

The Living Church.

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

VOL. X. No. 19.

CHICAGO, SATURDAY, AUGUST 6, 1887.

WHOLE No. 457.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.

Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.

Rev. C. W. Leffingwell, D. D., Rector and Founder.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Opened Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge.

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ST. MARY'S HALL,

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Unsurpassed for beauty of situation and healthfulness of climate, and well arranged courses of study. Full corps of competent teachers.

Rev. H. B. Whipple, Rector. Rev. Geo. B. Whipple, Chaplain. Miss E. F. Brown, Principal.

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A Church School of the Highest Class for Boys. Terms \$500. Nine resident Masters, from Brown, London, Oxford, Cambridge, Durham, Edinburgh, and Dublin. Apply to Rev. ALFRED G. MORTIMER, B. D. Rector.

ST. MARGARET'S SCHOOL.

5 Chestnut St., Boston, Mass.

The thirteenth school year will begin Sept. 28th, 1887. Apply to the Mother Superior as above.

ST. JOHN'S MILITARY SCHOOL

FOR BOYS. Manlius, near Syracuse, N. Y.

Rt. Rev. F. D. Huntington, S. J. D., Visitor and Pres. of Trustees; Hon. Geo. F. Comstock, LL. D., vice-Prest of Trustees. Prepares boys for College or for business. Fall term begins Sept. 14, 1887. For particulars address St. John's School, Manlius, N. Y.

OGONTZ SCHOOL FOR YOUNG

LADIES. Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its thirty-eighth year, Wednesday, Sept. 28th. For circulars, apply to Principals, Ogontz, Montgomery County, Pa.

Principals. Emeritus Principals. Miss Fra. C. E. Bennett, Miss M. L. Bonney, Miss Sylvia J. Eastman, Miss H. A. Dillaye.

HARCOURT PLACE.

A New Church Seminary for Young Ladies and Girls, will be opened at Gambier, O., in September, 1887. Elegant new building, location of rare healthfulness and beauty, exceptional instruction by accomplished teachers and members of the faculty of Kenyon College. Pupils fitted for Wellesley, Smith and Vassar, or given a complete course of study. For catalogue address the Principal.

KENYON MILITARY ACADEMY.

Gambier, Ohio.

LAWRENCE RUST, LL.D., Rector.

A Church School for boys. Preparatory for any College or University, or for Business.

For catalogue address the Rector.

HOWE GRAMMAR SCHOOL,

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A Church boarding school for boys. Rt. Rev. D. B. Knickerbacker, D. D., Visitor. Christmas term opens Wednesday, September 14th. Full preparation for college or business. Discipline careful and paternal. Physical development secured by gymnasium and organized sports. Address the Rev. C. N. SPALDING, M. A., Rector.

DE VEAUX COLLEGE,

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A Church School for Boys. Conducted upon the Military System.

WILFRED H. MUNRO, A. M., President.

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School for twenty girls. Under the charge of Mme. Henrietta Clerc, late of St. Agnes's School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes's School. French is warranted to be spoken in two years. Terms, \$300 a year. Address MME. H. CLERC, 4313 and 4315 Walnut St., Philadelphia, Pa.

RACINE COLLEGE, Racine, Wisconsin.

Situated centrally and healthfully, near Chicago. Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special rates to clergymen's sons. Address: Rev. ALBERT ZABRISKIE GRAY, S. T. D.

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near Philada. Seventeenth year. Fine buildings and grounds. Prepares boys for college or business. Resident masters. Military drill. Gymnasium. Terms, \$500. For catalogue, address the Rector, Rev. SAMUEL CLEMENTS, D. D., Okontz P. O., Pa.

TAMFORD, CONN. MISS LOUISA LOW,

Successor to Mrs. C. E. Richardson, will reopen her Boarding and Day School for Young Ladies, Sept. 22. The number of boarding pupils is limited.

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For boys. \$300-350. Home influences; thorough school system. Extensive grounds: gymnasium, boat house, etc. Address, Rev. H. L. EVEREST, M. A., Rector.

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Pekin, Ills.

Under the supervision of Rt. Rev. Geo. F. Seymour, D. D., LL. D., Bishop of Diocese of Springfield.

A boarding school for boys. Advent session opens on St. Matthew's Day, Sept. 21, 1887. For terms, etc., apply to Rev. JOHN G. MULHOLLAND, LL. D., Rector.

EDGEWORTH BOARDING AND

DAY SCHOOL FOR GIRLS.

122 West Franklin street, Baltimore, Md., Mrs. H. P. LEFEVRE, Principal. This School will re-open on Thursday, the 22d of September. The course of instruction embraces all the studies included in a thorough English Education, and the French and German languages are practically taught.

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Boarding School for girls and young ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

THE NEW DIOCESAN SCHOOL FOR YOUNG

LADIES offers unsurpassed advantages. For Prospectus, address MR. or MRS. JAMES LYON, Indianapolis Indiana.

MISS MARY E. STEVENS'

Boarding and Day School for Young Ladies, W. Cheiten Avenue, Germantown, Philadelphia, will begin its twentieth year Sept. 21st, 1887.

Students prepared for Bryn Mawr College.

THE GENERAL THEOLOGICAL

SEMINARY, Chelsea Square, New York, re-opens on Wednesday, Sept. 21st. Entrance Examination at 9 A. M. Special and Post-Graduate Courses. For further particulars address REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d street, New York.

"COMPTON LADIES' COLLEGE"

Compton, Q., Canada.

The Diocesan College for the higher education of young ladies, re-opens on September 7th, 1887.

This institution furnishes a thorough Christian education at the exceptionally low rate of from \$150 to \$200 (according to extras.) per annum.

It is under the management of a corporation appointed by the Synod of the Diocese, the Lord Bishop of Quebec being president. Send for circulars to Rev. G. H. PARKER, Hon. Bursar, Compton, Que., Canada.

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ST. CATHARINE'S HALL, AUGUSTA,

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Courses in English and Modern Languages; Ancient Languages; Agriculture; Engineering; Architecture; Chemistry; Natural History. Preparatory class. Women admitted. Address, SELIM H. PEABODY, LL. D., Champaign, Ill.

ST. MARGARET'S SCHOOL.

FOR YOUNG LADIES AND CHILDREN,

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The building has been thoroughly renovated during the summer vacation. A limited number of boarding pupils will be accommodated. For further particulars apply to VIRGINIA SAYRE, Principal.

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A Church Boarding and Day School for Girls. Prepares for Colleges. MISS F. I. WALSH, Prin.

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F. r. Boarding and Day pupils.

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School for boys. Military system. Every modern appliance for study and recreation. Steam, gas, hot and cold water. Large gymnasium. Thorough preparation for college or business. Boys of any age received. Send for catalogue.

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Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The seventeenth school year begins Wednesday, September 14th, 1887. Apply to MARY J. JACKSON.

BERKELEY SCHOOL, PROVIDENCE, R. I.

Fifth Year begins Monday, Sept. 19, 1887. Universities, West Point, Annapolis; Technical and Professional Schools. Six-year Curriculum. Four courses of Study—Classical, Semi-Classical, Modern Languages, English or Business. Military Drill. Boys from 10 years. Limited number of Boarders; \$400. Commandant and Executive Officer, a graduate of West Point. Year Book contains tabulated requirements for forty-eight (48) Universities, etc.

Rev. Geo. Herbert Patterson, A. M., LL. B., Rector. Rt. Rev. Dr. Thos. M. Clark, Visitor.

EPISCOPAL HIGH SCHOOL OF VIR-

GINIA, L. M. BLACKFORD, A. M., Principal. LLEWELLYN HOXTON, Associate Principal. This Diocesan School for Boys, three miles from town, begins its 49th year on the 28th of September, 1887. For catalogue address the Principal, Alexandria, Va.

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TION of the highest character for a few BOYS, by a graduate of the University of Oxford, England, with experience in Europe and America, covering 17 years, as a successful instructor; in a climate where restoration of health, in nearly every case, is assured to sufferers from Consumption, Asthma, Bronchitis, and kindred diseases. Terms \$600. Address REV. E. W. MEANY, Santa Fe, New Mexico.

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Mt. Carroll, (Ills.) Seminary helps worthy young women to an education.

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BURLINGTON, N. J. The oldest Church school in the country for girls will begin its fifty-first school year on Tuesday, Sept. 13th. For catalogue stating terms, etc. apply to Miss JULIA G. McALLIST, R. Principal, Burlington, N. J., or to the Bishop of New Jersey, the President.

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Large and experienced staff of Teachers. Diplomas and Degrees. FIFTEENTH YEAR begins September 26th. Send for catalogue containing report of last Annual Commencement. JOHN H. BECHTEL, Sec'y, 1124 Arch Street, Philadelphia.

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Unsurpassed advantages in all Departments of Musical Instruction. 17th year opens Sept. 14. E. F. BULLARD, Supt., Jacksonville, Ill.

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UNION COLLEGE OF LAW.

Fall term begins Sept. 21. For circulars address H. Booth, Chicago, Ill.

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

GENERAL DEBILITY.

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

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

INVIGORATES THE SYSTEM.

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

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

"THE BLOOD IS THE LIFE."

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

INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

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

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days."

Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

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

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

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 23), writes: "The 'Golden Medi-

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

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

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

BLEEDING FROM LUNGS.

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

GIVEN UP TO DIE.

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

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and has been in constant use for nearly a
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If the directions are followed it will never fail.
We particularly invite the attention of
physicians to its merits. John L. Thompson
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Fine Mixed Tea 10 pounds for \$2.00
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EGGLESTON'S ELASTIC TRUSS
Has a Pad different from all others. Is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.
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COLUMBIA BICYCLES AND TRICYCLES SUPERIOR TO ALL OTHERS.
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The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

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

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

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

Dyspepsia

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

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

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

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The Living Church.

SATURDAY, AUG. 6, 1887.

NEWS AND NOTES.

AN estimate of the number of teetotal clergymen in the Church of England gives it as 5,000, while temperance societies have been established in the majority of parishes. The proportion of abstainers among the town clergy is greater than among the country clergy.

WHILE we are reading about the Jubilee, it is interesting to be told that the thirteenth century was the age of chivalry, the fourteenth of commerce, the fifteenth of printing and discovery (passage to India and America,) the sixteenth of science, the eighteenth of war, politics, and public change; and that the nineteenth is evidently the age of mechanical inventions and industrial progress.

THE last subject on which Richard Hooker, ("that learned and judicious divine," as gentle Isaak Walton calls him) rested his thoughts, was the angels. To a friend enquiring his present thoughts, his answer was "that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven, and oh! that it might be so on earth."

FOR years the Church Missionary Society has been without accurate statistics of the native Maori Church, New Zealand; but at last Archdeacon Williams has secured fairly complete figures. They show that the baptized Maori Christians in the North Island number 18,240. There are 27 Maori clergy, and 280 voluntary teachers; and the congregations last year gave no less than \$7,350 to God's service.

THE following inscription from the pen of Dr. Chas. John Vaughan, Master of the Temple, and Dean of Llandaff, has been placed on the west wall of the memorial chapel in Manchester cathedral, by the widow of Bishop Fraser:

"To the Beloved Memory of James Fraser, D. D., Bishop of Manchester, 1870 to 1885, a Man of Singular Gifts, Both of Nature and of the Spirit, Brave, True, Devout, Diligent, In Labour Unwearied. He won all hearts by opening to them his own, and so administered this great diocese as to prove yet once more that the people know the voice of a Good Shepherd and will follow where he leads. This Chapel has been erected by his devoted Widow, May, 1887.

BISHOP HUNTINGTON, of Central New York, says he has received into the ministry of the Church during his episcopate, four Methodists, one Presbyterian, one Congregationalist, three Baptists, five Universalists and Unitarians, and two Roman Catholics. He adds: "It is obvious to remark that no movement at all, like this outward from us to any other Communion can be seen. The supply of young candidates from non-episcopal sources is in a much higher ratio still."

BISHOP QUINTARD, of Tennessee, assisted, July 9th, at the laying of the corner stone of a new chapel in Paris called with the Queen's consent the Victoria Chapel in commemoration of the Jubilee; the stone was laid by Lord Lyons, the British Ambassador. It is earnestly hoped that when completed, this church may prove a spiritual home for many who desire a more advanced service than they can at present find in Paris.

TRURO CATHEDRAL is rapidly nearing completion, and the opening cere-

mony is to take place in October. It is fully expected that the Prince of Wales will again visit his Duchy. The laying of the foundation-stone by His Royal Highness will long be remembered in Cornwall. But the Queen, who, it was hoped, would be able to attend the opening ceremony, thinks the journey too fatiguing. Truro Cathedral will be a magnificent memorial of the Primate's administration of the diocese.

THERE is a good story current which tells how a respectable firm of newsvenders rebuked the Archbishop of York. For the purpose of compiling a lecture on Socialism (all the bishops are studying Socialism just now) the Archbishop ordered a copy of *Justice* (the Socialistic organ) from Messrs. Smith and Son's bookstall at the station for two or three weeks in succession, on which the firm wrote that if the order was to continue they must refuse to supply *Justice* to the Archbishop's Palace. It is not fit reading for an archbishop!

THE subject of the proposed National Synod, in England, has been exhaustively discussed by the Bishop of Chester in a letter to the Archbishop of York. The conclusion at which he arrives is that the two archbishops cannot singly or conjointly assemble the two Convocations in a National Synod, or bring them together for a joint sitting; but he thinks that the Crown has the power to issue letters of request or commandment of writ to the two archbishops authorizing the assembling of their synods in one place, but that a joint sitting would require a writ of its own.

THE memorial chapel and cenotaph, erected in Manchester cathedral to the memory of the late Bishop Fraser, were formally opened and unveiled on Friday, July 8. The chapel, which has been built by Mrs. Fraser, the widow of the bishop, is situated at the east end of the south aisle, and, the architecture being in harmony with the perpendicular style generally prevailing through the rest of the building, it forms a striking addition to the cathedral. In the centre stands the cenotaph or altar tomb. The plinth is composed of polished Scotch granite, while the accessories are all of polished alabaster. The effigy of the Bishop, which rests on the cenotaph in a recumbent position, is life-sized, and is draped in the ordinary episcopal robes; the left arm is disposed at length by the side, while the right lies on the breast, clasping a prayer book. Statuettes in white marble of the twelve Apostles form a conspicuous portion of the tomb, while a suitable inscription runs round the frieze of the cornice. The likeness to Dr. Fraser is singularly striking, and the monument is considered one of the most successful works which Mr. Forsyth has produced. The unveiling of the monument took place at the conclusion of the afternoon service, in the presence of a large gathering of clergy and friends of the late Bishop.

THE rural deaneries in the diocese of London seem to call loudly for re-arrangement. There are several cases in which subdivision is plainly necessary. We may quote, for instance, Stepney, with about 370,000 people and 100 clergy; Islington, with 290,000 people and 70 clergy; and St. Pancras, with 235,000

people and nearly 80 clergy. On the other hand, there are localities, such as central London, in which it is obvious that Church work might be more efficiently organized if there were amalgamation. The rural deanery of Bloomsbury has but 45,000 people and some dozen clergy; St. Martin-in-the-Fields, a population not reaching 50,000 and 24 clergy; while St. James, Westminster, has barely 30,000 people and 13 clergy. There are other interesting features which may be noted. A ruridecanal meeting at Kensington, if fully attended, would be an assembly of 60 assistant curates, and only 24 incumbents, while at Uxbridge there would be a muster of 14 incumbents and only 5 curates!

It is noted by the *Journal des Debats*, that since Queen Victoria was crowned in the Abbey of Westminster, France has had—the reign of Louis Phillippe down to February 24, 1848; the Republic from February 24 to December 10, 1848; the Presidency of Louis Napoleon Bonaparte, to December 2, 1851; the Empire, from November, 1852; then the downfall, next the Government of National Defence, on September 4, 1870; then the Presidency of M. Thiers, in 1871 until May 24, 1873; next that of MacMahon, to the month of January, 1879; and lastly the Republic of President Grevy. Uniquely wide is the range of memories amassed in the Queen, who in virtue of a reign of fifty years, is the *doyenne* of the sovereignty of the world. The strand of her long reign is strewn with the fragments of dynastic shipwrecks, in which have perished sovereigns who have been her guests, and whose guest she has been. Within her shores repose the ashes of two successive rulers of France, whose salt she has eaten and who had eaten of her salt while as yet the strokes had not fallen that hurled them dethroned to the refuge of the furlorn behind the white cliffs. She has known three successive generations of Tsars. Among the illustrious exiles she has entertained has been he who is now the most puissant monarch in Continental Europe, Kaiser Wilhelm of Germany.

THE Bishop of Peterborough has sent to *The Guardian* a letter, in which he states his views on the latest phase of the ritual question. "I should never have voted for nor supported the Public Worship Regulation Act," he says, "had not its introduction been accompanied by Royal Letters of Business to convocation for the revision of the rubrics—a revision which I fully hoped and believed would have been accomplished well within the limit of three years named in that Act as the term of grace for contumacious clerks. Unfortunately no such revision has taken place, and the opportunity has now passed away. "Having done, at the time," he continues, "all that in me lay to bring about a peaceable and lasting settlement of these rubrical troubles in the only way in which such settlement seemed to me just and possible, I feel myself discharged of all further responsibility in the matter, and certainly I do not feel myself in any way called upon to promote further legislation upon lines which I believe to be mistaken, and which, if carried further in the same direction, could not fail to prove alike exasperating to the clergy

and mischievous to the Church." The spectacle of the authors of the Public Worship Regulation Act washing their hands of it is instructive.

