was filled with the Holy Ghost, stirred the unborn Baptist into the first act of worship that was offered to Christ the Son of Mary. May the Light of that merciful Visitation so illuminate souls under whose roof our blessed Lord sacramentally shall come, that men seeing their good works shall glorify their Father which is in Heaven.

St. Paul, above all other men, had right to weigh as in great mystic balance scales, the "sufferings of this present time" and the "glory which shall be revealed," and to reckon their comparative value. To many a soul therefore, in high seas and vexing storms, who knows that "mercy embraceth him on every side," yet cannot feel the everlasting arms, and in some long hour of desolation cries: "Hast Thou forsaken me?"—has come comfort through our Epistle's blessed words: "are not worthy to be compared." Then through whatever discipline is best, do Thou, O God, "increase and multiply upon us Thy mercy," that so we be fitted for that which Thou wilt reveal in us—even Thy Likeness.

JEHOVAH JESUS.

A BIBLE STUDY.

BY SISTER BERTHA.

Wonderful is the way in which our Saviour reveals Himself to us as the God of the ages. To the Jews the great and terrible name of Jehovah was always full of awe and was seldom spoken; to us His sweeter name of Jesus, although to be used with greatest reverence, need never be with fear. And yet how like they are in meaning, giving another proof that our Blessed Lord is one with the Father, and has been before the foundation of the world. A writer says of Him that He is the God of eternity made known to us as our beloved Christ, and a comparison of the meaning of His name Jehovah in the Old Testament, and its fulfilment by that of Jesus in the New, is well worth the study in strengthening our faith and deepening our love.

Abraham calls him *Jehovah-jireh*, the Lord will provide, and St. Paul writes: "My God shall supply all your need according to His riches in glory by Christ Jesus." (Gen. xxii: 14, margin, Phil. iv: 19.) The Lord is my Shepherd therefore can I lack nothing; surely His own sheep know the Good Shepherd, who provides pastures of comfort, quiet waters, and safe fold for them, yes, has even given His own precious life for their great needs.

Moses after a victory, calls Him *Jehovah-nissi*, the Lord my banner, and Isaiah says of our Lord Jesus Christ: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek and His rest shall be glorious." (Ex. xvii: 15, margin, Isa. xi: 10.) The banner that led the victorious Israelites to conquer their enemies, shall also lead the hosts of the mighty Victor when the kingdoms of this world are become the kingdoms of our Lord and of His Christ. (Rev. xi: 15.)

Gideon built an altar unto the Lord and called it *Jehovah-shalom*, the Lord send peace. God had just spoken to him and said: "Peace be unto thee, fear not." (Jud. vi: 23, 24, margin.) Is it not the same loving voice that said to the sorrowing disciples: "Peace I leave with you, my peace I give unto you, let not your heart be troubled, neither let it be afraid." Then came Jesus and stood in the midst and said unto them: "Peace be unto you." (St. Jno. xiv: 27; xx: 19.) He will be *Jehovah-shalom* to us if we say with the Psalmist: "I will hearken what the Lord God will say concerning me, for He will speak peace to His people." (Psalter lxxxv: 8.)

Jeremiah calls him *Jehovah Tsidkenu*, the Lord our righteousness. Especially does this refer to our Blessed Lord, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and this is the name whereby He shall be called, the Lord our righteousness," (margin *Jehovah-tsidkenu*, Jer. xxiii: 5, 6; xxxiii: 16, margin). St. Paul echoes his words when he writes: "Christ Jesus is made unto us . . . righteousness." (I. Cor. i: 30.)

Then Ezekiel in his vision of the new Jerusalem, says: "The name of the city from that day shall be *Jehovah-shammah*, the Lord is there." (Ezk. xlvi: 35 margin). Our Lord Himself makes sure this name and word to His Church: "Lo, I am with you always, even to the end of the world." And each member of this Church may find refuge in it as they pass out of the world, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for

Thou art with me"—art still to me *Jehovah-shammah*, (Psa. xxiii: 4; Isa. lxiii: 2; St. Matt. xxviii: 20). Then in the Holy City, new Jerusalem, "the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God," be *Jehovah-shammah* to them into the ages of ages. (Rev. xxi: 3.)

Does it not indeed strengthen our trust in Jehovah the Rock of Ages, our everlasting strength, to hear so many of His children in all times bearing witness to His great name, and to know that He is "Jesus Christ, the same yesterday, to-day, and forever." (Isa. xxvi: 4, margin; Heb. xiii: 8.) Greater testimony have we still from His own lips. When Moses asked God what name he should use as his authority when questioned by the Israelites, He said: "Thus shalt thou say, I AM hath sent me unto you." When the Jews doubted the mission of our Blessed Lord, He said to them: "Before Abraham was I AM." (Ex. iii: 14; St. Jno. viii: 58.) No one but "God manifest in the flesh" could call himself by this great name. It is as though Christ said to you and to me as we listen to His Word: I am *Jehovah-jireh*, I will supply all your need. I am *Jehovah-nissi*, I will lead you as victors over sin and death while you fight under my banner, as my faithful soldiers. I am *Jehovah-shalom*, I will speak peace to you when you are troubled and afraid. I am *Jehovah-tsidkenu*, trust in my righteousness only, never in your own. I am *Jehovah-shammah*, I will be with you always, in life, in death, through all the endless ages of eternity.

"Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, He also is become my salvation, wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow. That men may know that Thou whose name above is Jehovah, art the most high over all the earth, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by Him and for Him, and He is before all things, and by Him all things consist, and He is the head of the body the Church. Blessed are the people whose God is the Lord Jehovah, and thou shalt call His name Jesus for He shall save His people from their sins."

ST. ELIZABETH OF THURINGIA.

BY A. G. W.

Marbourg is a small town charmingly situated in a semi-circle round the Schlossberg. At the foot of this hill in the centre of the quaint old town is the chief boast of the kindly towns-people, the church of St. Elizabeth erected in 1235, in the purest Gothic style. She was the daughter of King Andreas II. of Hungary, and later, wife of the Landgrave Lewis of Thuringia, for whom at the age of four years she was brought as bride to the castle at Wartburg, where her future husband, then seven years of age, met her. It is said of Elizabeth's mother that she wept bitter tears when parting from her daughter, and not long after was murdered in her bed. The church which we took a long journey to see was erected over her tomb which attracted multitudes of pilgrims from every part of Europe. The Emperor Frederick II.,

one of these devotees, caused a crown of gold to be placed on the head of the saint, whose remains were deposited in a richly decorated silver-gilt sarcophagus; later, the Landgrave Philip, a zealous Protestant, caused the bones to be removed and interred in an unknown spot in the church. The sarcophagus was carried by the French in 1810 to Cassel and despoiled of some of its jewels, but in 1814 was restored to Marbourg, and we saw it in the sacristy near the high altar, still splendid with scenes from the saint's life, and covered with precious stones and enamel work, the four evangelists in brass and our Saviour with his hands stretched out in benediction. Beside the sarcophagus stands a small iron box covered with leather, the hinges half rusted away; this was the little trunk in which Elizabeth carried her few belongings when she left her castle at Eisenach for the cloister at Marbourg.

What of her life? At Eisenach, a little town belonging to Weimar in Thuringia, we stopped over night, making our pilgrimage through a fine wood, up a very steep hill, with a view all the way of the wooded mountains and valleys of Eisenach; it was snowing fast and the wind crying in the tall pines. Halfway up the mountain we saw an old stone well where Elizabeth came daily to meet and talk with the poor of Eisenach and to minister to their needs with her own hands. At the top of the mountain we crossed a drawbridge and entered the finest Romanesque edifice we had ever seen, the highest tower surmounted by a gold cross. We pictured ourselves as we entered the "Festsaal," the little maid of four years with her lover of seven sitting in the fine old chimney place. We went along the Elizabeth walk—a hall leading into a small Gothic chapel. Within we saw the same altar where she prayed, first as a child, then wife, mother, and later as widow. Here she is said to have taken the golden band from her head saying: "How can I wear a crown, when my Saviour wears thorns?" Sophia, her mother-in-law, thought Elizabeth a stupid child, but Lewis loved her and would have her as his wife. When her family thought she gave too much to the poor, Lewis would guard her from their complaints and aided her in every way. Whenever he returned from a journey he brought her some gift. Once when she thought he had forgotten this, she cried, "Do you too think I am not worth anything, if this is so I will go to a convent." He had brought a looking-glass with the crucifixion on one side.

If her husband was away she dressed always in black, but on his return wore the colors that best pleased him. In the Sangersaal we saw where Sophia, mother-in-law to the saint, assembled in 1207, the minstrels of Germany, to test their skill. It is adorned with frescoes relating to the history of the castle and the life of St. Elizabeth. In the hall are six large, very choice frescoes. In the first the saint is being lifted from a chariot in which she had come from Hungary; the little Lewis is reaching up his arms to receive her. In the second her brother-in-law is in the dress of a hunter; meeting her in the forest and opening her apron, he finds in the place of the beggar's bread which she had placed there, roses. Third, the saint is bidding farewell to her husband on his departure for the Crusades; the knights are waiting on horse-back in the background; in the fore-ground stands Elizabeth clasped in the arms of Lewis, then 26. The records tell us of manly

form and gracious presence. He died before reaching the Holy Land. The fourth fresco is of Elizabeth's flight from the Wartburg, from which she was driven by her husband's relatives, especially his brother, who seems to have shown his repentance for his treatment of her by so soon after her death building the church at Marbourg to her memory. In this fresco she has gathered under her cloak one of her children; two run before her, and her youngest, Gertrude, born after her husband's departure for the Holy Land, is closely pressed to her bosom. This child later became the abbess of a convent near Marbourg. In the chapel we had looked long and lovingly at the small carved font in which her children were baptized, and could picture the knightly father and the saintly wife presenting them to God. The fifth fresco represents Elizabeth lying on a straw bed in the brown habit of a nun, her book of devotions beside her on the ground; she has already founded a hospital, lived in the same house with a poor Magdalene, fed the hungry, and given all she had to the poor. Beside her stands her confessor, Conrad, who had been sent by the Pope to have the care of her spiritual life. A young monk stands at the door of her cell with uplifted face listening to three angels who are singing above the roof.

