

The Living Church.

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

VOL. X. No. 23.

CHICAGO, SATURDAY, SEPTEMBER 3, 1887.

WHOLE No. 461.

REV. FR. HALL will conduct a Retreat for Clergy at St. Austin's School from Sept. 12th to 16th. There will be no expenses. Clergy wishing to attend should notify the REV. A. G. MORIMER, St. Austins, New Brighton, Staten Island, N. Y.

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.

SISTERS OF ST. MARY.

ST. MARY'S HALL,
Faribault, Minn.

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

RT. REV. H. B. WHIPPLE, Rector.
REV. GEO. B. WHIPPLE, Chaplain.
MISS E. F. BROWN, Principal.

ST. AUSTIN'S SCHOOL. (Incorporated.)
New Brighton, S. I., N. Y.

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.

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: MISS FRA. CIS E. BENNETT, MISS M. L. BONNEY, MISS SYLVIA J. EASTMAN. Emeritus Principals: 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,

Lima, Indiana.

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,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. WILFRED H. MUNRO, A. M., President.

ST. MARY'S SCHOOL,

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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.

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

ST. MARGARET'S SCHOOL.

FOR YOUNG LADIES AND CHILDREN,

604 & 606 W. Adams St., Chicago, Ill.

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.

UNIVERSITY OF VIRGINIA.

(Founded by THOS. JEFFERSON.)

64th Session begins October 1st, 1887. Send for catalogue to Secretary of the Faculty. UNIVERSITY OF VIRGINIA, VA.

UNIVERSITY OF ILLINOIS.

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. GEORGE'S HALL FOR BOYS and Young Men, ST. GEORGE'S, Md. Unsurpassed. \$230 to \$300 a year. Prof. J. C. KINEAR, A.M., Prin.

ST. JOHN BAPTIST SCHOOL, FOR GIRLS 231 E. 17th St., New York.

Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science, etc. Address SISTER IN CHARGE.

MONTECELLO LADIES' SEMINARY.
Godfrey, Madison County, Ill.

24 miles from St. Louis, Mo. Experienced teachers. French and German taught by the natural method. Superior facilities for Music and Art. Location beautiful and healthful. 50th year begins Sept. 22d. Send for Catalogue. MISS H. N. HASKELL, Principal.

RECTORY SCHOOL,
Hamden, Conn.

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

EDGEWORTH BOARDING AND DAY SCHOOL FOR GIRLS.

122 West Franklin street, Baltimore, Md., Mrs. H. P. LEFEBVRE, Principal. This School will reopen 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.

"THE CEDARS," A BOARDING AND DAY SCHOOL for Young Ladies. Delightfully situated in lawn of three acres. New building. College Preparatory and Academic Courses.

MISS EARLE, 1916 35th St., Washington, D. C.

BISHOP THORPE,

Bethlehem, Penn.

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

MISS GRANT'S SEMINARY.

247 and 249 Dearborn Ave., Chicago.

For Boarding and Day pupils. Nineteenth year opens Wednesday, Sept. 14th. For circulars, apply as above.

ST. MARY'S HALL.

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.

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.

MISS MARY E. STEVENS'

Boarding and Day School for Young Ladies, W. Chelton 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, 428 West 23d street, New York.

EPISCOPAL HIGH SCHOOL OF VIRGINIA,

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.

VIRGINIA FEMALE INSTITUTE.

Staunton, Va.

MRS. GEN. J. E. B. STUART, Principal. The next session of Nine Months Opens September 15th, with a full corps of superior teachers. Terms reasonable. Apply early. Catalogues sent upon application to the Principal.

KEBLE SCHOOL,

Hingham, Mass.

Home comforts with city advantages. Careful instruction guaranteed. Highest references. Re-opens Sept. 14. Mrs. J. W. DUKES, Principal.

MT. CARROLL SEMINARY, (Carroll Co., Ills.)

surpasses all others in the aids given students of small means to gain a higher education. "Oreads" free—send for one.

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KEBLE SCHOOL, SYRACUSE, N. Y. 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.

STAMFORD, 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.

CROTON MILITARY INSTITUTE,
Croton on the Hudson, N. Y.

A Church School offering superior advantages at moderate rates. Photographs and circulars on request. FRANK S. ROBERTS.

ACADEMY AND HOME FOR TEN BOYS.