THE Church Building Fund received during the first half of the year \$11,333 towards its permanent fund, making the present sum \$81,083. This is evidence of a largely enhanced interest, as less than half of this amount of increase was received during the whole of 1886. The most gratifying circumstance is the wide-spread nature of this interest. During the six months, 240 different parishes have sent offerings; that being a larger number than ever contributed in a similar period before, even in the enthusiasm of the first year of the enterprise, 1881; and of late years less than a hundred parishes have contributed each year. Yet this 240 is only about one in twenty of all our parishes and missions, and less than one tenth of those which have the ability to contribute. The interest however is growing, and with the stirring appeal which will be made by the bishops generally before the fall opens, it is believed that the number of contributing parishes will be brought up to a thousand by the end of this year. Another gratifying fact is the interest shown in remote parts of the country and in localities which heretofore have not contributed. Thus the report made to the General Convention last fall showed that Alabama, Louisiana, Nebraska, Nevada and Wyoming had never made any offering at all during the six years of the existence of the building fund. In the last six months all of these except Alabama have sent contributions. One parish in Nebraska—St. Stephens, Ashland—making the largest comparative offering of any in the country; while Indiana, Kentucky, Easton and North Carolina, which had previously shown but little interest, are actively at work. An example of what can be done by the systematic action of the diocesan commissioners is seen in Connecticut, where heretofore no more than four parishes have ever contributed in any year, while during the last six months no less than 17 have sent offerings.

CANADA.

The declination by Dr. Edgehill of the bishopric of Nova Scotia, referred to last week, though not altogether unexpected, has been a sore disappointment to the Church at large, which had altogether irrespective of party predictions, enthusiastically endorsed his election. But Dr. Edgehill's present position is one which in many respects offers a wider and more important sphere of usefulness than a colonial bishopric, he being virtually bishop of the English army, for the work of which he has evinced special and exceptional qualifications. His declination therefore cannot under the circumstances be wondered at and in fact appears almost unavoidable. The synod will re-assemble at Halifax, August 10th, and proceed to a fresh election. In connection with possible "candidates," the names of Canon Norman, of Montreal, Canon Dumoulin and Mr. Langtry of Toronto, have been mentioned. In connection with the election the hope has been expressed that a Canadian will be elected, which, when it is remembered that only two out of

our score of Canadian bishops are natives of the Dominion, does not seem unreasonable.

The Bishop of Rupert's Land who has recently returned from England was last week presented with an address of welcome by a number of the members of the synod executive committee, among whom were Bishop Young of Athabasca, Bishop-designate Pinkham of Saskatchewan, Dean Grisdale, Archdeacon Cowley, Canon Coombes, and many influential laymen. The Bishop in the course of his reply in which he gave a detailed account of his visit, spoke of the difficulty experienced in raising funds owing to the depressed state of business and the fall in the value of real estate, benefices which twenty years ago were worth £700 per annum, being now barely worth £130. The stipends of curates had however risen and this made it difficult to secure the services of suitable clergymen for work in his diocese. They would consequently have to rely upon the services of young men born in this country. He had collected about \$6,000, the most of which was for the college.

The annual convocation of King's College, Nova Scotia, was held June 30th. After an early celebration of the Holy Communion, Morning Prayer and sermon at 10 a. m.,—the latter by the Rev. D. C. Moore—the convocation assembled. The Rev. Canon Brock, president of the college, presided and made an address in which he spoke very hopefully of the present prospects of the institution. A number of degrees were then conferred, including a D. C. L. on President Barnard of Columbia College, N. Y., who was unavoidably absent. After addresses by the Lieut-Governor of the Provinces and others and the reading of a Jubilee address to the Queen, the proceedings terminated.

The diocesan synod of Fredricton met in the Church Hall, Fredericton, July 6th. After the appointment of committees and the transaction of some miscellaneous business, the vexed question, which has perplexed the last three or four preceding synods, of the mission chapel of St. John the Baptist, Portland, came up. By a motion of Chief Justice Allen, it was decided to refer the matter to a committee and so avert the threatened legal proceedings.

A new church at a cost of \$20,000 is to be erected in Toronto, and named St. Augustine. The total number of degrees conferred by Trinity College last year was 117. There are now 358 undergraduates.

A service commemorative of the centennial of the founding of the colonial episcopate was held throughout the Dominion the last Sunday in July. The collections were devoted to the building fund of the Halifax Cathedral whose corner stone is to be laid August 12th.

A very important work whose far-reaching and beneficial results it is impossible to over-estimate, has just been concluded by the Rev. W. A. Young, Bishop's Commissioner for the diocese of Huron. Mr. Young who possesses exceptional qualifications for the work, was some eighteen months ago appointed by the synod to visit all the parishes and missions in the diocese and confer with the vestries on matters financial, with a view if possible of in some cases reducing or altogether cutting off the mission grant. The results of his labors have exceeded the most sanguine expectations. In many instances parishes that have been drawing large grants from the diocesan funds have been made self-supporting, and large grants

have been reduced, while on the other hand a number of new missions have been organized.

NEW YORK

CITY.—On the fifteenth of September, 1886, the House of the Holy Comforter began the eighth year of its existence. It has passed its critical period, and sends out its seventh annual report with gratitude to Almighty God that it has been enabled to carry on its work of mercy through another year. Having been moved to a new and more convenient location, 355 W. 23rd Street, it has found itself in a condition to provide more suitably for the comfort of its patients, and to increase the number of its contributors. Without any endowment for current expenses, it depends entirely on the free gifts of willing givers, and these, as in time past, have not been withheld. The great need is a suitable house fitted for its work as a hospital. Till this can be secured its work must, of necessity, be cramped and hindered, and always in more or less danger of being brought to an end.

On Sunday, July 17th, the crowded congregation at the Ascension Memorial chapel was addressed by the Rev. Dr. John Macbeth, rector of Killeghney parish, Ireland. He represented the Old Missionary Society of Ireland, which was now in its seventieth year, and in successful working. The only remedy for the woes of Ireland, he believed, was the study of the Scriptures. He wanted to raise money for an object which would be of immense service to both Ireland and America. There were in Ireland 64,157 persons who spoke only the Celtic tongue. It was among these that the agents and teachers of the society worked. There were 193 teachers and 5,522 pupils, while the society had a few teachers in America. The speaker said his mission had nothing to do with politics.

The Rev. Alexander Mackay-Smith has been appointed archdeacon of the southern section of the diocese, which includes New York City. This appointment is considered an excellent one, as Mr. Smith is fond of the work which will fall to him. The salary is nominal.

CALIFORNIA.

LOS ANGELES.—H. T. Hazard, C. A. Richards and Edward Records have donated twenty acres of land to an Episcopal college fund. The land lies on what is known as the East Side boulevard, a broad thoroughfare leading from Brooklyn avenue out several miles into the country. The site is on a beautiful eminence commanding a view of the Pacific and is one of the most beautiful locations in the city. The enterprise has the sanction of the Bishop, and the Rev. H. S. Jeffery and other clergymen are actively engaged in securing other property from real estate owners in the vicinity, with a view to establishing one of the most thoroughly equipped colleges on the coast.

TEXAS.

MARSHALL.—On the 10th of July, the fifth Sunday after Trinity, a new church was dedicated in this parish to the Holy Redeemer. It is situated in the midst of the railway people, and is about two miles distant from the parish church, and will seat about 200 persons. It is a frame building, Gothic, very neat within and without, and is provided with a bell from the Clinton Menevy foundry of Troy, N. Y. Its total cost, site included, has been about \$1,500, of which about two-thirds has been paid. The money has been raised by importu-

nate asking on the rector's part, and he has sacrificed no small part of his own slender income in the good work.

The opening services consisted of three celebrations of the Holy Eucharist, and of Evensong at night. No Matins were said on the day of dedication in accordance with Catholic precedent. The walls within have been papered with designs from Messrs. Maxwell & Co. of Chicago. The church is furnished with altar, pulpit, lectern, and prayer-desk, but there are no sacred vessels, altar hangings or vestments. The rector has to carry these with him from the parish church, and as he has no "buggy," it adds considerable fatigue to his long hot walk in these summer months. Will not some friend of the church supply the need? The rector is single-handed, though there is enough work in the large and scattered parish for two or three clergy. The work is daily increasing. The communicants within four years have increased four-fold, so has the Sunday school. Four years ago the parish church was bare and undevotional, now it is beautifully decorated, and five of the points are in use at the celebration of the Holy Eucharist. There are three guilds at work in the parish. The new church occupies a splendid site; there were many difficulties in the way of procuring it, but these were overcome in answer to earnest prayer.

A Church school is to be opened in September, in charge of the Sisters of the Holy Name of Boston, Mass. The rector and his people are looking forward with joyful anticipation to the advent of these devoted workers. The Sister Superior of the community is to take charge of the school for the fall and winter months.

On Trinity Sunday the rector gave a *resumé* of the work done in the parish during the past three years. Among the statistics were the following: The parish church restored and beautified; a lot purchased adjoining the church, and a rectory built; a second church built; a house rented for two years to come, as a school house; two years' arrears on Bishop's salary paid up; a ten days' parochial mission held and much blessed; 77 persons baptized; three classes presented for Confirmation; 1,434 services held; 552 sermons preached, besides lectures, addresses, etc.; and upwards of 4,000 Communion made. The parish is united, Catholic truth has been taught and accepted, and there have been but very few objections made to the gradual introduction of those ritual accessories which are a part of the heritage of the One, Catholic and Apostolic Church.

LOUISIANA.

JACKSON.—The Church organization at this town has lately been given \$100 towards the purchase of a lot on which to erect a Church building. The mission has enough land on which to erect a chapel, being the possessors of five lots, but needs the necessary money to put up the building. At this place a large Methodist College, academic and theological, is in a flourishing condition, as is also the Methodist chapel. At Jackson is also situated the State asylum for the insane. Near to Jackson, under the care of Mr. James R. Chambers, senior warden, is a Church school yet in its infancy. The Church, if outside assistance could be obtained, would probably take a hold upon the community now almost entirely given over to Methodism. The services of the Church have not been held here for many years, although the Bishop's missionary, the Rev. E. W. Hunter, has promised a ser-

vice at Jackson on the first available opportunity.

BATON ROUGE.—The vestry of this parish has given the rector, the Rev. F. S. De Mattos, two or three months' vacation, during which time his salary is paid as if he were present and at work. The work accomplished during the six months' incumbency of the present rector, has been something remarkable, especially among the young people. The services are always well attended, and great interest taken in any effort on the part of the rector to further the prosperity of the parish. Mr. De Mattos at present is enjoying the delightful breeze from Lake Michigan at Manistee, Mich.

MINNESOTA.

On July 21st, Assistant-Bishop Gilbert visited for the first time the Indian field in his diocese, arriving at White Earth Mission on that day. The Indians were greatly pleased at his coming, and met him to talk over the affairs of their church. The Bishop announced to them the resignation of their Indian pastor, the Rev. J. J. Enmegabowh, to take effect September 1st, on account of his increasing years and infirmities. Next morning the Bishop held service, and delivered a most excellent address to the Indians; and afterwards celebrated the Holy Communion.

In consequence of the resignation of the Rev. J. J. Enmegabowh, the Bishop wishes everything for the mission, and all communications about the work in White Earth, to be addressed to the Rev. J. A. Gilfillan, White Earth, Minnesota.

PERHAM.—Wednesday, July 20th, was a glorious day for this place. The corner-stone of the church of the Redeemer was laid by the Rt. Rev. M. N. Gilbert, D. D., who gave an excellent address. He was followed by the Rev. Dr. Mulchahey of New York, and the Rev. dean, Dr. Hawley of Brainerd. The Bishop was assisted in the ceremony by the Rev. E. S. Peake, missionary-in-charge. Visiting laymen were Mr. B. S. Russell of Jamestown, Dakota, and Mr. William Plowman of Le Sueur, Minnesota.

Bishop Gilbert was the first contributor. The clergy and laity of Boston and New York have given aid in answer to the appeal of Bishop Whipple, and the parish has now a building planned and in process of erection, which will cost \$1,500. The amount received in money and material thus far is \$750, and \$400 more promised on reliable pledges, leaving \$350 still to be collected.

The first service of the Church was held at Perham, in November, A. D. 1880. The Rev. Mr. Peake officiated at the residence of Dr. D. Newcomb on Thanksgiving Day; January 6th, 1881, Epiphany service was held at the same place, the sacraments of Baptism and of Holy Communion were first administered. Steps were soon taken to secure from the Puget Sound Land Co. the half block now occupied by the church, the condition being appended that a suitable building should be erected thereon within a limited time. That time has been extended to March, 1888. The parish is therefore compelled to build now or lose the land. Stone was drawn from the shore of Pine Lake, and the walls are of this material.

PITTSBURGH.

The Bishop has just completed his summer visitation, and will, during the month of August, take a much-needed rest, cruising on the coast of New England and the British Possessions. At

St. Mark's, Pittsburgh, he confirmed seven. The evening was excessively sultry but the church was well filled, and the boy choir augmented by a delegation from St. Stephen's, Wilkinsburg, rendered some excellent music. There were three of the clergy of the city in the chancel.

On the 22d, the Bishop visited Christ church, Oil City, where he was tendered an enthusiastic reception. There were present besides the rector, the Rev. Messrs. Yewens of Franklin, Schorr of McKeesport, and McLure of Pittsburgh. A service was held in the evening and eight persons presented for Confirmation. A dinner party was given previous to the service, and a reception afterwards. From Oil City he proceeded to Youngsville, where in the new church of St. Saviour he confirmed two presented by the rector, the Rev. H. Mitchell. This mission was found to be in a flourishing condition, and the new church nearly ready for consecration. He next went to Warren, where, at a special service held in Trinity Memorial church, he confirmed two. The next point visited was Ridgway, where the Rev. Mr. Kelly of Crafton had preceded the Bishop and delivered a series of lectures on Confirmation every evening during the week. Here there has been an interregnum of over a year, and no Confirmations during three previous years under a rector. The Bishop only confirmed two, but a renewed interest has sprung up in the parish. The church was well filled on Saturday evening at the Confirmation, and on Sunday it was crowded, the Bishop administering the Holy Communion at the morning service, and preaching in the evening. He also held a morning service on St. James' Day, which was well attended. On the same day he went over to the church of the Intercessor, Sugar Hill, where he held service in the evening to the usual crowded house. These two parishes are to be worked together, and an active man is needed at once. He will receive a comfortable support, and occupy a rectory in Ridgway, which is in fine order and furnished with natural gas.

The general missionary of the diocese is now out on a twelve days' trip, following the line of travel the Bishop has taken. He officiated at Warren on the eighth Sunday after Trinity, and during the weeks preceding and following held services and made pastoral calls in Youngsville, Clarendon, Kinzua, Kane, and Ludlow, with the view of establishing services at the last three points. On the seventh Sunday after Trinity he officiated at Cresson, the great mountain resort on the summit of the Alleghenies, where arrangements have been made for regular Sunday services, under the direction of the Bishop, for the entire summer season.

DAKOTA.

LEAD CITY.—Once more the people of this place have the blessed privilege of participating in Church services. Six years ago a mission existed here; but the missionary died, and for some reason, no successor was sent. Since that time they have been without the ministrations of the Church, except upon such rare occasions as the Missionary Bishop, or the rural dean of this district, has been able to visit them. When the Bishop was here last spring, a committee was appointed to ascertain what could be done towards the support of permanent services. Liberal response was made to their efforts; and the result is that a missionary has been sent to reside at Lead City, and con-

duct weekly services. On Sunday, July 24th, Holy Communion was celebrated both morning and evening; the celebrant being the Rev. Dr. Keeling, rector of St. Stephen's church, Harrisburg, Pa., who is spending a few weeks in the Black Hills. In the evening, the building provided for service was filled to overflowing, many being unable to gain admittance. The mission expects to organize as a parish to be admitted at the convention next June. The missionary, the Rev. R. M. Doherty, who is in deacon's orders at present, expects to resume his studies in the East after a three months' residence here. It is most earnestly hoped that the Bishop will be able to secure a successor promptly. Lead City is the seat of the great Homestake Mines, and contains about 2,000 people. It is surrounded by several towns of almost equal population, all of which can easily be reached from here. The Church has far more adherents here than has any other religious body, with the probable exception of the Roman Catholic Church, though the Congregationalists and Methodists, as well as the Roman Catholics, have, so far, been able to support the continuous ministrations of their respective denominations. The Church people have most emphatically shown their willingness to support permanent Church services here; and the community being prosperous, and wages high, they are not only willing, but also able to do so. The building fund at present consists of \$400, and preparations are making for the building of a church. A permanent clergyman only is necessary to ensure continuous Church work here.

QUINCY.

In the journal of the 10th annual convention the summary of diocesan statistics runs as follows: Bishop, 1, priests, 20, deacons, 3, total, 24; ordination priest, 1; candidates for Holy Orders, 5; postulants, 2; parishes, 23; congregations and missions, 18; families, 1,025; Baptisms, 190; Confirmations, 160; Marriages, 42; burials, 86; Sunday school teachers, 177, scholars, 1,710; communicants, 2,086; offerings, \$25,648.77.

LONG ISLAND.

The Rev. Dr. Van De Water preached on "Business," at Manhattan Beach on Sunday, July 24th, saying among other things that young Americans would not become ministers because there was no money in it. The leading preachers were, a majority of them, foreigners, and three of the bishops in the American Church were English. The thirst for gold was the cancer in American society, and many men thought more of their business than they did of their families.

MERRICK.—The consecration of the church of the Redeemer took place on July 26. The church was originally a union chapel. About five years ago it was purchased for the Church, mainly through the means and energy of Mr. Whitehead Hewlett. Since its purchase, services have been held in it quite regularly. Last fall it was placed under charge of the cathedral at Garden City. The Rev. Jesse Albert Locke was appointed priest-in-charge and the Rev. C. A. Jessup his assistant. Under their direction the church has made steady progress during the past year. With the help of a lay reader frequent services have been held. Baptisms have been numerous, the Sunday school has been well-attended, Celebrations have been regular and as frequent as possible, and the doctrines of the Catholic Faith have been inculcated.