In her twenty-fourth year, 1231, she died. In the sixth fresco, Elizabeth's body is borne on a litter, covered with a richly embroidered pall, by a king, bishop, and a crusader. Banners are borne by pages, upon the saint's head is a jewelled crown with the halo of gold, the face is radiant with joy; in the back-ground are rose trees full of white and red roses, in the fore-ground three fair-haired children are kneeling, with wreaths of roses on their heads. In the south transept of St. Elizabeth's church at Marbourg, in the midst of Hessian princes and knights of the Teutonic Order, are the monuments of one of the daughters of the saint with her child beside her, the hands of both clasped in prayer; the mother holds a flower in her hands. Beside it is Conrad's tomb, Elizabeth's confessor. The four side altars have carving and pictures by Durer, representing the saint's life. These two days had made us realize very fully the pathetic words: "They that humble themselves shall be exalted."

LETTERS TO THE EDITOR.

GOOD FRIDAY SERVICE FOR SUNDAY SCHOOLS.

To the Editor of The Living Church:

Under the heading of "Ritualism," in a late number of THE LIVING CHURCH, this question is asked: "Is there a Sunday school in our Communion which has this year commemorated the great day (Good Friday) with such a service?" I wish to say that for the past two years our Sunday school (St. Luke's) has had a service of the Seven Words upon the Cross with address and hymns, upon the afternoon of Good Friday, and that we have had a large attendance each year.

A TEACHER.

St. Alban's, Vt.

"THE '380,' OR CHURCHGOING."

To the Editor of The Living Church:

The Rev. Arthur W. Little should enforce his good lessons, it seems to me, on sounder premises than he labors to establish. It is almost certain that the manifestation of our Risen Master to the 500 took place on a mountain in Galilee. The 120 assembled at Jerusa-

lem on the Day of Pentecost doubtless comprehended all the adult members of the Christian company of the metropolis. The 380 were probably scattered about Galilee. At all events there is absolutely no ground for supposing them to have become thus early indifferent to the claims of their risen Lord whose awe-inspiring presence had but just overshadowed them.

JOHN M. DAVENPORT.

St. John, N. B.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

To the Editor of The Living Church.

At the May meeting of the trustees of this society the treasurer reported that since the (November) annual meeting \$3,282 had been added to the fund. We have now over \$33,000. The moneys received up to this time, have come almost exclusively from the dues of clerical members. Laymen can help the fund, and we confidently expect they will. But the society is demonstrating that the brotherhood of the clergy can, if it will, soon roll up a sum, which will give the veterans of the cross who have attained the age of 60 years, the right to draw a pension. Is this not an object in which all should be interested? Information can be obtained by application to the Rev. J. H. Smith, treasurer, Hamburg, N. J.

SECRETARY.

A MEMORIAL OF A MEMORIAL.

To the Editor of The Living Church.

While examining a Communion service the other day in view of ordering a sett, there was placed before me as a sample, a very handsome flagon, on which was inscribed "A Memorial of—, from Mrs.—." I confess it almost shocked me. For it appears to me that there should be nothing on the Lord's table, or altar, but memorials of our blessed Lord. It is written in His holy Word: "I will not give my glory to another," and it does not seem to me right and seemly that honors to another ordinary human being should be inscribed on the vessels of the sanctuary. Neither does it seem right that a cross, and particularly one that is to stand upon the altar, should be inscribed as in memoriam of a deceased friend. The cross is the symbol of our salvation, and should be regarded as wholly consecrated to Christ. Am I right?

A COMMUNICANT.

JUDGE SHEFFEY.

To the Editor of The Living Church.

In the first article by Judge Sheffey on "The Name of the Church," in the May number of *The Church Review*, it is twice stated that "one of the clerical deputies from Virginia" was rebuked for speaking of the Church as "our Mother." Again he says "for professing devotion to the Church as it has existed in Virginia since the Colonists landed at Jamestown; and for calling it 'our Mother,' the Virginia deputy was rebuked by the reform leader, doubtless because the Church bore a name dear to the one and distasteful to the other!" Now it seems to me, that in making this statement, the good Judge must be mistaken. For Mr. Chancellor Judd, who made the motion for a change of name, in his speech advocating the change, quoted in conclusion the following well-known lines of Bishop Cox:

I love the Church, the holy Church,
That o'er our life presides,
The birth, the bridal and the grave,
And many an hour besides;
Be mine through life to live in her,
And when the Lord shall call,
To die in her—the spouse of Christ,
The Mother of us all!

Now the reform leader of this movement is undoubtedly Mr. Judd, and it does not seem possible that he could have rebuked the Virginia deputy for "calling the Church our Mother," especially as only a short time before he had made use of the same expression to manifest his love for the Body and Spouse of Christ. Possibly the Virginia deputy may have mistaken his Mother altogether, giving that sacred name, not to the Church, but to Protestantism or to "the Communion of Saints," confounding the two as the Judge does all through his article; in which case something may have occurred suggestive of rebuke. But though a member I have no recollection of anything of the kind.

DEPUTY.

THE ARTICLE OF MR. KIRKUS.

To the Editor of The Living Church.

Will you allow me to correct an article in *The Independent* contributed by one "Wm Kirkus" and reproduced in your paper of June 11. It is due to the cause of simple truth as much as to my life-long veneration of a noble character—as noble as ever trod a palace court; as honest as ever walked on this earth—to say that the Rev. Mr. Trapier, whom this person refers to, never "published a book years ago, to prove that the Negroes were mere beasts." But I will tell you what he did publish: He published catechisms for the easy instruction of the Negro; he was the founder of the first colored church in Charleston and braved popular opinion to give the Negro the consolations of the Gospel and the divine aid of the Sacraments. His philanthropy was of no cheap newspaper kind, it was practical. Calvary church, Charleston, is a living monument in proof of the fact that he knew the Negro has a soul and moreover a deep religious sentiment.