Greenwich, Connecticut. Thorough preparation for Business or for College. Absolutely healthful location and genuine home with the most refined surroundings. Highest references given and required. J. H. ROOT, Principal.

GIRLS' HIGHER SCHOOL,

487-489 La Salle Ave., Chicago. Twelfth year begins Sept. 15. Boarding and Day School for Young Ladies and Children. Full courses of study, including a preparation for college. Good houses, well located. Address: MISS REBECCA S. RICE, A.M., Miss MARY E. BEEDY, A.M., Principals.

THE KIRKLAND SCHOOL,

275 and 277 Huron St., Chicago, will reopen on Monday, Sept. 19th. A few boarding-pupils received. For catalogue address MISS KIRKLAND, or MRS. ADAMS.

KENWOOD INSTITUTE.

5001 Lake Avenue, Chicago.

Preparatory School for Vassar College and the University of Wisconsin. Mrs. Helen Ekin Starrrett and Miss Annie E. Butts, Principals. Twelve young ladies received as boarders. Superior advantages in music, art, and the modern languages. Fall term begins Sept. 15. Circulars on application.

KEMPER HALL,

Kenosha, Wis.

A BOARDING SCHOOL FOR GIRLS. The Eighteenth School year will open September 21st, 1887. SISTERS OF ST. MARY.

CHICAGO FEMALE COLLEGE,

Morgan Park, (near Chicago)

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

A THOROUGH FRENCH & ENGLISH HOME SCHOOL for twenty girls. Under the charge of Mme. H. C'erc and Miss M. L. Peck, both late of St. Ane's School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. C'erc, 4313 Walnut St., Philadelphia.

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.

CHELtenham ACADEMY, CHELTEN HILLS,

near Philadelphia. 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., Ogontz P. O., Pa.

THE NEW DIOCESAN SCHOOL FOR YOUNG LADIES offers unsurpassed advantages. For Prospectus, address MR. or MRS. JAMES LYON, Indianapolis Indiana.

ST. CATHARINE'S HALL, AUGUSTA,

M.E. Diocesan School for Girls. The Rt. Rev. H. A. Neeley, D. D., President. The Rev. W. D. Martin, A.M., Principal. 20th year opens Sept. 14. Terms \$275 & \$250. Strong corps of teachers. Special advantages in Art and Music. Send for circular.

BALTIMORE FEMALE COLLEGE, chartered and endowed by the State, affords pupils the best advantages in English, the Languages, Science, Art and Music. The 40th year opens September 15. N. C. BROOKS, M.A., LL.D., President.

KINDERGARTNERS TRAINED. Rare opportunities afforded. Address NORMAL SCHOOL, Oswego, New York.

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.

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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.

ILLINOIS CONSERVATORY OF MUSIC

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

GANNETT INSTITUTE For Young Ladies.

Boston, Mass. Family and Day school. The Thirteenth Year begins Wednesday, Sept. 28, 1887. For circular apply to Rev. GEO. GANNETT, A. M., 69 Chestnut Sq., Boston, Mass.

UNION COLLEGE OF LAW. Fall term begins Sept. 21.

For circulars address H. Booth, Chicago, Ill.

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\$6 to \$12 per Acre.

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In Isanti county, and Pine county, around the beautiful

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Free fare to purchaser of 160 acres. Long time and low interest. Good educational and church facilities.

Our terms of renting are very easy—cash or share of crops.

Write for maps and illustrated pamphlet.

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CHOICE INVESTMENTS !!

If you wish to double your money within a year, now is the time. We still have for sale at a great bargain, a few lots in the thrifty and promising new town of

COAL HARBOR,

beautifully situated on the east bank of the Missouri river, in McLean, the banner county of Dakota, surrounded by the celebrated McLean county coal fields; a 12-foot vein opened and in operation now one mile from Coal Harbor. Two railroads heading for it, and a big boom is anticipated.

TEN PER CENT.

Money loaned on first mortgages, best of security and no expense to lender; basis of loan, one-third valuation. Money invested for non-residents; taxes paid; a general real estate business transacted.

FOR SALE.

Improved farms, choice acre property, ranche etc., in McLean, Burleigh, and Emmons counties; some fine government lands in McLean county; settlers cheerfully located; I also have some A. I. bargains in Bismark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address,

A. J. ENNS,

Bismark, D. T.

Office—Room 19, First National Bank Block.

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."

"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 Silvertown, 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,

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."

INVIGORATES THE SYSTEM.