The consecration service began at about noon. The procession, headed by the Bishop, entered the main door of the church in procession. The music and the voices of the choir blended harmoniously together and there was a spirit of harmony and gladness throughout the entire services, which were conducted by the Rev. Messrs. William M. Geer, W. V. Tunnell, S. Stebbins Stocking, Chas. S. Newbold, Robert F. Cray and J. Carpenter, Smith, S. T. D. The Bishop preached the sermon. The Celebration was omitted. Others of the clergy present were the Rev. Gaston J. Fercken, the Rev. Samuel Cox, D.D., the Rev. Messrs. C. A. Jessup, Joshua Kimber, Thomas W. Martin, Lorenzo S. Russell and Edward H. True. The sentence of consecration was read by the assistant priest-in-charge. The outlook for this little parish is most promising.

MISSOURI.

ST. LOUIS.—None of the churches are closed this summer even for repairs or improvements. At St. George's the new chapel and parish building are under way. Dr. Holland remains throughout the summer. Trinity, St. John's, The Holy Communion, Christ church and all the lesser parishes, have at least one service on each Sunday. The Sisters of the Good Shepherd have moved into their newly-purchased property and find it, as was expected, a most desirable home for their new school. Its possibilities as a boarding school are largely increased, in addition to the great satisfaction of owning their own home. One of this sisterhood, working with St. John's parish, has opened a promising mission Sunday school on 23rd street. This parish has also opened a reading room for workmen in a neighborhood where it will do much good. The Rev. R. W. E. Greene, the city missionary, has been taking a well-deserved rest, revisiting his old home in Canada.

At the recent annual meeting of the diocesan branch of the Woman's Auxiliary, the following officers were elected: President, Mrs. Tuttle; vice-president, Miss Anne B. Branch; secretary, Miss Mary W. Triplett; treasurer, Mrs. Laura Speck.

The Bishop has appointed the following examining chaplains: The Rev. Jas. Runcie, D.D., the Rev. Messrs. P. G. Robert, J. H. Waterman, Jno. Davis, F. K. Brooke, and Geo. E. Gardner. Mr. Girard B. Allen, who died recently in St. Louis, left among other bequests to charities, \$5,000 to the Episcopal Orphans' Home.

KANSAS CITY.—St. Mary's church which is fast approaching completion, has suffered a misfortune in the settling of the tower, part of which will have to be taken down and rebuilt. This church is to be a handsome structure. It will cost about \$50,000. All the parishes in Kansas City are to have new church buildings. Grace church has completed the purchase of a new and very desirable lot and will put up church, chapel, and rectory, the whole cost of which, including the ground, will be nearly \$200,000.

PENNSYLVANIA.

PHILADELPHIA.—At the Summer School of Hebrew which was held at the Divinity School from June 16 to July 15, better work was done and larger classes were in attendance than during either of the previous years. There were 65 students as against 30 in 1885, and 50 in 1886, of these 14 were Churchmen, the others were the representa-

tives of 15 denominations, one was a boy of 12, and 4 were women. For various reasons most of the students of the Divinity School were prevented from availing themselves of its privileges, else the number of Churchmen would have been greater. The number from the Divinity School was 8, the Cambridge school sent 2 and one was present from Alexandria. Ordinarily, students from Cambridge and Middletown go to the Newton Centre school, those from Alexandria, to the Southern school; students from Faribault and other Northwestern seminaries to the Western summer school, showing that all save the General Theological Seminary show an interest in the work of the Summer Hebrew schools by the presence of their students. The building of the Divinity School with its excellent appointments was placed at its disposal by the trustees, individual members thereof contributing freely to its expenses so that the tuition at all the four schools was free this summer.

The present edifice of Grace church, Mount Airy, having become too small to meet the wants of the congregation, steps are being taken towards the erection of a more commodious building. A lot 90 by 120 feet has been secured. It is expected that the work on the church will be begun some time during August, it is to be 78 by 100 feet. The present building will be used by the Sunday school.

Mr. Frank R. Watson, architect, has prepared the plans for the new church building of the French church of St. Sauveur. The style is to be Romanesque. The church and rectory to be subsequently built will occupy a lot 44 by 69 feet. The base which will be about six feet high is to be of brownstone, above this the structure will be of rough brick laid in red mortar, after an antique ornamented pattern, with cut brownstone and moulded brick trimmings. The roof will be covered with slate, the cornices, finials and copings of copper. The main entrance is to be at the corner of 22d Street and DeLancey Place, surmounting it there will be an overhanging turret above which will be a belfry, a conical tiled roof and a brass finial. The basement, which will be completed this season, will ultimately be used by the Sunday school and accommodate 200 children. In the church there will be a recessed chancel, an organ chamber and a clergy room. It is to be wainscoted with wood finished in natural colors, above which the walls will be plastered. The roof timbers will be exposed. It will seat 300 persons. It is to be lighted by a number of handsome stained glass windows. Work will soon be begun.

The Rev. B. W. Maturin, who has been abroad since last fall, writes to the clergy of St. Clement's that he expects to return during September and bring with him the Rev. Luke Rivington who has met with such remarkable success in India as a preacher and missionary where he has been since his visit to America in 1874, when his eloquence attracted such attention. He is to remain at St. Clement's, it is said, for a year.

On Sunday, July 10, there were used for the first time in Trinity church, Southwark, a handsome carved walnut Gothic altar, reredos, and credence. The altar stands on a platform of three steps. It is 8 ft. 1 in. long, having in front three Gothic panels, in the central one there is a Greek cross with I.H.S.; in the others a mitre and a pastoral staff crossed by keys. The reredos is divided into three parts by four buttresses, each surmounted by a carved pinnacle, inter-

ior columns support three pediments of elaborate open tracery. The sides of the pediments are crocketed and capped with finials. The altar is a memorial of the Rev. Wm. Cooper Mead, D. D., rector from 1826 to 1836; the reredos, of Mr. Peter Williamson, Dr. Mead's lifelong friend and warden of the parish 17 years; the credence, of Joseph Klapp, M. D. The memorials are the gift of a former parishioner and were dedicated by the rector, the Rev. A. D. Heffern, immediately before a choral celebration of the Holy Communion.

MILWAUKEE.

The surpliced choir of Grace church, Chicago, visited St. Paul's church, Milwaukee, on Sunday, July 31st, and rendered the music both morning and evening, in the presence of a crowded church. The choir was accompanied by the Rev. R. W. Springer, assistant at Grace church, and included about 45 voices. The party were quartered at the Hotel Windsor, by invitation of the rector of St. Paul's. Mr. Henry B. Roney was choir-master. The services were Morning Prayer and Ante Communion at 11 o'clock, the Rev. Mr. Lester preaching the sermon. By request of the rector of St. Paul's, the handsome processional cross was not used, nor was the eastward position observed, as is customary. The Psalter was sung antiphonally, the *Te Deum* and *Subilate* being anthems. In the evening the music was also good, though less elaborate than in the morning, and somewhat less spirited. It included the *Cantate* and *Nunc Dimittis* to Anglican chants, the hymn, "Art thou weary" to Schubert's Serenade, being treble solo with chorus, and "God that madest earth and heaven," sung kneeling, to "Southgate." The music was marked throughout by the beauty of expression, the crescendoes and diminuendoes being unusually effective. The event was the greatest in Church music circles, since the last choir festival at the cathedral. The choir were *en route* for Pewaukee Lake, where they spend a vacation.

The city clergy are mostly away on vacations, or will soon go. Bishop Welles is quietly summering at the seashore, on Long Island; Dean Mallory is in the Lake peninsula of Michigan; Canon St. George lately returned from Bayfield, on Lake Superior. The Rev. H. A. Skinner, late of Mississippi, is assisting at the cathedral. The Rev. Messrs. Lester, Richardson, and Babbitt, all go East. The Rev. Charles Holmes of Delavan, will supply St. Paul's.

The church at Whitewater has recently been enriched by the presentation of a handsome brass altar desk, in memory of Delphia Ann Michie. The new rector of the parish, the Rev. J. M. Francis, is hard at work, and is building up a strong parish.

The congregation of St. Edmond's Mission, North Milwaukee, spent a day in excursion on the Milwaukee River. The Rev. E. S. Welles is laboring to increase the attendance, and to build up the church in that difficult field.

Work is to be commenced on a church at Concord, near Nashotah, Mr. E. F. Gee's mission. Mr. Gee is hard at work through the summer, remaining at Nashotah.

DELAWARE.

From the journal of the 101st annual convention we take the following summary of statistics: Clergy, canonically resident, 28, parochial and missionary, 20; parishes, 29; churches and chapels, 38; Baptisms—infant, 255, adult 3, total,

258; confirmed, 93; communicants, present number, 2,055; Marriages, 70; funerals, 161; Sunday schools—teachers, 203, scholars, 1,790; total contributions, \$51,656.97.

ALABAMA.

The statistical summary for this diocese from 1886-87 is as follows: Families, 1,491; communicants, present number, 4,652; Sunday school teachers, 346, pupils, 2,414; Baptisms—adults, 70, infants, 291, total, 489; Marriages, 103; burials, 243; Confirmations, 345.

NORTH CAROLINA.

PITTSBOROUGH.—The corner-stone of St. James' chapel for colored people was laid on the 26th of July, by the rector of the parish, with appropriate ceremonies. At the time appointed, the procession, consisting of the Sunday school children, choir, officers of the mission, and the clergy led by the cross-bearer, approached the grounds singing "Onward, Christian Soldiers." The Office, which was that from the "Priests' Book" by the Rev. Dr. Norton, was then proceeded with. The singing was hearty. The Rev. Robert Strange, rector of the church of the Good Shepherd, Raleigh, made the address, which was plain, practical, and forcible, and was listened to throughout with almost breathless attention. The offerings, which were asked towards the completion of the chapel, were then received by two men of the congregation, and presented, and laid upon the stone. A noticeable feature of the ceremony, was the offering, by each child of the Sunday school, of a bouquet of flowers, which was banked up upon the stone. The ceremony was concluded by a procession round the chapel, saying the 87th and 48th Psalms, and, on returning to the stone, the Benediction was given by the Rev. F. L. Bush, the missionary in charge of the work among the colored people, through whose untiring energy the work has been carried forward. Upon the completion of the exterior of the chapel, the work, it is feared, will have to stop for lack of funds unless a little timely aid is extended by those interested in this work.

MARYLAND.

The Rev. Dr. Robert Piggott, the oldest clergyman in the United States, died at his residence, at Sykesville, July 23. He was born in New York, May 20, 1795, and was at the time of his death in his ninety-third year. He was ordained by Bishop White, November 30, 1823. He held several charges in Maryland and Pennsylvania, and was called to Sykesville in 1869 as rector of Holy Trinity parish. He attended to his duties there up to within four years of his death, and retained to a wonderful degree all his faculties. He was an artist and engraver of no mean ability, and some of his engravings have been much admired. Dr. Piggott was a prominent Mason, and had reached the highest degree, was a member of Corinthian Lodge, No. 93, and the oldest member of Maryland Commandery, Knights Templar. He was twice married, his last wife surviving him; he leaves no children. He had a large circle of friends and was beloved by all who knew him.

THE WESTERN DEAF-MUTE MISSION.—The twelfth year of this mission closed on the first of July, 1887. The Rev. A. W. Mann, the general missionary, who itinerates in fourteen dioceses, sends us the following summary of his last annual report: Services, 172; Bap-

tisms, 64; Confirmations, 41; parishes served, 63. This report contains a brief account of a missionary journey to the Pacific coast in company with the Rev. Dr. Gallaudet, and the services held on the way. A summary of Mr. Mann's labors for twelve years exhibits the following figures: Services, 1,711; Baptisms, 397; communicants, 317; parishes served 237. The communicants are scattered over this vast missionary district. A large sphere of travel is thus required of the general missionary, who now spends but eight Sundays at home in a year.

AN EAST-END PARSONAGE.

The ordinary conception of an English parsonage—gabled, ivy-clad, surrounded by trim little lawns in an ancient garden—is by no means realized as you approach the rectory of St. —, in the heart of East London. This rectory is something like a miniature Newgate. A high brick wall forms the street frontage, the only opening being through a narrow doorway, the door being very much the worse for wear. The street itself is in almost a ruinous condition, and is known as one of the worst of slums. Every house is divided into tenements of a single room, and almost every room harbors a whole family. At night-time the passer-by remarks that there is a light in every window—testimony to the overcrowding within. The appearance of the street is quite lively and cheerful; but take each dimly lighted room separately, and the scene changes. Just now the roadway is turned into a playground for scores of boys and girls, all of the very poorest class. Many of them have never been outside this street, not even into the main thoroughfare from which it branches; and very few have ever seen a stretch of fields, and uncontaminated river, or a wood. The School Board officer makes a raid upon them now and then; but permanent conquests are rare, and these children, most of them, will grow up in the ignorance and wretchedness into which they have been born.

But our business is with the vicar of the parish, and we pass through the doorway in the wall. Here we find that the house is surrounded on all sides by this wall, and is to that extent shut off from the squalor in the midst of which it is planted. The isolation strikes one, however, as that of a fever hospital rather than of a rectory. A grimy two-storied brick building, with plain long windows, without the least pretension to adornment of any kind, a few stunted and sooty shrubs here and there, a general air of neglect and coldness, these are the main features of the parsonage close. You are surprised to find the doorstep covered with a heap of old shoes, battered, tattered, altogether outworn. Picking your way over them, you accept the kindly invitation to "walk in," and are at once struck with the barren and comfortless aspect of the interior. This certainly is no temple of luxury and ease. A chair and a table, a few faded prints, make up the furniture of the hall. In the library the forlorn condition of the place becomes even more striking. The threadbare carpet, the chairs covered with cretonne aprons, the aged prints on the walls, the faded table-cloth, all tell the same story—the story of a starved stipend, of broken-down effort to keep up an appearance of comfort, of long-continued struggle against the depressing influences of the place. But what strikes you most are the piles of second-

hand clothes on the sofa, the heap of new boots in the corner, the square tower of cheap blankets that half shuts out the light that enters languidly through the single window. The door opens, and in steps the master of the house, a kindly, well-cultured gentleman, whom a life of poverty in the midst of squalor indescribable, has not deprived of the noble impulses and gentle purposes with which he embarked on his mission twenty years ago. But the mark of his lot is upon him, and both look and manner tell of a settled resignation. Earnest in his work, a missionary enthusiast rather than a parish priest, he tells you with simple eloquence of the enterprises he has on hand—of his scheme for exchanging old boots for new, of his sewing-class where the women earn sixpence or eightpence a day, of his distribution of coals and blankets and bread and clothing, and so on. Out of his own poor resources he has regularly laid aside a contribution to his charitable fund; and this kind of employment takes up all the time he can spare from the performance of his ministerial functions. He has just returned from an inquest, and in an hour he is going to a funeral.

The stories he tells about his poor people are heart-rending. Just now, passing along his street, he heard some children crying and their father saying to them: "There ain't nothing to eat, you know, but you shall have something when mother comes home from the sewing class"—where she would receive sixpence for her day's work. Visiting a sick man, he found him stretched on a mattress on the floor, while the bedstead on which he had been lying was being burnt little by little in the fireplace. He offers to take you to see such things—and worse—for yourself. He explains the mystery of the heap of old boots on the doorstep: new ones have been exchanged for them, and they are waiting to be carried away by the dustman. Then he goes somewhat—though with diffidence—into his own affairs. For himself he wants nothing; he lives as much upon his work as on his stipend. He finds something very sustaining in the good he can do to people so much worse off than himself. But there is one thing he does want. "If only you can induce men and women from more favoured spots to come here and see what work there is to be done; if you can contribute to the establishment of measures and influences which will improve the people and their surrounding, ameliorating their lot and at the same time fitting them for the proper use of their new opportunities—you need not concern yourself about the life of a poor East-end parson, for it will have been made happier than your own."—*St. James Gazette.*

IF I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something, which, in a well-known hymn is called "The old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

A GREAT man is one who will try to do right against the devil himself; one who will not do wrong to please anybody, or to save his life.—*Geo. MacDonald.*

COVET THE BEST GIFTS.

EMMA LAZARUS, in *The Century*.

"O World-God, give me Wealth!" the Egyptian cried.
His prayer was granted. High as heaven, behold
Palace and pyramid; the brimming tide
Of lavish Nile washed all his land with gold.
Armies of slaves toiled ant-wise at his feet.
World-circling traffic roared through mart and street.
His priests were gods, his spice-balmed kings enshrined,
Set death at naught in rock-ribbed charnels deep.
Seek Pharaoh's race to-day and ye shall find
Rust and the moth silence and dusky sleep!

"O World-God, give me Beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to this sense; each peak,
Each grove, each stream, quick with Promethean flame,
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond-pointed thought and golden tongue.
Go seek the sunshine-race, ye find to-day
A broken column and a lute untrung!

"O World-God, give me Power!" the Roman cried.
His prayer was granted. The vast world was chained
A captive to the chariot of his pride,
The blood of myriad provinces was drained
To feed, and fierce, insatiable red heart,
Invulnerably bulwarked every part
With serried legions and with close-meshed Code.
Within, the burrowing worm had gnawed his home.
A roofless ruin stands where once abode
The imperial race of everlasting Rome!

"O Godhead, give me Truth!" the Hebrew cried,
His prayer was granted; he became the slave
Of the idea, a pilgrim far and wide,
Cursed, hated, spurned, and scourged with none to save.
The Pharaohs knew him, and when Greece beheld
His wisdom more the hoary crown of Eld.
Beauty he hath foresworn and wealth and power.
Seek him to-day, and find in every land,
No fire consumes him, neither floods devour;
Immortal through the lamp within his hand.

BOOK NOTICES.

THE THREE TETONS. By Alice Wellington Rollins. New York: Cassell & Co. Price 50 cents.