Does all this look as if he believed that the negro has no soul? The absurdity of the accusation is its own refutation. It would not be worth while noticing except for the feelings of the many friends of the late Dr. Trapier. Could Dr. Trapier have trimmed to suit public opinion he could have landed in the most exalted position the Church has to bestow. But he viewed all things in this world in the light of the next; and in this sublime light his world-weary spirit now rests. *Requiescat in pace.*

HENRY L. PHILLIPS.

[Mr. Kirkus did not say that the Rev. Mr. Trapier wrote such a book.—ED. L. C.]

ROMAN CATHOLIC CONFIRMATION.

To the Editor of The Living Church.

"N. F. R." undertakes to settle off hand what the Roman Church has not yet decided for herself, viz., that she practices that laying-on-of-hands in Confirmation to which in the Acts of the Apostles and the Epistle to the Hebrews, is annexed the reception of the seven-fold gifts of the Holy Ghost by the baptized candidate. Roman doctors, as "N. F. R." can find out for himself, consider that Confirmation without "consignation"—the signing of the confirmand with the sign of the cross, and the anointing of the same with the "Chrism of Salvation"—is null and void, and that the mere laying on of hands (or a hand) by the bishop or the arch-priest does not confer the Holy Ghost. That is to say, they attach more importance to a mere ceremony not spoken of by the Apostles—one whose restoration is by all means to be desired and prayed for—than to what was laid down as of obligation by the Apostolic college, in accordance with the teaching of Christ Himself, as the only valid channel infusing into

the recipient the gift of the Holy Ghost. The Roman theologians are agreed that there is no doubt as to that infusion of the divine seven-fold gifts with the unction, nor do they deny the necessity of the imposition of at least one hand. But when that imposition takes place they are not agreed, nor can the Church regard as that obligatory laying-on-of hands—that act to which alone the Apostles tied on the reception of the Holy Ghost—those motions of the hands, those touchings of the candidate's brow and cheek in the unction, and the giving of the *Pax tecum*, in either of which ceremonies, as Wheatley points out, "the hands are no otherwise concerned than as they [these ceremonies] cannot be performed without them." The Apostolic laying-on-of-hands, the name given to the Sacrament of Confirmation by the Church of Jerusalem and the Apostles themselves, the Roman Church has for years foregone, wherefore her Confirmations are invalid.

"N. F. R." further quotes against me the rubric of the Church of England, that the bishop "shall lay his hand (not hands) upon the head of every one," etc. The rubric of the American Church, by which alone we are bound, directs that the bishop "shall lay his hands," etc., and the Church of England herself is careful to style Confirmation the "laying on of hands." In practice the Anglican bishops do lay hands upon the heads of each candidate, and even if in accordance with their own rubric they lay on but one hand, that is done with the express intention of conferring the Holy Ghost by that act alone, independent of anointing or giving the *Pax tecum*. It is the outward and visible sign of the inward and spiritual grace. Rome denies even the minimum. If she would act up to her own rubric, and lay one hand on the candidate's head as a separate and independent act, followed by the unction and the blow on the cheek as accompanying ceremonies, no one will deny validity to her Confirmations, any more than they do to her method of ordering deacons, the bishop laying but one hand on the head of the sub-deacon, because he is ordered not as a sacrificer or blessing, but only "*ad ministerium*." Yet none deny the validity of the Roman diaconate.

ED. RANSFORD.

LETTER FROM CHINA.

To the Editor of The Living Church.

It is with a feeling of regret that we see by the latest number of *THE LIVING CHURCH* that Mr. Green's letters on the "Call of the Mother Church" have come to an end. Deeply indebted as every Churchman is to Mr. Green for his fearless and honest words, we on this distant field are especially grateful for one of his closing sentences, viz.: "Sectarianism is the paralysis of foreign missions. Against infidelity and unbelief, against the assumptions of the Bishop of Rome; against heathenism and all false doctrine, there is but one power that can irresistibly advance and sweep this world, and that, the One Holy Catholic and Apostolic Church of God, holding the ancient symbols, professing the ancient creed, breaking in faith the Bread of Life, praying in faith the common prayers." To us who are weary with the burden and heat of the day, fighting almost single-handed the battle not only against heathenism, but against heresies of every name and kind which threaten momentarily to overwhelm us—such an assurance of sympathy and support is refreshing and strengthening. Would that this sentence alone—above quoted—could be printed by

thousands and sent broadcast over the land! Would that every faithful priest could take it up and fearlessly proclaim it from the altar where he ministers! Would that every communicant of the Church could have these words sounded in his ears until the truth of them flashed inward into his soul! Then indeed, would the American Church rise to a more realizing sense of her inestimable privileges, and in place of the mere handful whom she sends here to plant the banner of the cross, we should see a large and noble gathering of her faithful sons and daughters, and the miserable pittance which she now lays upon God's altar for the Church in China would increase to an offering worthy of the name and cause.