A light little book, of some interest, combining, in a pleasing way, story and travel. It contains several "points" about sight-seeing in the Yellowstone, while a vein of humor runs through the narrative.

THE METHODISTS AND THE CHURCH OF ENGLAND. By F. C. Ireland, Montreal.

Mr. Ireland, who was once a minister among the Methodists, shows in this telling pamphlet, that the separation from the Church was a mistake, and entirely foreign to the principles and purposes of John Wesley.

HYMNS AND A FEW METRICAL PSALMS. By Thomas MacKellar, Ph. D. Philadelphia: Porter & Coates. 1887.

Many of these hymns, says the author in the preface, were the outcome as well as the alleviation of times of bereavement and anguish. They are in a strain genuinely devout, and, like most modern hymns, contain more of prayer than of praise. As to the metrical psalms in the book, we have seen worse; which, however, is not very high praise. The psalms do not metre well, or, at least, stand in no need of metring.

SELECTIONS FROM GOLDSMITH. Chautauqua Library. Garnet Series. 16mo. Boston: Chautauqua Press, 117 Franklin St. Pp. 312. Price 75c.

The contents of this little book are culled from Goldsmith's best writings. Like many another man of genius he failed to be appreciated in his lifetime, but perhaps no writer of his day is quoted more frequently, after the lapse of a hundred years, than he. Not the least interesting part of the book is the introduction, by that versatile writer, E. E. Hale, who, like the author of whom he writes, never fails to be entertaining.

GODLINESS AND MANLINESS. A Miscellany of brief papers touching the Relation of Religion to Life. By John W. Diggle, M. A., Vicar of Moseley Hall, Liverpool, late Lecturer and Post-Master of Merton College, Oxford. London and New York: Macmillan & Co. 1887. Price \$1.75.

In his preface the author says: "This 'Miscellany' makes no profession of being either a novel or exhaustive treatment of any of the subjects with which it briefly deals. It is issued in the simple hope that, should its brief papers be read in snatches of time when longer essays would be impracticable, they may assist in shadowing forth a few of the ways in which religion vitalizes conduct, and conduct testifies to religion." In these sentences the character of the book is plainly set forth. All the papers are written with great plainness and they are notable for the fidelity with which they unfold the teachings of Holy Scripture. Out of the more than fifty portions into which the book is divided, six of them are devoted to the elucidation of some part of Butler's Analogy. We have been especially charmed with these endeavors to bring the thoughts of the mighty, deep, thinker within the range of common minds. The whole book is deserving of close attention and cannot fail to do great good.

EPISODES IN A LIFE OF ADVENTURE, OR Moss from a Rolling Stone, by Laurence Oliphant, author of "Piccadilly," "China and Japan," "Altiara Peto," "Haifa" etc. New York: Harper & Brothers 1887. Price \$1.25.

The title of this book by no means indicates its real value. Those who have had previous acquaintance with Mr. Oliphant as a writer would know what to look for, but a stranger would be apt to be misled into expecting a series of narrations of hair-breadth escapes with little or no moral or intellectual aim. But in this instance the author appears successively under the various characters of traveller, diplomatist, man of affairs, politician, newspaper correspondent, and at times a sportsman. Everything is done with the same zest and narrated with the same vigor and interest. The book shows what the title certainly does not, that Mr. Oliphant has done a good deal of serious and important work in his time, and has been relied upon by the great movers upon the chess-board of the nations as a most trustworthy and sagacious agent. He weaves in the lighter and the more sombre threads of his experience with the greatest skill, making as a whole a most readable and instructive book.

THE ENGLISH REFORMATION AND THE BOOK OF COMMON PRAYER, A. D. 1531 to A. D. 1662. By A. Theodore Wrigman, M. A., D. C. L. With Preface and additional notes by the Rev. Wm. J. Gold, S. T. D., Professor in the Western Theological Seminary, Chicago. Milwaukee: The Young Churchman Co. Pp. 100. Price 50 cents.

We are thankful to Prof. Gold for introducing to the notice of Churchmen this valuable little book of Dr. Wrigman. It is in fact a *multum in parvo*. Dealing with the Church of England and its liturgical system, it shows how the former has preserved the notes of the Catholic Church, and how the latter conforms to the essentials of a Catholic liturgy. In tracing the history of the English Reformation and its re-

sults as embodied in the Prayer Book, the author clearly brings out the truth that it was a Restoration rather than a Reformation, a pruning of religious novelties and a return to primitive doctrine. He writes from a Church-of-England point of view, and in the light that has been thrown on its varied story by the researches of Hook and Blunt, and Dixon, thus clearing up this period of English Church history from the popular and repeated misrepresentations under which it has so long suffered. The vivacity of the style, the freshness and independence of thought, and the clearness with which the salient points are presented, render the book so interesting that the reader unwillingly lays it down till he reaches the conclusion of the author that "the Reformation, despite its blunders and crimes, has yet left our Church Catholic, Primitive, and Apostolic, and its historical continuity has been maintained from the apostolic age to the present day." Dr. Gold adds a bit of interesting evidence of the true relation of the Prayer Book of 1549 to the devotional system of the period; and in a second note, calls attention to the settlement of Henry VIII., to which Bishop Gardiner attempted to revert in the interests of the doctrinal system of the English Church. Fifty cents cannot better be spent than in the purchase of this valuable and entertaining little volume.

MORAL PHILOSOPHY, a Series of Lectures. By Andrew P. Peabody, D. D., LL.D. Boston: Lee & Shepard. 1884. Pp. 337.

Dr. Peabody has the rare art of writing in an entertaining manner upon subjects which in most hands are dry. Not many persons would be tempted to take such a book from the shelves. But we here come in contact with a thoroughly companionable man whose full mind runs over with instruction and interesting talk upon subjects, most of which are of vital consequence. There is no more pleasing feature in the book than this of the strong and sincere personality of the writer. All the topics have been before his mind so long that the stream of his thought runs clear like wine well refined. His wide experience of life and extensive reading furnish apt illustrations on every subject so that the reader is led on from page to page not only with no sense of weariness but with the same delight with which one listens to the flow of conversation from the lips of a cultivated man. After commendations so hearty it is not altogether agreeable to express dissent from some of the views presented. The school of thought in which Dr. Peabody has had his training has led him far away from what we regard as vital truth upon some points. For example, when we find the washing of the disciples' feet put upon the same ground as the Eucharist, we see the theology of Harvard and Dr. Channing. Again, under the same head of "The Ground of Right" and a page or two from the previous reference, we come to this sentiment upon the subject of Baptism: "A rite, indeed, borrowed from the Hebrew custom of baptizing proselytes and their families; but its emblematic meaning, its sacred associations and its religious impressiveness render me, at least, entirely indifferent to any critical question as to its original design. It is altogether too precious for the Church ever to abandon it." How remote from all historical teaching is such a sentiment as this! In reply to the passionate enquiry of the thousands on the Day of Pentecost, St. Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the

remission of sins and ye shall receive the gift of the Holy Ghost." Under Dr. Peabody's cold interpretation this emphatic statement sounds like the vaporing of mere enthusiasm. It is not the disenchantment which calm reason produces when the mind has taken too exalted and fervid a view upon a matter where a difference of opinion is harmless. It is part and parcel of the chilling Socinianism which has reduced the compass and diminished the glory of the Word of God. We had thought of expressing our dissent from the view of Conscience presented in the lecture on that subject. But after what we have said, this is an unimportant matter.

The frontispiece of the August *Magazine of Art* is an excellent photographing of Jose Domingo's picture, "Here's to Your Health." The second paper upon "Current Art" is illustrated by six engravings from the works of noted English artists. The first article upon the Salon of 1887 has engravings from the works of Henner, Deschamps, Cabanel, and Bouguereau. F. Mabel Robinson's "Art Patrons" begun in this number promises to be of great interest. "Rameses II." is the subject of the first paper. "Byways of Book Illustration," by J. Penderel Broadhurst, "Random Reminiscences of a Special Artist," by Harry Furniss, "Australian Coast Scenery," by Stephen Thompson, and Art Chronicles and Notes are the contents of the number. [New York. Price \$3.50 a year.]

The *Magazine of American History* for August comes to the front, as usual, with charming and instructive articles. Among the contributors to the varied departments are: The Rev. Dr. R. S. Storrs, Hon. S. G. W. Benjamin, Prof. A. G. Hopkins, the Rev. W. M. Beauchamp, Edward F. De Lancey, Prof. Oliver P. Hubbard, Miss Rose Elizabeth Cleveland, Col. Wm. L. Stone, Col. Charles Ledyard Norton, and George William Curtis. [\$5.00 a year in advance. Published at 743 Broadway, New York City.]

The August number of *Harper's Magazine* is peculiarly timely and attractive with its abundance of vigorous articles upon the leading subjects of the day. Followers of Neptune will enjoy the study of sails which Robert C. Leslie provides under the title "Sea Wings," with sixty-six drawings of the various styles of rigging evolved in the progress of nautical arts.

An important and entertaining article is contributed by John M. Ward, of the New York Ball Club, to *Lippincott's Magazine* for August. It discusses the question, "Is the Base-Ball Player a Chattel?" from the standpoint of law, reason, and equity, and boldly attacks the present system of reserving, selling, and loaning players in both the League and the Association.

PROFESSOR JOHN F. WEIR, the well-known artist and critic, and head of the Yale Art School, contributes to the August number of *Scribner's Magazine* a paper on the "Revival of Handicraft," which is a plea for the spread of skilled labor. The interest which the whole subject of manual training is exciting adds special timeliness to this article.

"CALAMITY JANE," a story of the Black Hills, by Mrs. George E. Spencer, author of "A Plucky One," "Salt Lake Fruit," etc. Paper covers. 25 cents. New York: Cassell & Co., Limited.

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

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

It is strange, even startling, to observe how fond of the Roman Church have some of our very Protestant brethren come to be. In newspaper paragraphs and public speeches the suggestion has been frequently made that many of our clergy ought to find a home in that Communion. We lately read in an English paper of a Rev. speaker at a Protestant Reform meeting who advocated that a thousand clergymen should resign their livings and leave the Church of England as a protest against "ritualism." Presumably the thousand should go to Rome. What a pity that we could not have a world made up all of people like ourselves, and a Church in which every minister and member should think as we do!

AN UNCONSCIOUS BLUNDER OF CONGREGATIONALISM.

The leading principle of Congregationalism, as all the world knows, is the independence of the body of Christians worshipping in one place and called by them a Church. In England their distinctive title has been "Independents," and in their own alliterative phraseology this name was assumed to indicate their renunciation "of the authority of pope, prelate, presbytery, prince, or parliament." As is equally well known, the much more numerous and powerful body of the Baptists is, if possible, more congregational in theory than the Congregationalists themselves. It is the universal principle of all Congregationalists to recognize the relation of *counsel* as existing between the Churches, but no body composed of delegates from any number of Congregational or Baptist Churches has any legislative power. The utmost limit reached by association or convention is that of advice. Any one of the separate and distinct Churches

sending delegates to council, association, or convention, can assert its independence and repudiate such advice, and in the exercise of its own divine and solitary authority, refuse to be bound by the judgment of an assembly of their very wisest and ablest men. This we say is the theory, and this theory is held with great tenacity, so much so, that the sentiment has been announced and applauded upon the floor of a convention that the separate Church was equal within itself to the performance of every act required for its own constitution and maintenance. But it is a theory much more honored in the breach than in the observance. We think it would be difficult for any Baptist or Congregationalist to call to mind any instance in which a minister in either body was ordained without the advice and consent of "neighboring Churches." Such cases may have occurred in the earlier history of the country when intercommunication was difficult and expensive and when the needs of some remote congregation were exceedingly urgent. But as population became more dense and the Churches have multiplied, what may be regarded as the innate desire for a recognized authority has made the custom uniform, that in every case where a minister is to be ordained or deposed, or in the instances in which serious difficulty has threatened the well-being or existence of the individual parish, a council is always called.

There comes to our mind a case in which a still further and more serious violation of strict Congregational principles occurred, though it was a case in which all concerned were seemingly unconscious of the violation.

A young man fresh from college was called to the occupancy of a vacant pulpit. After the call was accepted the Church over which he was to preside sent out the usual invitation for a council. In due course of time the council assembled and organized. Its composition was entirely respectable as it was a region in which Baptist Churches were large and numerous and intelligent. The chairman was a doctor of divinity. A professor of the college in which the candidate had studied was present to preach the sermon. The remainder were men held in deserved repute. The young man had taken a high rank in all his classes, and his statements of his conversion, his call to the ministry, and his views of Christian doctrine, were clear and able. When the council retired to act, and arrange the programme of exercises, it was proposed by one of the delegates that a deacon present, who was a man of venerable character, almost the spiritual father of the candidate,

and who had come a long distance to attend the meeting, should be invited to unite in the laying on of hands in the ordination. There was every disposition to yield to what seemed to Baptist eyes so reasonable a request and it was about to be carried unanimously, when it occurred to one of the ministers present to ask if the New Testament was not clear upon the point that it was the hands of the Presbytery only that were to be laid upon his head. After a moment's pause, as no one ventured a syllable of dissent, the chairman remarked with emphasis that the point was well taken and the deacon was ruled out. Not a member of the council, minister, or layman, dreamed of the utterly destructive blow which was dealt at Baptist polity by this simple proceeding. Not only was the individual congregation declared by this action to be incompetent to ordain their own minister, but the very council itself could only act through those of its members who had "obtained part in this ministry." It was plainly one of those instances in which an unwitting concession was made to a great doctrine of the historic Church. The singular part of it all was that there seemed to be no discernment of the real point involved. A company of men staunch to their denominational traditions, gave deliberate and solemn witness to the principle that no layman has any right to take part in the ordination of a minister. Let this principle be understood, and Congregationalism would speedily fail from the face of the earth.

POVERTY AND ANTI-POVERTY.

Poverty in itself is a negation. It is not a thing, but the want or absence of a thing. It is as a vacuum to a filled or partly filled vessel. It is emptiness as opposed to fulness, or to a sufficiency of some sort. Absolute poverty would be as oblivion or non-existence in contrast with being, and with all the conditions which make life full and enjoyable.

Poverty of mind may be a want of mind or a want of mental furnishing. The want or destitution in the one case may be of various degrees until it amounts to downright idiocy. In this case, the void or vacuum is so complete that there is no known way to fill it. On the other hand, there may be abundant mental capacity, but an absence of ideas. The destitution concerns thought and knowledge because there has been a neglect to supply the mind with these contents. Spiritual poverty implies an absence of capacity or of contents as touching things spiritual and divine. There may be an abundance of thought and knowledge, but an absence of sensibility and conscience, and of dis-

position to live the true life of obedience and faith.

In like manner, poverty, in the matter of material possessions, is not only a want and absence of those possessions, but it has its root, for the most part, in a deeper want or void, as, for instance, laziness. Now, laziness is not a thing, but the want or absence of a thing, as toil and industry. Toil is the instrument, laziness the disuse of it. Toil is active, laziness passive. It means the hands and brain unused and inefficient, and finally incapable. Toil is a way of gathering property about the toiler, that is, some that is proper and personal to himself in the way of ownership. He has a greater right and title to it because he has earned it. Be it houses, lands, merchandise, it is his under God, because it is the product of his industry. The lazy man, on the other hand, has no claim in this way, because he has done nothing to make it good. To the extent that he is lazy he fails to put his stamp on anything by which he may lay special claim to it.

Again, poverty may find its seat in a want of economy and thrift. Here, again, the emptiness and negation come in. The toiler may get, and then fling away and waste what he gets because there is no disposition or capacity to keep and use it to advantage. The trouble is not with the things won or lost, but in the man's unthrifty and wasteful way.

Such being the nature of poverty, what is anti-poverty as standing over against it? And, first, it is nothing, if it does nothing but thrive and talk. It can do no more with a want, emptiness or void in this way than the Pope's bull could drive away the comet. It can do nothing by way of resolutions, as, resolved that poverty is a crime against God and nature which ought at once and forever to be done away with. It can do nothing by means of mass meetings and great demonstrations as if they were a way of saying: "The people will it, so be it." It can do nothing by immediate strokes of the pen, as when Abraham Lincoln by a single act put an end to American slavery. All this is but necromancy or sleight-of-hand which seems to be doing some wonderful thing when it is merely playing tricks. The "anti" of poverty, meaning by that its contradiction, opposer and enemy, must fight not with shadows, but with that which is the cause of poverty. What can it put in the way of negations? How can it supplant idleness and unthrift? Has it any expulsive power of a new affection by which it can drive out improvidence and sloth? Can it make men new creatures, not in the spiritual sense, but in the ordinary sense of being industrious, temperate, and thrifty?

It is not to be overlooked here that there is a vast amount of poverty in the world which arises from the circumstances of sickness, misfortune, and other untoward events, or from injustice and oppression at the hands of others. Here, indeed, there is a chance for anti-poverty to do something in the way of talk and agitation. It can fight monopolies. It can wage war with that prolific and monstrous source of poverty, intemperance. It can improve the conditions of the poor by giving them more room in tenement houses. It can in many ways ease these burdens which bear heavily on the poor because of the hardness and extortion of the rich. All this, however, is but fighting the enemy—if poverty may be called an enemy more than riches—on the flanks and on the outskirts. It is not going to that root of things which makes all the difference between the idle and the industrious, the wasteful and the thrifty, the intemperate and the sober. So long as this remains, poverty will be in the world to the end, as it has been here from the beginning. No reconstruction of society can essentially change things, and certainly no bad re-construction of it can change them for the better. The true remedy is to be found in the re-construction of man—in his character, habits, and disposition, and this by means of those slow patient methods through which all genuine and permanent changes in this world are brought about.

CAPITAL AND LABOR.

CONVENTION ADDRESS OF THE BISHOP OF MINNESOTA.

These men whose busy brains and cunning fingers have filled our cities with creations of beauty, and who are the power which has placed our country among the foremost nations of the earth, ought to be our brothers in the Church of God. They are the men of all other men to love the order, the beauty, and the clear practical teaching of the Church. The relations of capital and labor will adjust themselves. Their interests are identical, and whatever places them in hostile camps brings ruin to both. The sober second thought of all who love their country will condemn all which is a tyranny on the individual, or which interferes with his right to the rewards of his toil. The child of penury may become the nation's ruler. Capital and labor are always changing places. The laborer to-day may be the capitalist to-morrow, and the capitalist may be, come the laborer. Every year of our national history has witnessed an advance for the people. The revolution will not go backward. Whatever unequal burdens rest on classes of men will surely be done away. The burdens which rest most heavily upon the people are not the gains which have repaid business ventures, not the rewards of wise forethought from careful investment. The burden which hangs like a mill-stone around our necks is the vice, the misery, the crime, which follows in the train of sin, which costs this city more than all its churches, schools, and charities—so vast that it would lead to

rebellion if it was not cared for by a cunning system which conceals its cost. The gospel of Jesus Christ has not one law for capital and another law for labor. The soundest political economy echoes the voice of Jesus Christ, that our talents, our time, and our wealth are a sacred trust committed to our hands—not to be used in wanton waste, in idle luxury, or in selfish indulgence which will wreck body and soul; but to be used as stewards of God who will surely give to Him a strict account of the stewardship. In the court of heaven, Cain's plea: "Am I my brother's keeper?" will not avail. Political economy affirms that noble maxim of St. Paul: "No man liveth unto himself." Each man in his allotted place is a necessity in the framework of human society, and if that calling is untainted by sin, it is truly the service of God and our country. As the nail in the building and the spoke in the wheel, so are we vital parts in organized society.

Never has there been a time when labor might so dignify its toil with the stamp of a high and noble service as today. Never was there a time when wealth so needed to hear the voice of Jesus Christ: "Make to yourselves friends of the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations." The old Book says: "There is a sore evil which I have seen under the sun; riches kept by the owners thereof to their hurt." Nothing can be so stupidly insane as for wealth to forget the kindly offices it may render to its less favored brothers. When misfortune comes, when sickness or death crosses their threshold, your sympathy and love can bind them to you by bands of steel. All envy and jealousy will pass away before the spirit of Christ. What labor needs is not charity. It is able and will take care of itself. The people are the rulers. Brotherhood men will have, and it is for us to say whether it shall be the brotherhood of the Commune or the brotherhood in Jesus Christ. My brethren of the clergy, an awful responsibility rests on us. Our office is an offence to men and an insult to God if we forget that the very terms of our commission are to represent our Master, Jesus Christ. These are no days to preach platitudes about doctrine, or to philosophize about religion. The age needs a personal Christ. We must tell men out of the depths of our own experience the story of God's infinite love. We must speak words fresh out of hearts quickened by His love, to all the children of sin and sorrow. We must constrain the wisest, the best, the richest of our people to do what Oxford and Cambridge are doing in England—sending its noblest sons into the slums of London to help wandering brothers to come back to God, their Father. Free churches may be only worthless machinery without motive power, but when the Church is all aglow with the love which has come down from heaven, men cannot stay away. I am no political economist and cannot see my way through the tangled web which to-day perplexes the wisest men; but I do know that the best news this sinful world has ever heard is the Gospel of Jesus Christ; I do know that no words have ever been so dear to human hearts as "Our Father;" I do know that whoever grasps the hand of Christ and believes this blessed truth may not know why his Father leads him over this rough road, but he can know that this path leads to the home where all life's riddles will be made plain and where he will find that his Father has led him and his by the best road home.

"WELL, BOYS, WE'VE GOT TO DO IT!"

W. E. M. in *The Diocese of Chicago.*

The lips that spoke the words have long years ago ceased to move. Their last words were spoken under the brow of Culp's Hill on the third bloody day of battle of Gettysburg. These words came earlier. It was a bitter day after Christmas—a day of dampness, high winds, snow melting as it touched the earth, the earth a paste of Virginia clay. "The boys" of his company were snugly housed in an old "slave's quarters," a roaring fire on the great hearth, and a generous pot boiling over the live coals. The chaplain sat in one corner and read aloud to a group of listeners a story in the last "Harper." Suddenly an orderly dismounted at the door, entered, and delivered a letter. It was an order to march at once to a point two miles away, and remain there till relieved. No reason given, of course. The winds howled, the snow came thicker, the temperature went down, down, and the chaplain's voice stopped in the middle of a thrilling sentence. It was pretty rough on men who had been in a heavy skirmish and a great battle, and had marched near fifty miles in a week. Never was snow less beautiful and fire more so, never was discord so harsh as that wailing blast, nor music so sweet as the boiling of that pot. It would have been easier to obey an order to go to the front with sixty rounds, and be fired at all day. Tough old veterans as they were, they fairly shivered to think of a march in that nasty weather, with exposure to it all day long. Young as their captain was, he had from the start (beginning as a corporal) been their inspiration. He had left college and taken up arms at the first call of duty. He had exchanged (to quote Holmes' Cambridge poem):

Love, friendship, learning's all-prevailing charms,
For the cold bivouac and the clash of arms.

One word from him was enough to restore the morale. You can read it above. There was a great deal in those words to those men that day. They dashed the beauty of the fire and spoiled the song of the pot. They helped to keep everything bright and warm all day. They took the edge off from the weariness of the march back to camp, and softened their slumbers through the night.

But that was not all. The words that made the boys strong for a day made some of them strong for years. The pure patriotism of a college lad taught a lesson that is good for all time—good for Christ's soldiers and servants to their lives' end.

"We've got to do it!" It is very hard to do hard work, but mostly because we make it hard. Christ's yoke is easy the moment we put it on, His burden light as soon as we take it up because it is our duty to do so. Ah, if this constraining motive could but come to us in our homes, our parishes, our dioceses, what a revolution would begin! The trials of the ministry would not be trials longer, and our jeremiads would turn to doxologies. Gold and silver would take the place of nickel and copper in our offertories. The pot boiling for Sunday's dinner would not prevent us from even a two-mile march to the House of God, whither He has ordered us. This cheerful spirit of obedience because "we've got to do it" would raise up hundreds of teachers for our Sunday schools, would fill our seminaries with candidates, would keep hospi-

ta's firm debt, would quadruple our collections for missions, would transform slavish fear into joyful service, and would make the barren wilderness of many a Christian life blossom as the rose.

THE CRUISE OF THE ARGO.

IV.

MARQUETTE, July 20, 1887.

DEAR LIVING CHURCH:—

While you were having that fearfully hot weather in Chicago we were wearing overcoats, on Lake Superior, keeping a fire in the galley all night, and sleeping under two double blankets. There are some hardships in yachting, but the recompenses are considerable. We are reading and writing to-night in our cosy cabin, clad in winter garments. The air outside is deliciously cool, the sky is clear, the water of the land-locked harbor as placid as an inland lake.

Where did my last letter leave the Argonauts? We find it hard to keep account of time, on board. The bells are regularly struck from eight to eight, morning to evening, but there is nothing to mark the days. It is nearly a week since we have seen a daily paper. Our copy of THE LIVING CHURCH, received here, is a week old. It was Old Mission, I think, from which we were sailing when I last wrote. A fine run on the course to Mackinac seemed to promise arrival there about midnight, but off Little Traverse Bay the fickle lake showed signs of uneasiness and soon developed a determination to head us off. The wind came out strong from the north-east, the sea grew dark and angry, all the way to windward was fretted with white-caps. Close-hauled we could not hold our course, and we were not five miles from a lee shore, not enough for drift if we should "reef her down" and lie-to. The captain was in favor of holding on, for nothing seems to delight him more than to see the rail under water; but as I had an ardent desire to see my wife and children again and to write another letter or two for THE LIVING CHURCH, I decided to run for Harbor Springs at the head of the Bay, about fifteen miles.

"All right," shouts the captain, "slack away the main sheet! Put the wheel up and keep her before the wind!"

I may explain, for the benefit of the uninitiated, that putting the wheel up does not mean putting it away, as we mean by the phrase on shore; but turning it to windward in order to turn the vessel the other way. And we turned none too soon. The wind increased and the sea rose rapidly. The waves came chasing after us as if minded to roll right over the stern, but not even a crest was able to fall on the overhang, nor a bit of spray to sprinkle the cockpit. The nimble Argo put her head down and her heels up, so to speak, curveting and prancing along like a curbed war-horse, and timing her leaps fore and aft so that the seething billows sneaked under and swashed on as though ashamed of themselves. It was soon evident that we had too much sail even for running before the wind. The man at the wheel, with his utmost exertions, could not control the excited little schooner. She broached-to and fell off, and reared and plunged like mad.

"Stand by to reef the mainsail! Down flying jib! Haul the main-foam aft! Make fast! Lower away throat and peak! Take up that sail as it comes down!"

The orders were executed faster than they can be written. The huge sail was captured and tied down, after a

brief spasm of resistance, while we rode more easily under the foresail. But even that the wind and sea would not long tolerate. It must be "squatted down," which means lowered, a little to ease the strain. But the halliards are foul of the cross-tree! Billy must go up the rigging to the mast-head and clear it. We cannot allow our youngest sailor to do this in a storm. All is well, and after short, sharp beating against the wind, rounding the light-house, we come to anchor in the prettiest harbor of the lake. Harbor Springs is a few miles around the head of the bay about north of Petosky. The cottages of the summer resort are built on a narrow peninsula, having the open bay on one side and the quiet harbor on the other. It is a charming spot, and we spent a delightful Sunday there. Early Celebration in the cabin, with the steps of the companion-way for an altar; matins at eleven, attended by all on board. We have a little church there, served by the general missionary, the Rev. J. W. Bancroft; as it was not his Sunday for service there we could not attend, and it was too late when we arrived to arrange to hold service, as we gladly should have done. JASON.

BISHOP VS. OVERSEER.

A short time before the Revised Version of the New Testament was issued, it somehow became known that the Revisers had proposed to substitute the word "overseer" for "bishop" wherever that term occurred in the New Testament. An ardent Presbyterian divine hearing of this, made it known to his flock in an eloquent sermon in which he set forth the great benefits that would result from this change, which, he asserted, would for ever put to silence the Episcopalians: they could never think to hold up their heads after it had been shown that "bishop" meant only an "overseer."

This sermon was not published, but the substance of it was duly reported to a neighbouring Episcopalian clergyman, who, upon hearing what had been said, dryly remarked, "He would be very sorry if such a change were made, for the sake of the Presbyterians themselves, because it would deprive them of the only semblance of any argument they ever had in favour of their own system."

This may seem to some a rather strong statement, but it is only the truth, and fully warranted by the derivation of the two words and their recognised acceptance.

The word "bishop," as everyone knows, is derived from the Greek word *episcopos* through the Saxon *biscop*, and certainly means an overseer.

"Episcopos" might, in the New Testament period, be applied to any kind of oversight, but bishop is now limited to clerical oversight, *i. e.*, to the oversight of the lower orders of the ministry who may be serving in the bishop's own see, *i. e.*, the district which he has to see over.

And the difference or misunderstanding between Presbyterians and Episcopalians does depend more upon the rendering of the word "episcopos" than may at first sight appear. The word bishop being now fixed in its use and acceptance, it does seem strange to use such an expression as a bishop of bishops; and the term "bishop" is frequently, though not universally, applied to the second order in our Authorized Version of the New Testament, for we find presbyter and elder quite as frequently applied to the order. But, using the

term overseer in place of bishop as we now understand that word, and a head overseer to look over inferior overseers, or a superintendent of overseers, excites no surprise. We find such expressions, or their equivalents, in the current literature of the day, in newspapers, and periodicals. We see such oversight exercised in every well-organized workshop or manufactory, and in the carrying on of all public works. The different classes of workmen are put under the oversight of some one qualified to direct them in the details of the work, and these again are superintended by some one set over them who is responsible to the master or employers. They may be designated inspectors, or superintendents, or simply overseers, but the duties are the same, and, as was said, such an arrangement excites no comment because we are accustomed to see it in operation every day.

Now in the New Testament period the term "bishop" had this wide and general application which we now give to "overseer," and there could be nothing inconsistent in doing so, nor could it then lead to any mistake, when this title was applied to the second order of the clergy, as we reckon the orders, because they were in reality overseers, being overseers of their respective congregations; nor could there be anything out of the way in their having some one to overlook them, which, as a matter of fact which cannot be gainsaid, was the case throughout the New Testament period of Church history. No one will deny that the Apostles exercised such an oversight. And we find such an oversight exercised by others—as by Timothy, over the overseers of flocks at Ephesus; by Titus at Crete; and that the angels of the seven churches of Asia had such an oversight is clearly evident because they alone are held responsible for the shortcomings of the members of these churches.

The Presbyterian argument, briefly stated seems to be this: The bishops mentioned in the New Testament were overseers of flocks, there cannot be a bishop of bishops; therefore Episcopalians have no ground for their system.

It may be questioned whether the first premise be correct, but the second is certainly wrong—for there may be grades of overseers, as has been now shown. But, taking for granted the soundness of the first, we may assuredly reason thus:—The bishops mentioned in the New Testament were overseers of flocks. There may be grades of overseers. The Apostles, while they lived, overlooked these bishops or overseers. They appointed others to succeed them in this same office. Such an arrangement has continued uninterruptedly ever since.

This uninterrupted continuance of the Episcopal form of Church government is a proof of its Apostolic origin, the full force of which can only be appreciated when we consider the position in which we would be placed were it otherwise. Suppose we had to defend a system of which there was no trace in the Holy Scriptures, and no record of anything resembling it in the history of the Church, it would be a far more serious matter than to defend a mere quibble about the meaning of a word.

It is certainly remarkable, if we think of it, that the title of bishop is now so exclusively confined to the highest order of the ministry. An early Church historian—Theodoret—tells us when this limitation was made. It would seem as if this had been providentially ordered to prevent any dispute or cavilling

about the orders of the ministry. Unfortunately, this has not been the case, more from human perversity than from any other reason. Similar changes have taken place in civil titles, as has often been pointed out; but the offices remain the same. And if the employment of different words in the New Testament to designate the same office militates against the existence of that office, it tells with far greater force against the Presbyterian theory than the Episcopal system, and would do away with their double eldership and their lay deacons as well. The truth is, and it should be clear enough, that the Episcopal theory is the only satisfactory solution of the difficulty, regarded as such. There may be grades of overseers, and there is no reason why the title of bishop should not be limited to the higher supervision. All Church historians agree that this was done after the death of the Apostles; and even supposing the Revisers of the New Testament had put "overseer" in the text and "bishop" in the margin, it is doubtful whether it would have wholly done away with objections usually made to Episcopacy; but it certainly would not have given the Presbyterian brother the advantage he imagined. —*The Scottish Guardian.*

PERSONAL MENTION.

The address of Wm. H. Phillips, priest, formerly Crownsville, Maryland, will be Oakland, Garrett Co., Maryland, till October.

The Bishop of Springfield desires all letters and papers to be addressed to him until September 15th, care of James Pott & Co., 14 Astor Place, New York.

The address of the Rev. J. Cross, D.D., LL.D., is 94 Dearborn Street, Chicago, Ill.

The address of the Rev. John G. Gasman is Santa Clara, California, he having taken charge of the church of Our Holy Saviour in that place.

The Rev. H. L. C. Braddon will supply St. Michael's, Marblehead, Mass., during August. Address accordingly.

The Rev. Wm. Gardam, rector of St. Mark's, Lake City, Minn., has accepted the rectorship of the cathedral of Our Merciful Saviour, Faribault, Minn.

The address of the Rev. Lyman Noble Freeman is changed to 8 Campbell Park, Chicago, Ill.

The Rev. J. J. Emmegabowh has resigned the charge of the church and mission at White Earth, Minn., to take effect September 1st.

The Rev. Stephen H. Green of St. Louis sailed for Scotland on July 28th and will be absent six weeks.

The address of the Rev. J. A. Matthew is Mexico, Missouri.

The Rev. B. F. Miller has resigned the rectorship of St. Paul's parish, Stafford, N. Y., and accepted that of Trinity church, Logansport, Ind. He will commence his work at the latter place August 1st.

The Rev. Frederic C. Lee has resigned Havre de Grace parish, Md. and accepted charge of St. John's, Mount Pleasant, diocese of Western Michigan. Please address accordingly.

The address of the Rev. John Francis Girault, President of the Standing Committee of Louisiana, is changed from 55 Esplanade St., to 278 Esplanade St., New Orleans, La.

The Rev. Wm. Elmer, late rector of St. Peter's church, Sycamore, Ill., who has been in Europe for the last two years, is expected to arrive in this country the first week in August. He will proceed at once to Harbor Springs, Mich. for the summer and fall. Correspondents are requested to address accordingly.

TO CORRESPONDENTS.

AN OLD SUBSCRIBER.—We refer you to page 285 in last issue of THE LIVING CHURCH, under the head of "Letters to the Editor."

THE REV. F. W. HENRY.—We know of no such Canon as that referred to by you. The "teaching of the Catholic Church" is, that no Celebration of the Blessed Sacrament is valid, at which the Celebrant fails to receive.

OFFICIAL.

THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

The undersigned, having been duly certified, in accordance with the order taken by the General Convention, October 14th, 1886, that the Diocese of Northern New Jersey has changed its name to the Diocese of Newark, do hereby give notice that the said diocese is now known and recognized by the General Convention as "The Diocese of Newark."

Attest—WILLIAM TATLOCK,
Secretary of the House of Bishops.
CHAS. L. HUTCHINS,
Secretary of the House Deputies.

July 20, 1887.

MARRIED.