I desire then, sir, to echo back from the field these words with all the emphasis and power that I can summon, and to clinch them by testimony which I have from more than 2,000 miles of travel in this great heathen empire, and from an inspection and survey of nearly every form of missionary work that is here being carried on. The Church is successful here just in proportion as she is faithful to her divine commission—the Faith, pure and unsullied from the throne of God, the ministry reaching back link by link through the ages, until it joins hands with Him who walks amid the candlesticks, the life-giving Sacrament of the Catholic and Apostolic Church—in these, and these alone, is the hope of the conversion of China.

This is God's way, and this alone succeeds; everything else is the petty device of the brain and ingenuity of man, and in the end must fail.

It costs the faithful priests of the Church something to be true to their ordination vows, in China and Japan, but it is a cost which they reckon as nought if they can be assured that the great heart of the Church at home beats in union with theirs. Popularity here is easily secured, one has but to trail the sacred ministry in the dust, and he is lauded as the liberal-minded man. But such popularity is purchased at a sacrifice which is too great to undergo. May the entire Church at this Pentecostal season awake to a newness of life, and to a more keen and realizing sense of the importance of her great and divine commission.

S. C. PARTRIDGE.

St. John's College, Shanghai, China.

THE WORK AMONG THE COLORED PEOPLE.

BY BISHOP WHIPPLE.

No one of the many loving hearts who follow your work with prayer rejoices more than I do at the organization of the Commission for Work among Colored People. There is grave danger lest the Church shall be satisfied with having created the machinery and forget that the machinery is valueless and worse than valueless without the motive power of alms and prayer and work.

For several years my health has compelled me to spend a portion of each winter in the South, and I do feel a deep interest in the welfare of the colored race. I knew them in the old days, when they were slaves. I loved them for their loyalty and affection, which shone brightest during our civil war. Knowing that the war was largely one which affected themselves, that the failure of their masters was the guarantee of their freedom, that the wives and children of their masters were absolutely in their power, there was not

during that awful struggle an act of violence. It speaks volumes for masters and for slaves, and gives this black race a claim on the love of every Christian.

The issues of the war enfranchised in one day four millions of people without any school of preparation. There was no violence, no license. They were as faithful to the traditions of the past as during the civil war, and in many instances showed a love to their ruined masters which would touch the sympathies of every heart.

In the old days there were colored congregations and colored preachers on many plantations; but the Church relations of masters and slaves were the same. They were baptized at the same font, knelt at the same altar and were committed dust to dust by the same pastor. There were many noble instances of self-devotion on the part of Christian men and women, who counted it joy to train these bondmen to be brave and true disciples of Christ.

After their freedom, a gulf seemed to open between the races. The whites were broken, dispirited and poor. They settled back into indifference. The colored people found new friends; the races drifted apart. The colored people found new religious teachers. Fanatic, boisterous, ignorant enthusiasm took the place in many instances of definite faith and a holy life.

The four millions of freedmen have become eight millions, and they are increasing more rapidly than any portion of our people. They are a coming race, certain to be powerful for good or terrible for evil. Fifty years from now there will be over forty millions of people of color in the South, and the colored problem, like the Indian problem, can only be solved by the Gospel of Jesus Christ. Admit that they are men, that they are men for whom Christ died, that they may share in the blessings of redemption, that the Holy Ghost can renew their hearts, that as Christ's they may look up and say "Our Father," then all difficulties disappear under the law of Christian love. To the end of time there will be differences among men, employer and employed, master and servant, rich and poor. The religion of Christ is the only religion which can hallow these relations. Brotherhood the world will have, and it will either be the Brotherhood as children of one God and Father, or the brotherhood of the commune.

This colored race has made marked progress in material development. They are gaining in education; they have acquired a large amount of property. This development must increase more rapidly in the future. Are they developing as Christians? I recognize the many instances of Christian devotion among this people. I thank God for it. They are a religious people. Like the Indians, they are never infidels. No one can visit the villages and cities of the South without feeling in sadness of heart that many of them are sadly deteriorating in morals, and that religion has no hold on their life. I rejoice whenever I find faithful native pastors; but I believe that they themselves feel the need of definite, thorough instruction in the verities of the Christian faith, at our hands. This work, in this generation, must be done by the more advanced race. They love a decent ritual and a service which presents clearly "thus saith the Lord."

We have lost many precious hours. We cannot wait another day. The spiritual welfare of our own race is bound up with our duty to them. We cannot hope for God's blessing upon ourselves if we are indifferent to our obligations to others. A great sorrow has fallen on our missions in Africa. It may be that we have forgotten that Africa is at our doors—at our door, and God will open our hearts to stand by brave Bishop Ferguson. Let us begin the work. There is much to cheer us. First, in the kindly feeling which lingers in hearts all over the South. They cannot forget the past. They remember the fidelity of this race. Their old black nurses and foster-children share in all the hallowed memories of home. It only needs Christian enthusiasm to enlist this love in works of charity. Secondly, the best men of the South are determined that full and ample justice shall be done to the colored people. Thirdly, the colored people have always welcomed every messenger who in the spirit and power of Christ has come to do them good.

What is to be done? I believe that work should be commenced at centres of influence, like Baltimore, Charleston, Nashville, etc., and it must be done on so broad a basis that the colored people will feel we have come to stay. The men and women who are sent to do the work must believe in their work. There must be no question in their hearts or in ours of failure. The best missionary does not know when he is beaten. It is God's work; not for the South, it is for the nation.