BROWIER—GALL.—In Chicago, by the Rev. Henry G. Perry, at his residence, No. 79 North Oakley Av., Tuesday evening, July 26, 1887. Mrs. Fannie Gall, to Mr. Frank Browier, both of this city.

OBITUARY.

WIFFIN.—At Sycamore, Ill., July 31st, Mrs. Kate Wiffin.

"Grant her Thine eternal rest."

MORTON.—At the residence of her son, Dr. Morton, Wellesley, Ont., on Saturday, July 16th, 1887, in the

77th year of her age, Margaret Carson, relict of the late William Morton, and mother of the Rev. J. J. Morton.

MACBETH.—At Trinity rectory, Oxford Church, Philadelphia, Pa. July 30th, 1887, Elsie, daughter of the Rev. Henry and Marie Kate Macbeth, age 11 months.

APPEALS.

TO MEET the increasing expenses, offerings are needed by the undersigned, general missionary to the scattered deaf-mutes of the Mid-West. A. W. MANN, 82 Woodland Court, Cleveland, Ohio.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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ACKNOWLEDGEMENTS.

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THE DANVILLE SANATORIUM.

The editor of *The Christian at Work*, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about The Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have so much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—*The Christian at Work*, Feb. 10, 1887.

An Unconscious Eptome.

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 eptome 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.

The Household.

CALENDAR—AUGUST, 1887.

- | | |
|--------------------------------|--------|
| 6. THE TRANSFIGURATION. | White. |
| 7. 9th Sunday after Trinity. | Green. |
| 14. 10th Sunday after Trinity. | Green. |
| 21. 11th Sunday after Trinity. | Green. |
| 24. ST. BARTHOLOMEW. | Red. |
| 28. 12th Sunday after Trinity. | Green. |

AUG. 6.—THE TRANSFIGURATION.—This feast was placed in the calendar of the American Prayer Book by the General Convention of 1886. In the English Prayer Book it is a black letter day. Blunt says that this festival has never ranked with the other festivals of our Lord, probably because its theological significance, though great, has appeared to be less evident than that of the rest.

THE TRANSFIGURED CHRIST.

BY WILLIAM B. CHISHOLM.

Transfigured on the sacred mount
To eyes long wondering,
Behold the Christ in majesty,
Behold the Lord and King!
There, while with awed and startled
gaze,

The loving band behold
The semblance of Jehovah's face,
Not as in visions old
In shadows veiled, but visible,
In garb of snowy white,
With one acclaim each worshipper
Rejoices at the sight:
"Tis He, the lowly Nazarene!
Tis He, all glorious now!
Bend, cedars of green Lebanon,
Ye vine-clad summits, bow!
Welcome The Christ—Transfigured
One,

Hear ye the Heavenly Voice:
"This is my Well-Beloved Son,
In Him all hearts rejoice."

Gladly we hail this festivity,
First in these latter years
Upon the holy calendar
Thy page, blest feast, appears.
We here set up the altars of Transfigu-
ration's tide;
Come, Holy One, Transfigured Christ,
and in our hearts abide!

A. D. 1887.

GEORGE J. ROMANES in *The Nineteenth Century* avers, that the crying of a woman is not held to betray the same depth of feeling as the sobs of a man.

"Ah! that was a sermon," said an old woman as she walked slowly down the graveyard, smacking her lips and rolling her eyes in ecstasy. "Yes, it was a good sermon, aunt," said her nephew, "but did you understand it?" "Understand it," said the old lady, holding up her hands with astonishment at the question, "wud I hae the presumption, dae ye think?"

MR. ROMANES enumerates the following emotions as observable in animals: surprise and fear, (*mollusca*); social and parental feelings, industry, curiosity, (insects); jealousy, anger, play, affection, (fish, *cephalopoda*, reptiles); sympathy, (*hymen optera*); pride, terror, (birds); grief, hate, cruelty, benevolence, (carnivora and ruminants); revenge and rage, (monkeys and elephant); shame, humor, deceit, (apes and dog).

RAILWAY men are not celebrated, like cabmen, for having much power in the way of repartee, but now and then they are the occasion of it in others. At a certain station a porter promptly offered assistance to a bishop, who was more often out of his diocese than his people liked. He was a humorist, loved Continental trips, and carried a good deal of luggage with him. "How many articles, your lordship?" asked the porter. "Thirty-nine," replied the Bishop, with a twinkle in his eye. "That's too many, I'm afraid, your lordship," said the man stolidly and in perfect good faith.

GEORGE ELIOT wrote the descriptive portions of her stories while walking about the places she described. Dickens composed most of his books tramping up and down, dictating to his secretary. Scott planned his stories while riding over the Scottish moors, hours at a time. Thackeray wrote better in a railroad car than at home. Charlotte Bronte could only write in her own little dark chamber, imbedded in the gloomy hills about her native town.

THE following questions were debated by the young ladies in Newnham College, England, during last term: "Life without leisure is life misspent," carried by a small majority; "That socialism is the only remedy for existing evils," lost by 71 votes against 14; "War between civilized nations is never justifiable," lost; "That we are better than our grandmothers," carried; "That in the present day plainer living would conduce to higher thinking," carried.

THE Anglican Church in one generation has weathered the hostility of the first Radicals, the unpopularity of the first Tractarians, the alarm created by "Essays and Reviews," and the popular indignation excited by extreme Ritualists. All these perilous phases she has passed through, not only in safety, but with renewed health and strength. Not only are more churches and schools provided, but they are filled as soon as they are built, and it is the poor and hungry and the weary who are flocking to the Church's ministrations quite as readily as the rich and the respectable, with whom religion is a special duty.

It was during the Hayes administration. "One night at prayer-meeting," Dr. Newman says, "I called on a good layman to lead in devotions. Before he began, I saw he had drawn a manuscript from his pocket, but I thought it was to guide him in the words of his petition. Soon I was surprised to hear him reading a poem to the Almighty. When he got along a little I heard him say: 'We've been in a maze and now we have Hayes.' I peeped around and saw that all my flock had gotten up from their knees. I did the same, though hesitatingly, and with mixed feelings of chagrin and amusement. The good brother never got the chance to read another poem in my church."

BEFORE Bismarck re-constructed the map of Europe, and made a united Germany, a dozen little principalities used to annoy travellers by stopping them at their frontiers, until they had satisfied the custom-house demands. A Yankee once had his carriage stopped at the frontier of a petty prince's country. The Herr Ober, Controleur at the custom house, came forward, and, much to his indignation, was received in a nonchalant way. The Yankee was ungentlemanly enough not to get out of the carriage, or even to take off his hat. The Herr Ober sharply demanded the keys of the tourist's trunks, which his subordinate began handling roughly. "Here, hands off!" shouted the Yankee. "I didn't come from the United States of America to be controlled by you. Put those trunks back. I'll not go through you at all. I'll turn back. I'm in no hurry, and don't care for losing a day. You're no country, you're only a spot. I'll go round you." And he did.

AN instance of the patient perseverance of post-office officials is recorded from Leyden, in Holland, from which place a letter was, early in spring last year, sent to a gentleman who had lived on the Congo for many years past.

The letter bore the name of the gentleman and the words Boma, Africa, and it arrived at its destination after a somewhat roundabout tour. It first travelled to London, Calais, and Marseilles, whence it was returned to Paris as incompletely addressed. Then it was sent by the French post-office officials to Bona, in Algeria, and wandered thence to Bonn, on the Rhine, whence it was sent on again to Brussa, in Asia Minor. The postal stamps reveal that the document has also been in Switzerland and Italy, and on its return to Leyden they had found out the real African Boma, and the wanderer was at once despatched to Rotterdam, and thence by the steamer *African* to its destination, where it arrived in August last.

WE hear a great deal about rival telegraph lines, and the expedients to which different companies resort to cripple one another, such as cutting rates, etc.; but, according to a writer in *Good Cheer*, the spiders of Japan resent the competition of telegraph thread-spinners in an original and effective manner. Spiders are one of the great obstacles to telegraphers in Japan. Filling the trees along the lines, these insects spin their webs between the earth, the wires, the post, the insulators, and the trees. When these webs become wet with dew, they constitute a good conductor, and the lines are found to be in connection with the earth. The only method of obviating this inconvenience is by employing brooms of bamboo to brush away the webs. But, as the spiders are more active than the workmen employed in this work, the difficulty is not the less serious.

THE NINTH SUNDAY AFTER TRINITY.

BY E. O. P.

Cranmer's translation of the Latin collect written by St. Leo, and used for this day, is a more precise rendering as it stands in the Edward Sixth Prayer Book of 1549, than is the one we use in our present Book of Common Prayer. But the faithfulness of translations is by no means dependent upon literalness—a judicious paraphrase often expressing what a merely literal translation could not convey. Music written for one instrument cannot be completely rendered upon another of different mechanism, and as the same difficulty repeats itself in languages, collect translations offer no exception to a fact by which, consciously and unconsciously, we are touched in many ways. Hereby is lost many a shade of meaning, and so often a helpful turn of expression, or it may be some subtle aroma of thought refuses new limitations—all these being at one or another time hopelessly abandoned by translators, whilst in some cases it is to be feared there also has been what seems rash endeavor to improve upon originals.

The petition for "the spirit to think and do always such things as are right" is impressive as an expansion of our Whitsuntide prayer that by God's Holy Spirit we "have a right judgment in all things." An expansion—for one may indeed be enabled to judge what is right for him to think and to do, and may be earnest in his efforts to think and act rightly, whilst yet he sadly and consciously fails in bringing to good effect those desires which no less than right judgment, are only of God's gift to His people. And do we not all know ourselves as continually having cause to "acknowledge and bewail our mani-

fold sins and wickedness which we from time to time most grievously have committed?"

The fact that not only we "cannot do anything that is good" without God, but that it is to Him we owe our very existence,—as expressed in the original of to-day's collect, "we who cannot be without Thee"—is made our special plea that God will help his children, weak and wounded as their nature is by sin, to live according to His will—or as again the original more strongly expresses—*according to Thee*. The ground of this, or of any collect petition has not its helpfulness limited to one Sunday or occasion, but into all our daily life sends ever some golden thread of the Faith to help all who are of its household. The thought that without God we cannot be—cannot exist—touches many of the Scripture springs whose waters are revealed when smitten by the staff of prayer, gushing forth for the refreshment of those who one and all now are exiles from the spiritual city.

To-day's Epistle, like the Epistle upon several other Sundays of the year, is not in its earlier place with respect to the accompanying collect and Gospel, last week's Epistle having been at one time where to-day's now is. We shall find much, however, in the present Epistle, from which might well have been drawn our collect teachings. We, too, are under the cloud which rested upon our fathers. We have the overshadowing Spirit of the cloud, and our Red Sea of Baptism as in the precious Blood of Christ. Ours is the true Manna—the Living Bread which came down from heaven, and with us is the Rock whence living waters flow. And as that which our fathers had in types, and figures, and shadows, we have really and substantially, ours is the greater responsibility one day to be accounted of. The Apostle tells us of examples and admonitions, of temptations with ever a way—though never more than one promised way—of escape, and we feel anew that He Who made man and Who has redeemed him, has hereby pledged Himself to not refuse His Spirit to them that ask. It is, then, at the altar we will seek renewal of the one Life Divine which, "through all the branches of the Mystic Vine flows ever," that so we here begin, dear Lord, to "unfold our endless life in Thee."

PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH

OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

III.

Wednesday, 7th. I saw a witch light last night, I have not seen one before in some years. In old times the Oneidas say witchcraft held a great place among their people, but since they have become Christians the superstition has almost died out. Not entirely however. There are still some people here who believe they are witches and must practice witchcraft. I do not know that they do much harm, but they annoy people. The "witch light" rises high up in the air, then suddenly goes out; in a few minutes it rises again, perhaps at some distance from the first light. At times it rises like a ball of fire, and when high in the air explodes. A few years ago Adam Peters had a sick child; every night the watchers were frightened by the "witch light." It appeared regularly every night at certain hours. The child died and the "witch light" still appeared, a sign that another one of the family was to

we taken away. Adam became very brave and made a silver bullet; it must be made of silver coin to have any effect on a *real* witch. He loaded his gun, and lay in wait for the light. It appeared as usual at some distance from the house; he bravely fired at the light and then rushed for safety into the house. He said he heard a scream. The next morning a harmless old woman was said to be sick. Her disease proved to be a silver bullet. It was taken from her side. She had a long illness but recovered, and has been a most devoted Christian since then. Before the Oneidas moved to Wisconsin, some forty-five years ago, four women were tried at Oneida Castle, by the chiefs, for being witches. They were declared guilty and condemned to death, unless they would solemnly promise they would give up witchcraft. But the wretched creatures said they were witches, and could not help it. They were killed in the Council House by tomahawks. Old Henry, one of the executioners, was a very singular man, and never spoke of those women if he could help it. His neighbors said he was haunted by the dead witches.

Thursday. Mary Ann, Rachel and Mary are here drinking tea with me. I gave them a calico dress to make for Lily. "I will tell you something," said Mary Ann, "but you must not tell the minister." "If it is anything he ought to know I must tell him." "Oh it isn't much. But you know how he scolded us the other Sunday about tattling, I thought he meant me all the time; Rachel says he meant her, and my Kate says for sure he meant her, I guess he meant us all." Well, Thomas W. has turned his son-in-law out of doors. Sally told her father she must go with her husband, Tom felt very bad; you know how fond he is of Sally, and she has always been such a good girl. "Father, I am sorry to leave you," she said; "but when I married Anthony, I promised in church to forsake all others and live with him till death us do part, whether he is good or bad." So they came off, and Anthony has taken her to that miserable little shanty on the hill. Anthony has been real bad since he came back from the war. Mary Ann speaks good English, she lived with a family in New York when she was a girl. Thomas W. is the rich man of the tribe, not long ago he brought the missionary \$1,000 for safe keeping. He has more than fifty horses. His daughter Sally has kept house for him. Her mother deserted her when she was a little baby, her father took care of her himself, day and night. People say "it was a pleasant sight to see that hard man caring for his baby with so much gentleness and love." He has had the name of being a bad man, but he has reformed now. He was confirmed, after probation, at the last visitation of the Bishop, and has since then, to all outward appearances, lived the life of an earnest Christian. He was sick a few days ago, and when my husband called to see him he said: "Sally will have all my property." He dislikes her husband very much. Sally is worthy of her father's affection, a splendid woman, now about twenty years old. People say "it is strange that so bad a man as Thomas is, should have so good a child as Sally." Her father never sent her to school but always allowed her to go to church regularly; it is there Sally learned her goodness. The reformation of the father is thought to be owing in a great measure to this good daughter's influence.

Monday. I have quite a large knitting class now, three married women among them. Lily went to school this morning with a pair of red mittens I had just finished for her; so they all wanted to knit mittens, I told them to finish their stockings first. Some of them wanted to knit gloves too, as gloves are more fashionable; they are as fond of finery as any fashionable lady in New York. They come to me with their heads so wrapped up I have to ask them to take off their wraps; they often wear three or four handkerchiefs, or small shawls, or green veils, one over another, on their heads. It seems to be a sort of modesty, or shyness, which leads them to do this. You seldom see an Oneida woman out of her own house bareheaded. Some of them have good shawls, but they wear them wrapped around them, blanket-fashion. You seldom see a real blanket now; they were very common when we first came here. Garrentha,—"falling-bark"—happened in while we were knitting; she is an excellent girl, and a great favorite with me. She is god-mother to one of my children and to many Oneida babies. She sings in the choir, and very nicely too. She is a very good sewer, and dresses very neatly, wearing the usual long skirt and over this the shorter gown, generally bordered with ribbon or velvet. Her dress is always pleasing. She wears her shawl "white folks' way," instead of blanket fashion and she wears a gipsy hat instead of the three wraps. She is considered an old maid; people say "Oh, Garentha will never marry now; she is too old!" She is in fact nineteen, but the Oneida girls are married so early, at fourteen or fifteen, that nineteen is considered an advanced age.

Monday. There is a council of the Indians to-day. It appears that last Saturday a chief of the Pagan party was caught by two young men of the First Christian party and beaten unmercifully by them. The young men had been drinking, and as they laid on their blows, they said to him, "So you want to sell our land, do you?" For many years this chief has been trying every way to sell the land and homes of the Oneidas. To-day the young men were tried in council, and condemned to pay \$25 each to the chief, as a fine, or else to leave the reservation. This chief is one of the few who are yet in a semi-pagan condition. He has been very unfriendly to us, abusing the church, and the school, and the missionary, and myself. But we live in hopes that he may change for the better after a while.

Some years ago two of the young men, while intoxicated, had a desperate fight. One bit a piece out of his adversary's nose. There was a trial before the chiefs in consequence. The biter was condemned to pay ten dollars to the owner of the nose. But an old man, one of the court, said that sum was not enough; he said that if the man who was bitten had been a good-looking man ten dollars might have paid for his nose, but as he was very homely, and now that he had lost part of his nose he would be about the ugliest man in the tribe, consequently his nose was worth more to him than to another. The case was reconsidered on this ground, and the biter condemned to pay fifty dollars to the owner of the bitten nose.

Sunday. There were four babies baptized, one was a white baby whose mother brought it twelve miles through the woods to have it baptized. The church was crowded, many of the peo-

ple having to stand in the aisles. The woman to be baptized was white, yet she is not as civilized as many of the full-blooded Indian women. When a little child her unnatural mother gave her to an old Indian woman, who brought her up as her own, and became much attached to her. This woman cannot speak a word of English. She is very good-looking and is married to an Indian. They have seven fine children. They recently moved to the reservation and we feel much interested in them. The people say this woman has wealthy relatives in Albany.

WESTMINSTER ABBEY, JUNE 21, 1887.