The Commission for colored missions are pitifully helpless unless the whole Church stands behind them with alms and prayer. We must not, we dare not, by God's help, we will not fail. Africa is waiting for redemption. Out of this problem we are called to solve will come the solution of the problem of the age, and "Ethiopia will stretch out her hands to God."

There must be no divisions, no jealousy among ourselves, and no strife with others. If it makes for God and their salvation, hold it fast. All over the South there are hearts and hands waiting to do this work. Some blessed work has been done, like that in Baltimore, that in Petersburg; that of dear Bishop Lyman, who has builded a school for training ministers of Christ for this people, and he can train hundreds as easily as tens; like that in Charleston; like that in Nashville, which is the centre of higher education for colored people. There are difficulties, but the dear Lord will remove them all. We must all pray and give; others will work; God will give the harvest.—*The Spirit of Missions.*

OPINIONS OF THE PRESS.

The Church Messenger.

THE ISSUE IN SOUTH CAROLINA.—If those who have withdrawn from the convention mean to pursue their course on the line indicated, not to say threatened by them, then the Church at large, if no more than to acknowledge its debt to the Bishop and clergy of South Carolina for becoming a sacrifice for a principle so fundamental to Christianity, that it almost ranks as an article of the faith, should see to it that the money shall be forthcoming to strengthen the things that remain. The workers in South Carolina are going on, as best they can, as if nothing had happened. Going on in the spirit of the words of a distinguished presbyter of Connecticut, writing to us: "The vindication of the Catholicity of the Church, its Divine Head, Jesus Christ, will yet complete, not only in your diocese, but in all churches and throughout the world. His promise cannot fail. Our duty is to be faithful, patient and prayerful." But for all this we believe that the Church in the United States has a share in helping to sustain the workers, and the work, in this broken diocese.

The Churchman.

SOUTH CAROLINA.—How difficult it is for those of the old regime to appreciate the fellowship of all in Christ and rid themselves of the natural arrogance fostered by the relation of master to slave is well illustrated by the extraordinary language of one of the seceding delegates in a communication to the *Charleston News and Courier*: "Many of the slaves became humble and consistent followers of their master's God and Saviour." But while the force of the old habits of thought and the prejudice intensified by sufferings and bitter experiences may plead for charity in judgment, not for a moment can the Church waver in maintaining the principle which the Bishop and clergy of South Carolina so bravely defended. Not only should the Bishop and clergy, both white and colored, of South Carolina, and those laymen who stood with them, receive the sympathy and the prayers of their brethren, but the Bishop should feel his hands strengthened in his work. Private letters indicate that even before these last unfortunate dissensions the Bishop felt keenly that he was allowed to struggle unaided, as, since the last time he had been obliged to take a similar stand, contributions which he had been accustomed to receive from the North almost wholly ceased, instead, as might have been hoped, of increasing. This was doubtless in no way aimed at him, but is part of a general apathy in regard to missions. But it easily can be imagined how it must have pressed upon

Bishop Howe in the circumstances in which he has been placed. He should be prevented from having even a suspicion that he is not heartily sustained.

The Southern Churchman.

CHURCH UNITY—Our *Christian Advocate* neighbor thinks the trouble about unity is in the fact some churches insist upon episcopal ordination and others upon immersion. As regards this latter, it is a little strange that a custom which did not begin with the earlier Baptists, and which originated less than two hundred years ago, should be considered as essential to Baptism.—Episcopal ordination, however, no man can tell its beginning; no man can put his hand upon the time or place where or when it began, until we go back to the apostles. But suppose both these are upon the same footing, the ancient and the modern, and both be given up. Our Methodist brothers have Congregationalists, Presbyterians, Lutherans, Reformed and fifty other churches which insist neither upon episcopacy nor immersion. Are our Methodist brothers living in unity with these? Are they not as much out of unity with these as with us? Manifestly these matters are not the ground of non-unity.—What are the grounds of our divisions? This is the subject which the bishops in brotherly love ask us all to consider and pray over and then come together to study the subject of the unity of the churches.

The Iowa Churchman.

HOW IT APPEARS AT THE WEST—A rich and prosperous parish at the East, out of debt, and with five hundred communicants on its roll, followed its Lenten self-denials by an offering of several thousand dollars for—missions? No!—for parish purposes! This charitable result—charity, we know, begins, and often stays, at home—was attained by the rector's turning a deaf ear to the pleas of a score of bishops, mission priests, and poor parishes which had begged for a few of the crumbs that might be expected to fall from this rich parish's Easter feast. Not a crumb—save for themselves! But, more than this; we forgot to add that about a tenth of the amount of this noble offering—not a tithe of the offering itself, but an additional gift—represented the value of altar furniture and embroidery presented to the rector of this parish who was so signally successful in keeping for parish uses all that the parish gave at its Easter feast. Under the old dispensation, there was a benediction on those who should "sow beside all waters." Then, there was that that scattereth, yet increaseth. Now, "if thy brother hath need," see to it that you adorn yourself and build about you the splendid parish house, and all the while pray, in word, if not in deed, "Thy kingdom come!"

The Cumberland Presbyterian.

OPPOSED TO CHURCH UNION.—It is possible to do harm in trying to unite forces or blend agencies which have their separate missions to perform, and which are working well and harmoniously in their separateness. Two little boats may seem less desirable than one big one, but in attempting to build them into one they may both be spoiled, and the consolidated result prove a failure. Let us cultivate the spirit of unity and fraternity. Let us enter heartily into every effort to bring the people of God of all names into closer sympathy and more effective co-operation. But let us operate as well as co-operate. Let us be faithful in the work and the testimony to which God has specially called us as Cumberland Presbyterians. Let us avoid all useless negotiations, all unprofitable controversies, which tend to divert the thoughts and energies of our people from our appointed mission. We are not to abandon our organization, but to make it more and more effective in reaching the unsaved at home and in foreign lands. It is more important to double our efforts to win souls and our gifts to missions than to try to double our membership by some sudden union with another Church. Our people still have a needed work to do in maintaining a Presbyterian Church with a creed emancipated from hyper-Calvinism, and yet not Arminian. We can not accept the Westminster Confession and unite with the Presbyterian Church, and thus give up what we believe to be the true doctrine. Still less can we give up both doctrine and polity by accepting an Arminian creed and Metho-

dist forms. So, for the present at least, no course seems left to us but to work on for the Master in the organization which we received from our fathers.

The Compass, Davenport, Ia.

THE CLERGYMAN'S CRIME.—The time of the year is approaching when witty paragraphs in the daily press will begin to inflict the public with the platitudes about the clergyman's summer vacation. We shall hear the stale illustration and comparison about the devil and the lawyer and the doctor never taking an outing. It has always seemed to us hard on the legal and medical professions to be classed in such a category. The truth is, the ministers are never quite so anxious to have a brief respite from the unceasing round of sermonizing as the congregations are to grant it. They, too, want a rest. The better work a clergyman does after a few weeks' recreation more than compensates for the loss of his services for that short time. The earnest pastor never has a Sabbath day. From Monday morning to Sunday night he is never off duty, and the uninterrupted requirement of two original discourses a week is a strain on one's mental faculty scarcely equalled in any other profession. Most congregations realize this, and, aside from their own willingness to dispense with the service for a few hot Sundays, are glad enough to have their rector go away. Unfortunately, however, the underpaid shepherds throughout the land too often lack the wherewithal to enjoy a change and gain refreshment.

Care for the Children

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

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

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

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In General Nervous Prostration.

Dr. A. G. Bissell, Detroit, Mich., says: "I have used it in a severe case of general nervous prostration, and am very much pleased with the result. I shall prescribe it hereafter in similar cases with a great deal of confidence."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

For Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled."

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.

Southern Home Seeker's Guide.

The Passenger department of the Illinois Central Railroad have just issued a neat illustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplating either permanent or winter homes in the South should at once address Mr. J. E. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

Comfort, Convenience and Economy

In hotel life are three rare attractions for travelers. The United States Hotel, Boston, is located within five minutes' walk of all the great Southern and Western stations and Steamboat landings and is connected by horse cars with all places of amusement and interest, making it altogether the most accessible and convenient location in the city. The rooms are large and airy, the table unsurpassed, and prices moderate.

W. L. Douglas \$3 Shoe.

Gentlemen who desire a stylish, comfortable, well-made shoe, unequalled for wear, should get the W. L. Douglas \$3 Seamless Shoe. This shoe now has the upper cut in one piece, thus doing away with the old-style seams at each side, making it much neater in appearance and more comfortable to the foot. No other \$3 advertised shoe in the world has this improvement, nor is any other made of as good material. But no expense has been nor will be spared to make every possible improvement in the manufacture of this shoe, and those who wear them testify that it is just what it claims to be, "the best \$3 shoe in the world."

We refer our readers to the advertisement of the CHICAGO FEMALE COLLEGE in another part of this paper. There are few institutions of learning which rank with this, and any of our readers having daughters to educate would do well to send for catalogue and consult it before making arrangement elsewhere. A postal card addressed to Gilbert Thayer, LL. D., Morgan Park, Illinois, will receive prompt attention.

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

Chamber Suits in Mahogany, Ash, Antique Oak, Walnut and Cherry at lowest prices at Holton's, 224 to 228 Wabash Ave.



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Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it.
J. S. WILBERGER, Prop., 233 N. Second St. Phil. Pa

HINTS FOR HOUSEWIVES.

REMOVAL OF RUST FROM METAL.—Rust on metallic mountings of furniture is singularly unsightly. To remove it, first coat the surface with sweet oil, and after two days rub with a piece of felt steeped in the oil; then with powdered unslacked lime.

PINEAPPLE PIE.—Peel a pineapple and cut it into inch square bits. Line a pie dish with good pastry, and fill it with the pineapple, sprinkling it plentifully with sugar. Cover with a top crust and bake. Eat either warm or cold.

PINARD SANDWICHES.—Purchase what are known as finger rolls. They are about four or five inches long and quite thick. Split these and scrape out most of the crumb. Butter the inside of the shells thus left and fill the hollows with finely chopped meat, tying the two halves of the roll together in the middle with narrow ribbon. A pretty variety may be made by using ribbons of different colors, as pink or red for tongue sandwiches, pale blue or green for chicken, etc.