Is this the venerable Abbey of Westminster? Wonderful, indeed, is the metamorphosis. High and stately as of old rise nave, and choir, and transepts, their dignity undiminished, the chastened splendor of their lights warm and cheering on this glorious June day. But within it all, a veritable *imperium in imperio*, stands an erection, or combination of erections—for the galleries are not supported in any way by aught save the floor of the Abbey—filled with ten thousand of Her Majesty's happy people. It is in the Abbey yet not of the Abbey; for, on the one hand, the Abbey walls might fall away without endangering the crowd, and, on the other, at this early hour (ten o'clock), some of the fortunate possessors of good seats are munching biscuits and sandwiches, and emptying flasks, regardless of the proprieties due to the sacred edifice. Some are reading newspapers, others books. Here and there an animated conversation on very mundane affairs is palpably overheard. On the whole, the metamorphosis has its drawbacks.

Yet it is indeed the old Abbey of Westminster, and to-day the Queen comes hither to offer humble thanksgiving for the mercies vouchsafed by the King of Kings during a reign of fifty years. No apology is needed for erecting accommodation in our royal cathedral for ten thousand representatives of her Majesty's subjects. Had it been possible, ten millions would willingly, joyfully be there. Here, then, we are, of all places in the world, directly behind Sir Gilbert Scott's majestic reredos, in the apse, looking down sacrarium, choir, and nave. No description could do even approximate justice to the scene. As time goes on, and notabilities arrive, it is a picture glowing with life and flashing with jewels. Here are representatives of the army, navy, and civil service, brilliant in uniform and orders; here the Lord Mayor and Corporation, in their scarlet mazarine gowns, with many provincial mayors, high sheriffs, and other civil officers. The yeomen of the guard come presently in to complete the magnificent show in the nave; and, in their pretty Tudor costume, keep the line for the procession. On the choir screen stand the Queen's trumpeters in their magnificent gold uniforms, ready to announce the arrival of the procession at a signal from Sir Spencer Ponsonby-Fane, who stands with flag in hand for the purpose near the door. Here also sits at the organ Dr. Bridge, in the brilliant-colored gown of the Mus. Doc. Brass instruments and drums, to be presently utilized with great effect in the rendering of the Prince Consort's *Te Deum*, are here in proximity to the organ pipes; and in this central position are the representatives of the Press. The choir itself has yet to be filled up.

The stalls there are left for members of the royal family and illustrious visitors. The choristers in these circumstances are raised aloft, and sit almost concealed in galleries under the diapered arcade, the front ranks perched, so to speak, on the pinnacles of their choir stalls. Three hundred surplices in all they number, for the Abbey choir is re-inforced by the choristers of St. Paul's; All Saints', Margaret-street; St. Peter's, Eaton-square; and St. Andrew's, Well-street, and the Chapels Royal, including, of course, the boys of the Savoy, with their crimson girdles, and violet cassocks. To the colonies and India are devoted adjoining galleries, while across the transept in corner balconies in view of and near proximity to the sovereigns, and the high society in which they move, sit the diplomats. The peers, the members of Parliament, and lords-lieutenant of counties, mostly in the splendor of uniform or court dress, and accompanied by their wives, make the transept from the north door to Poet's Corner extremely brilliant. The judges, in their wigs and robes, enjoy in the south transept gallery a higher elevation than even their own seats of justice afford. The Scottish Bar has its representatives present, and Nonconformist deputies sit in galleries over the members of the House of Commons. The bishops and clergy, with representatives of the universities, are in the galleries over the sacrarium in the apse.

Now the royal pew (as the dais is termed) is the centre of attraction, and the sacrarium begins to fill. The Queen's throne—the Coronation chair, enclosing the Stone of Destiny, of which the traditions extend back so many ages of monarchy—faces the altar. The royal robes of purple are thrown over it, but not so as to conceal the golden lions supporting it, which are curiously viewed. Chairs are set on the carpet right and left for the royal family, and beyond in the sacrarium in front of the altar—laden with gold plate and sweetly adorned with pure white blossoms—are seats for the crowned personages who are to honour the Queen's Jubilee. Presently the processions enter, and we are in the presence of the Queen of England, five European Kings, an African Queen, Princes and Princesses without number, and representative Indian Princes of the highest degree.

The service begins. The officiating clergy present, and who had met the Queen outside the Abbey in the vestibule, are five Minor Canons in surplice, hood, and stole; six Canons, wearing the ancient copes of the Abbey, namely, Canon Westcott, Canon Furze, Canon Rowsell, Canon Farrar, Canon Duckworth, Canon Prothero, preceded by their verger; next in order the Bishop of London, present not as Bishop of the diocese, but as Dean of the Chapels Royal, clad in scarlet and ermine; the Archbishop of York, the Dean of Westminster, and the Arch-bishop of Canterbury, these three dignitaries wearing also rich copes, inherited from the period of Charles II. by the Abbey, the Dean being preceded by his verger and the Archbishop of Canterbury by his apparitor. The versicles opening the service are sung by Mr. Flood Jones, the precentor, the choir making the usual responses. From Queen to humblest subject in that great assemblage, conflicting emotions must press for ascendancy, as the grand harmony of the Prince Consort's *Te Deum* now fills the spacious edifice. The men's voices in chorus, and Mr. Hilton's superb voice in solo, are as well heard throughout

the building as those of the trebles. Nothing could have been more effective than the Gregorian setting of Psalm xx. To those acquainted with that ancient music, it may be recorded that the tone was "fifth—second ending." One curious and beautiful feature of this psalm is the distinction made between the "people's prayer" and the "ruler's trust"—as in Dr. Westcott's edition of the Psalter—which has really a powerful and sympathetic effect. The music, as a whole, is simple, joyful, and popular; Dr. Bridge sacrificing grandeur to simple dignity. Perhaps the most impressive feature of the anthem is the theme from the Prince Consort's tune "Gotha," effectively introduced for bass voices. Dean Bradley reads the short lesson in a clear, distinct, scholarly manner. The Primate monotones the special prayers. First and last the service occupies exactly fifty brief, fleeting minutes.

Throughout the whole service Her Majesty sat in the Coronation chair, or knelt on the stool at her feet (a *prie-dieu* erected for the purpose was left unused, probably because of its inconvenient distance,) her family around her in order of their seniority. The service over, a scene ensues, all the more beautiful and delightful because it was unexpected, and because it revealed the mother in the Queen. "The nation had hardly risen from its knees, the choir had scarcely breathed its last prolonged and exquisitely harmonized 'Amen'—is the description given by one spectator—"when the Queen turned from her seat towards her right hand, which she held out to the Prince of Wales, and one by one the Princes came up and with homage kissed the mother's hand, and she kissed them on the cheek: and then, turning to her left, every Princess in order did the same loving duty, and received the same blessed recognition of love. It was as moving a scene as perhaps the most sensitive loyalist has ever witnessed in England. We may not be a sentimental people, but we have sound, loving hearts, and hardly an eye was left unwept with tears, and surely no manly breast was unmoved with sympathy, while the Queen and Empress, without false shame and shyness, without excitement, with utmost dignity, and with supreme affection, helped us to love her as the mother of us all."

From the Abbey we hasten to witness, if possible, the pageantry outside, and there we leave the reader to other guides.—From *The Family Churchman*.

LETTERS TO THE EDITOR.

CONSISTENCY.

To the Editor of *The Living Church*:

Please note the following from *The Church Chronicle*, June 9th, official organ of the Bishop of Ohio:

MEDINA.—St. Paul's church in this place was consecrated by the Bishop of the diocese on Wednesday, June 1st. * * * The service was also rendered interesting by the presence in the congregation of four of the pastors of other religious bodies in the village, who remained, with many of their people, to partake of the Lord's Supper, thus exemplifying practical "Christian Unity," and showing their appreciation of the work done in this parish.

This custom is quite common in Ohio, that of inviting all present who are members of other religious bodies in good standing to join in partaking of the Holy Communion.

It is not easy to reconcile this custom with the rubric at the close of the Order for Confirmation, with which all Churchmen are familiar, which is as follows: "And there shall none be admitted to the Holy Communion until

such time as he be confirmed, or be ready and desirous to be confirmed." Again the rubric at the end of Order of "Baptism of those of riper years" implies in an unmistakable manner that persons baptized in the Church *should* be confirmed, that so they may be admitted to the Holy Communion. If the rubrics are of binding force, how can those who repudiate the fundamental principles of the Church be admitted to the Holy Communion when those reared in the Church, instructed in her ways, *must* be confirmed, or ready and desirous to be confirmed, before they can be admitted. If a priest who violates the rubrics weekly, or so often as he celebrates divine service, is to be commended, when another who observes and obeys each and every one of them, is condemned because he differs from the views of his bishop—I say, if this is the condition of things in Ohio, it is one to be much deplored.

LAYMAN.

Ashtabula, O.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of *The Living Church*:

About three years ago you gave it as your opinion that the Church was not prepared to entertain the question of the reform of finance, as proposed by this society; I therefore troubled you with no more letters.

Since then there has been a great change in this respect; at all events its necessity is becoming more and more evident and acknowledged. Take for instance your paper of July 2d; Dr. Chapin's article on "Slavery" treats of the evils accruing from the clergy being dependent on the laity for their daily bread. Bishop Whipple writes hopefully of the work among colored people, but concludes that "the commission for colored missions are pitifully helpless unless the whole Church stands behind them with alms and prayers." The only cheerful man is the secretary of the Clergyman's Retiring Fund Society, but he seems satisfied with very small things. Next comes a very hopeful notice, that a firm in New York has prospered in proportion as they have given back to God the first-fruits of what they have received from his good providence; what strikes a tithe payer as remarkable and hopeful, is that the firm seriously do attribute their prosperity to God's having done what he promised he would do. If such people, instead of selfishly enjoying that prosperity, would act like the woman who cried out to her neighbors: "Rejoice with me for I have found the silver I had lost," and join our society, great good would accrue to the Church, and the heart of our organizing secretary for the American Church would be made glad; * whose great discouragement is that there are thousands such who find the benefit in their own life and keep it all to themselves. Why don't they join us?

I am not going into any arguments about the payment of first-fruits, tithes, and offerings, being required of a Christian; it seems useless to argue with a man whose practice is worse than that of an ancient Jew or a modern heathen; I only want to tell one or two things we have learned. Results seem to depend upon the example and the systematic teaching of the clergy. Take for example the parish of the Rev. E. P. Crawford (Trinity, Brockville, Canada); without a single wealthy parishioner, in three years it has taken rank, in the matter of giving, with the wealthiest

*The Rev. Chas. Holland Kidder, Asbury Park, New Jersey.

city parishes of the diocese; ten-dollar notes are received from those who before could only afford one dollar; it was agreed that no more money should be raised by entertainments, and the result of a collection was \$1,000 in gold presented on the altar. Reform in Church finance is not coming from the wealthy, but from those whose subsistence is small enough for men to realize their dependence on God's good providence. Of this we have an example of a parish in the West Indies; after a few months' teaching, seventeen enrolled themselves members of our society, all with two exceptions, people in very humble circumstances. The rector of this parish had suggested to several others that they should make an effort in the same direction, but they said it was hopeless to do so. To give more examples would take up too much space. Our society is not one to raise money; there are too many already for that purpose. It is to teach, and to assist the clergy to teach. Speaking for myself, I believe that what is necessary is the revival of worship. Our Church has only one place for receiving money; "the alms and other devotions" of the people, are to be received and offered up at the Holy Communion. We may worship with our lips, even with our hearts, but our worship is not complete unless we worship with our bodies also, with the material things of this world. To induce people to give in the same proportion as the Jews and many of the modern heathens, the last argument I would use is that of material prosperity; that doubtless will come, but it will come last because wealth is only safe for those who consecrate it and have learned how to use it; for others it is a snare. The payment of first-fruits is a great means of grace, whereby we gain a living, practical faith, and restful dependence on God's providence; peace and comfort in all our worldly affairs. It is a very practical way of consecrating ourselves, our families, and all we have to God's service. And there is an abundant blessing in the joy of always having plenty to give away for the love of Christ.

This is a great spiritual work that our society is trying to do; it must therefore be slow. It appears to me to be the only way by which the Church can receive that steady, fixed, and increasing income, so necessary for her increasing work. Certainly all other ways have failed, let us try God's way and method of finance which has never failed.

C. A. B. POCKOCK.

Toronto, 1887.

SHOULD COMMUNICANTS TO BE REPORTED IN CHURCH STATISTICS?

To the Editor of *The Living Church*:

In the July number of *The Church Eclectic* appears a very interesting and important paper by the Rev. A. Butler on the question: "Who are Communicants?" First pointing out how tables of statistics, "Church Almanacs, Convention journals, and official reports of the General Convention, all measure the Church by the number of communicants," Mr. Butler then proceeds to show the diversity of opinion in the various dioceses as to who are communicants. He points out the confusion, uncertainty or inexactness of our present mode of estimating the Church's numerical strength, how the journal of the General Convention represents three important dioceses as having 23,027—what is hard to tell, owing to the inability of the dioceses to agree in their definition of a communicant. In one diocese a "communicant" is one who communes once in the year. In another

a "communicant" is one who communes at least once in six months; while in another it is declared "once a communicant always a communicant," and so it comes to pass, a communicant in one diocese may not be so regarded or numbered should he move into another diocese. The general result as set forth by this interesting paper is startling enough. From it we learn, as well as from our own observation, that the estimate of the number of communicants resolves itself into the individual estimate of the individual rector. Thus the whole strength and good name of the Church is dependent on *individualism*, pure and simple. Now let us consider this matter. In reporting the number of communicants, what is it we want to get at? Evidently, the membership of the Church, the "numbering of the thousands in Israel." This is practically the object, if not the theory. The question then comes: "Who are members of the Church?" The answer of course is, those who have been admitted in an official manner. Then they are the ones to be reported. The rector or minister of a parish preaches the Gospel in his appointed field; he baptizes infants and adults, thus incorporating them into Christ's Mystical Body. In the course of time the bishop comes down from his see city, and to him the local pastor presents these children and these adults, that he, the bishop, the chief pastor of the flock, by the laying-on-of-hands, may recognize them in his official capacity as members of the Church, confirm them in their Christian privileges, and bestow upon them the blessing and the grace of God. Such persons by that official act of the bishop are full and accredited members of the Church, and are entitled to all her privileges and blessings. Are not these, then, the persons to be reported in our statistics? Are not these the *pistoi*, the *fideles*, or to use a modern phrase, the "Church members," because they are so declared to be by those set in authority? And will not such returns be official and to be relied on, and so give a better idea of the Church's membership and growth?

I know not whence sprung the custom of counting communicants, but I submit it to the consideration of your readers, it is not Churchly, it is not in accordance with our principles. I take it we have no more business to report the number of *communicants* than we have to report the number of *churchgoers*, or of praying Christians, or of doers of good works, or of those who are in the practice of any other Christian virtue. Approaching the Lord's Table is simply one of the privileges of the members of Christ. It adds nothing to the fact of membership. The babe newly baptized or the youth just confirmed is just as much a member of the Church as he who has communed for 40 or 50 years. If this is true, why then do we ignore these official acts in our Church statistics? Is the official act of the bishop, to say nothing of Baptism, to be ignored and the Church's strength to be made dependent on the whim or nearsightedness or inattention of the rector? Are the ordinances of Baptism or Confirmation to be regarded, as of but little worth and the inclination of the individual during a year or six months to be made the fluctuating basis of our numerical strength? For one cause or another a man may not commune for a year or for several years, yet he does not forfeit his membership thereby. He may at any time approach the Altar and partake of the Bread of Life. His membership and all the privileges of the

Church assured to him by Confirmation. are his until for good and sufficient cause he is officially deprived of them. This being true we are simply "missing the mark" by reporting communicants because—

1. The method is not in accordance with our principles.

2. It is an unofficial and irresponsible method, and,

3. It is misleading. It practically tells out to the world that our "Church members" are our communicants, whereas we mean nothing of the kind.

The fact is, we have simply fallen into the speech and ways of Ashdod, and the result is a method that is unsatisfactory and confusing to ourselves and which misrepresents us to the world. Therefore the sooner we return to a recognition of the official acts of "the bishops and pastors of the flock," the better it will be for the fair name of the Church and for the better understanding of her nature and aims.

W. J. MILLER.

A FINE OLD PARSON.

I should like to tell the story of an exemplary clergyman who was rector of one parish for sixty-seven years, whose living was under the value of £20, who educated and placed in the world eight children, and left behind him, not only a memory honored through all the country side, but £2,000 in hard cash. Under an old yew-tree in a corner of the quiet little graveyard "Wonderful Walker" sleeps his long sleep; the plain blue slab rests on two crumbling brick supports. It is simply inscribed to the memory of the Rev. Robert Walker, aged ninety-three; his wife, also aged ninety-three; and their eldest daughter Elizabeth, aged eighty-one.

And now to tell you something of the man that lies beneath that stone. He was born within half a mile from his last home, in a humble little cottage in Seathwaite; he ministered in this valley for sixty-seven years and here he died; he was born in 1709 and died in 1802. During all those years he governed his parish with an entirely healthy and absolutely autocratic rule. "The Wonderful" was a well-read theologian and an exceedingly exact and loyal Churchman; above all things he had the gift and wisdom to bring religion into touch with conduct, and to enforce in the field what he preached in the pulpit. He was an ideal bishop or overseer of his flock, not only instructing his people in spiritual matters, but directing their material lives and exercising a noble masterhood over both souls and bodies. In a valley where every man, woman, and child had to work hard for a living, he led the way in all manual labor. Rising every morning between three and four o'clock, he ploughed and planted, he tended his own flock, spun his own flax and wool and made his own shoes. In his person he combined law, physic, and divinity, with admirable magisterial function added; he prepared all his people's wills and bonds, and when they were ill he physicked them, and that with good effect, if one may judge by the average length of Seathwaite lives. He educated all his own children and started them in the world, sending one of the boys to college—educating them, in so solid and admirably tenacious a way that all lived honorable lives, handing down the Walker traditions almost to the present day. So excellent was the discipline of the parish that in all the length and breadth of it there was not a single dissenter, and no tithes were ever ruffled the peace of the valley. The matter of tithes, by the way, was adjusted in a very simple and picturesque manner. When the villagers were getting in their hay or corn, "The Wonderful" took a sheet into the field, and filling it with as much of the crop as it would carry, he would place it on his back and contentedly walk home. As regards clothes, he was certainly a law unto himself; when at home he wore a coarse blue frock and checked shirt, a leather strap for a stock, and coarse apron and wooden clogs, but for all this no bishop in full vestments ever seems to have inspired more absolute reverence and awe.