CHERRY PUDDING.—A delicious cherry pudding is made with a quart of thoroughly ripe cherries—stoned if you wish, but the flavor is better if they are not—a quart of flour, a cup of rich sour milk, a cup of sweet milk, a full teaspoonful of soda, two even teaspoonfuls of cream tartar, a teaspoonful of sugar, and half a teaspoonful of salt. Sift the flour, soda, cream tartar, sugar and salt together, add the beaten eggs to the sweet milk and beat into the dry ingredients, beating thoroughly; then add the sour cream, beating till the batter is perfectly smooth. Pour this mixture over the cherries in a greased pudding dish and bake thirty minutes or steam one hour. Serve with sauce.

CANNING CHERRIES.—Select fine ripe fruit. White ox heart cherries are excellent for this purpose. Wash the cherries, cut off half the stem, and fill the jars with the fresh fruit. Make a syrup, allowing a pint of water to a cup of sugar for each jar. Boil this syrup for ten minutes, then pour it over the fruit in the jars. When the jars are all full, screw on the tops without the rubbers, and set them in a kettle of boiling water and cook twenty minutes. When cooked remove the jars from the water, take off the covers and put on the rubbers if the syrup has boiled away, as it usually will; fill each jar up to the brim with more syrup. Put on all the tops and screw up as tight as possible. When cold tighten again.

SMYRNA RUGS.—Thread a strong needle with coarse thread four or five yards in length. Cut your rags three-fourths of an inch wide, run the needle through the centre of strip, pushing it up close as you go; this will twist it up like chenille; use rags hit or miss; don't sew the ends of rags together, just lay them over. Make a pound ball, and send it to a carpet weaver. The usual price for weaving is twenty-five cents a yard. This will make a small mat for a door, and guide you as to quantity. Have your rags all wool and the same thickness. These mats are heavy and serviceable, do not resemble ordinary carpet weaving at all; they are an excellent imitation of Smyrna.

A SIMPLE CROCHETED EDGING.—Make a chain of 6.

1st row: Miss 2 and in the 3d tsitch make 3 trebles, 2 ch., 3 trebles into the same stitch, 1 dc into the last loop of foundation, 4 ch. and turn.

2d row: 3 trebles under the same 2 ch. of last shell, 2 ch., 3 trebles under the same 2 ch.; 4 ch., turn.

3d row: Shell on top of last shell; 2 ch., 10 trebles under the 4 ch. of first row, 1 dc under the foundation chain; 4 ch., turn.

4th row: 1 dc on top of the first treble; 4 ch., 1 dc on next treble; repeat in each of the 10 trebles; 4 ch., shell on top of previous shell; 4 ch., turn.

5th row: Shell on top of shell; 4 ch., turn.

6th row: like 2d.

7th row: like 3d.

8th row: like 4th.

Repeat.
On the upper edge join with a dc on first foundation loop, 7 ch., 1 dc under the 4 ch.; 7 ch., 1 dc under the next 4 ch.; repeat.

2d row: 1 treble, 2 ch., miss 2; repeat.

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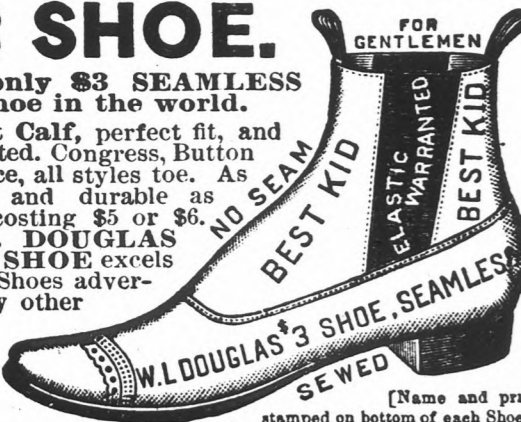
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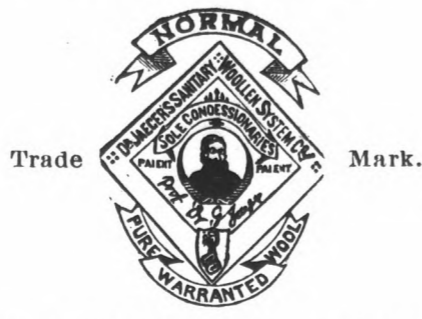
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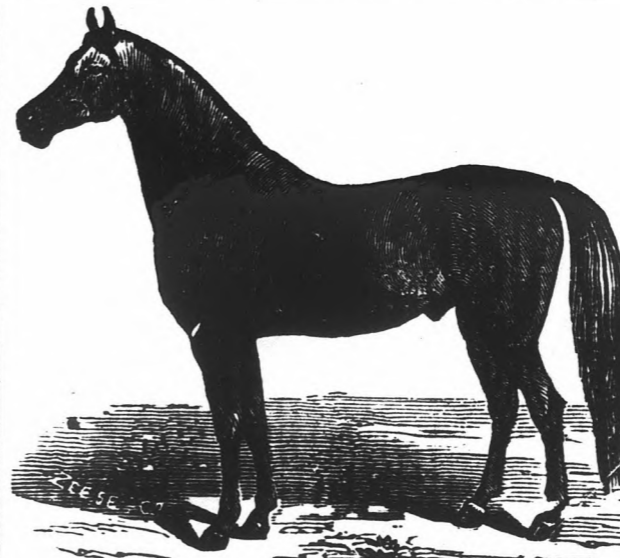
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