In two ways "The Wonderful" anticipated certain recent reforms. For about eight hours every day, except Saturday, he was occupied in teaching the children of his parish, giving them

sound education free of charge. I think it is Mr. Ruskin who has desired that every village should have a holy church at one end, and a holy tavern at the other, with a holy tapster, if it may be, dispensing honest beer. Here, again, "The Wonderful" was just one hundred years in advance of his time. He kept the village inn, selling an excellent home-brewed ale that was meat and drink to his people; not only did he preach temperance and sobriety in the pulpit, but he enforced it in the village beer-shop. To this day they tell a story of a thirsty wayfarer ordering a pint of ale on a hot day, and finding it so excellent he called for a second, whereupon Mrs. Walker made answer, "My friend, go thy way; I know, if thou dost not, when thou hast had enough." He exercised a generous hospitality, literally feeding his flock, the long homely table being spread every Sunday with simple fare for the refreshment of parishioners who came from a long distance. His wife was worthy of her husband, seconding all his efforts, and sweetening and softening his rough life with unflinching love and tenderness. The records of her death and funeral are full of a lovely pathos. She was borne to her grave by three of her daughters and one grand-daughter. "The Wonderful" was then more than ninety years old, and well-nigh blind, but he insisted on lending his aid, and feeling about, took hold of a napkin tied to the coffin, and so, as far as might be, helping to bear the body, he entered the church.

I have not space to tell of his wide practical knowledge of plants, stones, and fossils, and of his exact observations of stars, winds, and clouds; his clear healthy soul seems always to have been in touch with nature. Preference was offered to him, for his bishop knew the value of the man, but he put fit on one side lest he should "be suspected of cupidity." He loved his own valley too well to leave it, and there he remained till the end came very peacefully in 1802. Every night before he went to bed he examined the heavens, and meditated for a little space in the open air; the very night he died he did so, and spoke of the exceeding brightness of the moon; when they went to him next morning he had journeyed to that city that

Needeth no sun nor moon to lighten it,
Nor any stars.

—*Pall Mall Gazette.*

THE SHERIFF AFTER THE PARSON.

When the Rev. Mahlon N. Gilbert, now Assistant-Bishop of Minnesota, was visiting his brother in Montana, some years ago, he had an amusing experience, as narrated by a St. Paul paper. The brothers were off for a fishing excursion, and had been supplied by a ranchman with two pack-horses.

When about fifteen miles from town, in a wild mountain trail, they met two men on foot. The men looked like tramps, but as nearly every one does in that country, nothing was thought of this until one of the strangers planted himself square in front of the Rev. Mr. Gilbert, exclaiming: "That's my horse."

Mr. Gilbert told him he was mistaken, and as he had no time to bandy words with him, requested the privilege of the road. Thereupon the stranger attempted to clutch the rein, which Mr. Gilbert avoided, and drove past him. Nothing more was thought of the incident, and the fishing party camped on a little prairie in the mountains for the night. Late in the evening they were joined by another member whom they had expected, and for his accommodation they did not break camp until late the next day.

About 10 o'clock, when preparing to leave, they saw two horsemen galloping toward them and soon the Rev. Mr. Gilbert recognized a deputy sheriff whom he had known while preaching there. He remarked to his brother, "What do you suppose Dickenson is riding around here for?" The two horsemen drew up and dismounted, the officer fumbling in his pockets for something. While doing this he got a good look at the faces of the two Gilberts, with whom he was acquainted, but whose rough dress had prevented him from recognizing. Taking a second look he dropped on the ground and roared with laughter. He was so con-

vulsed that it was a good while before he was able to explain the cause of his merriment, his companion meanwhile looking on, much astonished at seeing an officer of the law act so strangely. However, Dickenson recovered, shook hands with Mr. Gilbert, and showed a warrant for John Doe on the charge of horse stealing. Then everybody laughed except the man who claimed the horse, who couldn't see anything comical in the situation. The officer explained that late the night before the man had rushed into Anaconda and told that he had seen a man riding his horse, which had been stolen several months before; a warrant had been issued and the pursuit began immediately. The man insisted on having his horse, while Mr. Gilbert explained that the horse belonged to a friend of theirs and they could not possibly give it up without consulting him, and moreover they wanted to go on their fishing trip unmolested, and they needed the horse. After considerable argument the deputy sheriff succeeded in persuading the man who owned the horse that his friends were honest, one of them a clergyman, and that his horse would come back all right. The Gilberts agreed to return the horse to Anaconda at the end of their trip, and everything was satisfactorily arranged.

On the return, the Rev. Mr. Gilbert appeared in a justice court, where the man proved property in the horse, the ranchman sending word that he did not own the animal, and took him. The defendant was allowed to depart on paying costs, which amounted to some \$20. It transpired that both horses were strays which had come to the ranch, had been advertised and not claimed. In the adjoining county that summer several men were hung by vigilantes for horse stealing, and had not Mr. Gilbert been acquainted with the officer it might have been a serious case.

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Mark.

THOSE readers of this paper who love to hunt or fish, will thrill with a longing to be there, when they see the notice in the advertisement of the Jenney & Graham Gun Co., 53 State St., Chicago, in another column of this paper. This enterprising and reliable house furnishes everything in the way of guns, fishing tackle, out door games, etc., and correspondence directed to them will receive prompt attention and the best of treatment. There is no better house anywhere in this line of goods.

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We wish our readers would pay special attention to the advertisements of Messrs. Prins & Koch, as we are confident that all those who are looking out for a new home can make no better choice than to buy a farm of said firm. They offer for sale prairie land of unsurpassed fertility, and with easy access to remunerative markets for all kinds of agricultural products. Said land being on the extensive Southern Minnesota prairie, is so well known among our farmers, that it hardly needs any further recommendation. It is traversed by several railroads, and only ninety miles from St. Paul and Minneapolis, and 150 miles from the great shipping port, Duluth.

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If you are looking out for a new home, and want to settle on land where the soil is rich and productive, the climate healthy, several railroads running close by, where the freight on everything is very low, and where you consequently can reap the most benefit from your investment of money and labor.—If you want to buy land now while it is cheap, and join those who are happy in new prosperous settlements, write to Messrs. Prins & Koch, 51 South Clark St., Chicago, Ill.

If you have not got the necessary means to buy a farm, they will rent you a farm on easy terms for annual cash rental or share of the crops raised. They build dwelling-houses and stables, and assist honest settlers to get a good start.

THE UNION PACIFIC EXCURSIONS.

The Union Pacific Railway is doing a big business this season in its summer excursion tickets good for six months to California, Oregon, Colorado, Idaho, Washington Territory, Shoshone Falls, Yellowstone, National Park, Wyoming, Utah, and Alaska. Colorado tourist tickets are sold at start from Omaha, Council Bluffs, Kansas City or Leavenworth to Denver, or Colorado Springs, or Pueblo, or Georgetown or Graymont, or Central City, or Boulder, or Cheyenne, or Laramie, for the uniform price of \$30.00 round trip. Utah and Idaho tourist tickets are sold to start from Omaha, Council Bluffs, Kansas City or Leavenworth to Soda Springs and return, or Ogden and return, or Ogden and return for \$55.00 and to Ogden and Salt Lake City via Soda Springs with stop-over at the Springs for \$60, and to Shoshone Falls and return for the same price. Yellowstone park tourists tickets are sold to start from Omaha, Council Bluffs, Kansas City or Leavenworth to Lower Geyser Basin and return for \$75. Portland tourists tickets from Omaha, Council Bluffs, Kansas City or Leavenworth are sold to Portland, Oregon and return for \$90. The last is the greatest of all, being Alaska tourist tickets including berth and meals on ocean steamers, to Alaska via Portland, Oregon, visiting Glacier Bay and other interesting points for \$175.00 the round trip.

The sleeping car service is operated by the Pullman Company and through sleepers run between Omaha and Denver, Kansas City and Cheyenne, St. Joseph and Grand Island, Omaha and Ogden, Omaha and Salt Lake City, Omaha and Portland, Ogden and Butte, Ogden and San Francisco, Ogden and Los Angeles. Chicago people should apply at the Chicago office, 57 S. Clark Street for tickets and information. Persons at a distance would do well to write to headquarters, addressing J. W. Morse, General Passenger Agent, Omaha, Neb. The return mail will bring a full and complete reply on all information desired. The Union Pacific route is claimed to be the shortest, quickest, safest, and the favorite transcontinental line. No effort is spared to make travelers comfortable, or to anticipate their desires in the thousand and one things that go to make up a delightful summer trip, and charming courtesy is the rule from Mr. Morse down to the humblest employee in his department.

HINTS FOR HOUSEWIVES.

OIL stains may be removed from paper by applying pipe-clay powdered and mixed with water to the thickness of cream; leave on for four hours.

To REMOVE SUNBURN.—Milk of almonds made thus: Take of blanched bitter almonds, half an ounce; soft water, half a pint; make an emulsion by beating the almonds and water together, strain through a muslin cloth, and it is ready for use.

DRINK FOR HOT WEATHER.—Two pounds of sugar, one quart of water, the beaten whites of four eggs, two ounces of tartaric acid. Stir well together and bottle. When ready to use, put a little soda into a glass of ice water, and add two or three table-spoonsful of the syrup, and drink while it is foaming. A few drops of vanilla may be added to the syrup when prepared, if liked.

To REMOVE TAR STAINS.—A correspondent writes that tar is instantaneously removed from hand and fingers by rubbing with the outside of fresh orange or lemon peel, and wiping dry immediately after. It is astonishing what a small piece will clean. The volatile oils in the skins dissolve the tar, and so it can be wiped off.

To COLOR STRAW HATS (or rather paint them, as that is the speediest way of changing them to the color you may desire).—Take one-fourth of a tube of paint—we will say dark green; to this add enough drying oil to make the paint a thick liquid; then with a good-sized sable brush paint the hat. Hang in the air to dry. A hat can be painted at only a very trifling cost and only a few moments' time.

FOR canning small fruits a good rule is to allow one-third of a pound of sugar to a pound of fruit. Put water to the sugar, in the proportion of about a teacupful of water to each pound of sugar, make into a syrup and skim carefully. Add the fruit, let it boil ten minutes, and it will be ready for canning. For pears, peaches, gages, etc., allow about the same quantity of sugar as for raspberries; pie plant will need a full half-pound of sugar to a pound of stalk. Peaches should be pared, and can be canned whole or in halves; pears should be canned whole, and if dropped immediately into cold water when pared will not turn black; gages and plums should have the skin pricked with a needle to prevent it bursting.

WHEN the cellar is damp it soon becomes mouldy. To avoid this, the windows should only be opened at night, and late—the last thing before retiring. There is no need to fear that the night air is unhealthy—it is as pure as the air of midday, and is really drier. The cool air enters the apartment during the night, and circulates through it. The windows should be closed before sunrise in the morning, and kept closed and shaded through the day. If the air of the cellar is damp, it may be thoroughly dried by placing in it a peck of fresh lime and charcoal in an open box. A peck of lime will absorb about seven pounds, or more than three quarts of water, and in this way a cellar or milk room may soon be dried, even in the hottest weather.

CROCHET LACE.—This pattern has a border of reversed scallops. Make a chain of 26 stitches.

1st row: Miss 6; 1 dc in next; * 3 ch, miss 2, 1 dc in next; repeat from * to end of row; turn.

2d row: 3 ch, 8 treble in the 1st dc of preceding row; 1 dc under 3 ch; * 3 ch, 1 dc under next 3 ch; repeat from * to end of row; turn.

3d row: * 3 ch, 1 dc under 3 ch of preceding row; 3 ch, 1 dc under next 3 ch; repeat from * until there are 5 dc's; 3 ch, fasten with a dc under the dc in which the 8 tr's of preceding scallops were worked; turn; work 8 tr under 3 ch. This forms the upper scallop, which must be tacked upward with needle and thread.

4th row: * 3 ch, 1 dc under 3 ch; repeat from * to end of row.

Repeat pattern from 2d row for length desired. Then fasten thread on 1st tr of lower row of scallops; 3 ch, miss 1 tr, 1 dc between 2d and 3d tr; 3 ch, 1 dc between 3d and 4th tr; repeat to end of scallops.

BULL'S SARSAPARILLA.

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

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

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

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

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

FOR SALE BY ALL DRUGGISTS.
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

TARRANT'S SELTZER

FOR Billiousness, Sick Headache, Constipation, Dyspepsia

It cools the Blood; it gives delight; It sharpens up the appetite. It aids the Liver do its part And stimulates the feeble heart. All Bilious agonies endured. By TARRANT'S SELTZER can be cured.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

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Land-list, etc., mailed for 6 cents. Write to H. W. WILKES, Florida Land Com'r, Louisville, Ky.

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Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot fail to injure the fabrics) can be dispensed with by the use of our

SOAP

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and Women all over the country to sell the Missouri Steam Washer. Why does it pay to act as my Agent? Because the arguments in its favor are so numerous and convincing that sales are made with little difficulty. I will ship a Washer on two weeks' trial on liberal terms, to be returned at my expense if not satisfactory. Agents can thus test it for themselves. Don't fail to write for terms and illustrated circular with outline of arguments to be used in making sales. J. WORTH, 17th & Franklin Ave., St. Louis, Mo. (Sent prepaid on 2 weeks' trial to persons for their own use where I have no Agent. Ask particulars about Free Trial.)

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RIFLE, REVOLVER, SPORTING GOODS OR ANYTHING IN THE SPORTING LINE, WRITE

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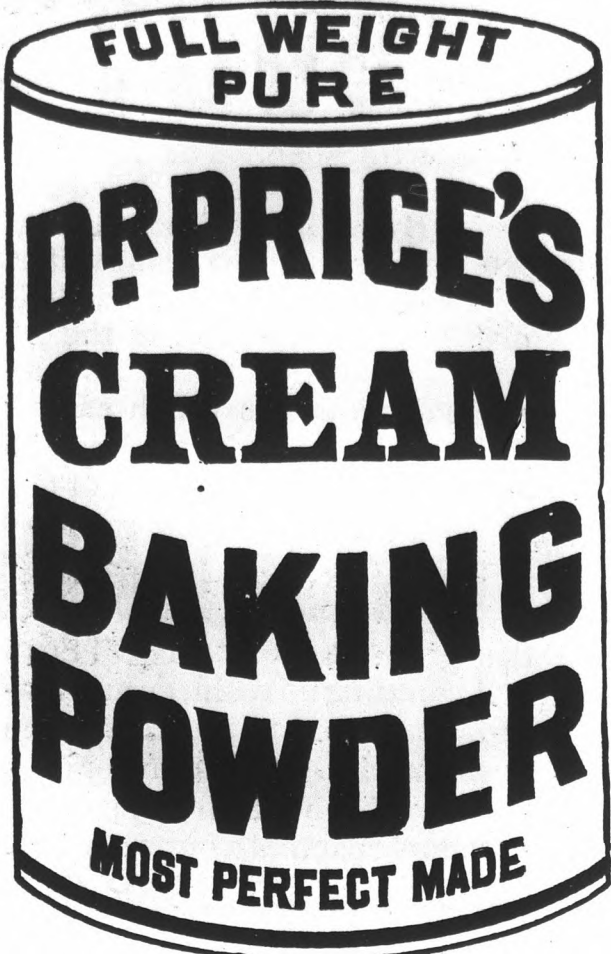


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No. 11. [Copyright, March, 1887]



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PEARLINE For Women.

the best and safest Washing Compound known. Used As Directed it produces better results with a greater saving of Time and Labor in Washing and House-cleaning, than anything yet invented.

Wash your Dishes, Glassware, Windows, Curtains, Jewelry, Silver, in fact everything, with it. Try it in the Bath, and note its Superiority over Soap.

Beware of Imitations. The Genuine always bears the above Symbol and name of **JAMES PYLE, New York.**

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Double Bone! Double Steel! Double Seam! **WARRANTED.** SOLD EVERYWHERE.

Sample Duplex Corset by mail, post-paid, for ONE DOLLAR.

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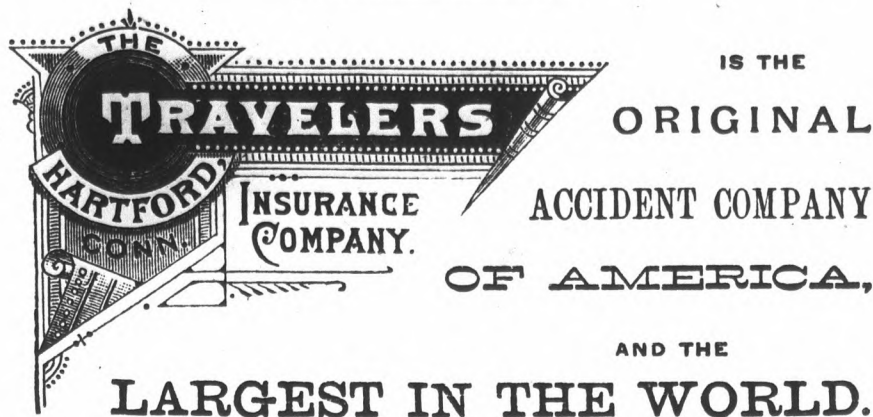
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