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.'"

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."

A TERRIBLE AFFLICTION.

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."

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

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

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."

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,
No. 663 Main Street, BUFFALO, N. Y.

You Carry

A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: "I use no other medicine than Ayer's Pills. They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

Ft Scott, Kansas.

The Pittsburg of the West.

Fort Scott, with her Natural Gas wells, Lubricating Oil wells, immense Coal fields, inexhaustible quarries of cement and building stone, flowing artesian wells, Flint glass sand, Brick, Fire and Pottery's Clay, and other natural advantages, is the greatest manufacturing point in Kansas, and is but just entering on a career of unexampled prosperity. Note the following facts:


Population 14,000. Increase since 1880 of 12,000. Four distinct railway lines, and three more building. New buildings now going up to cost over \$1,000,000. Real estate sales in one month, \$1,750,000. Among established industries are:

Natural Gas and Lubricating Oil wells, Coal Mines, Stone Quarries, and Cement Works, brick yards, sugar works, a large glass factory, numerous potteries, saw, a d woolen, and flouring mills, carriage works, tobacco factories, foundries, machine shops, etc., etc. Liberal aid to factories, fire schools and churches, and no saloons. Fertile farms, \$10 per acre and up.

Fort Scott offers unequalled opportunities for the farmer, manufacturer, mechanic, merchant, and real estate investor. City property doubles in value every few months. Write for a free copy of the "Southern Kansan," telling all about Fort Scott. Inquiries promptly answered.

S. F. SCOTT & CO.,
Real Estate and Loan Agents,
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We control 1,200 choice residence lots at \$125 to \$1,000 each. 1/2 down, bal. 1 and 2 years at 8 per cent. Special attention given to investing foreign capital.



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The Living Church.

SATURDAY, SEPT. 3, 1887.

THE WHISPER

TO R. H. S.—BY O. W. R.

One day we sat, my friend and I,
Upon the hill together,
Beneath September's brooding sky,
In its right royal weather,
We spake not oft, for silence there
Seemed golden, like the glory
Of autumn sun-light, or the fair
And oft-repeated story

Whose poem we began to see
Upon the leaves around us,
Like symphony whose melody
Had oft before spell-bound us.
Nor sound, nor sight, of human toil
Came to us in our eery;
And save the mountain winds' turmoil
All seemed as we—awear.

"Oh," said my poet friend, "how blest
Are we to have enjoyed this!
In nature's refuge thus to rest
Is rare and unalloy'd bliss!"

Said I, "Like nature's we shall find
No peace, nor yet such beauty.
We come to her with God in mind,
We come to muse on duty.

"We bring to her a heavy heart,
Surcharged with care and sorrow,
And with her blessing we depart
Prepared to meet the morrow."

* * * * *

How sweet the hush, the interlude
Between the wind's carousal
Each subtle impulse seemed subdued,
With silence had espousal.

O blest the soul who waits and keeps
His eye uplifted ever;
The violet, that in valley sleeps,
Hath yet the pine's endeavor,

And each in its appointed way
On mountain, or on fallow,
Doth to the quiet eye display
A grace all thought to hallow.

NEWS AND NOTES.

AN exchange says there are 50,000 Swedes in Chicago whose religious wants are in part supplied by nine Lutheran churches. We may add that there is also one large congregation of Swedes in union with the diocese, numbering nearly 250 communicants.

WE see it stated by some of our English exchanges that Mr. James Brooks, of London, the well-known architect, has been invited to send in drawings to the committee appointed for the purpose of promoting the New York Cathedral scheme.

DEAN SCOTT has intimated his intention of resigning the deanery of Rochester on account of continued ill-health. He was appointed dean in 1870, having been Master of Balliol for sixteen years, and will receive a pension of £1,000 a year. He is well known as joint editor with the dean of Christ church of *Liddell and Scott*.

THE foundation-stone of St. Philip's, Buckingham Palace Road, was laid on Wednesday, the 3rd inst., by Countess Grosvenor. The site has been given by the Duke of Westminster, together with a donation of £3,000. The total cost is estimated at £6,000, of which, inclusive of this donation, about £5,000 has already been subscribed. The church when completed will accommodate over 750 persons, and all the sittings will be free and unappropriated.

BISHOP TEMPLE, of London, in a recent speech referred to the progress of the Church of England Temperance Society, which had made itself a power

in the country, and which was perpetually climbing upward—which had laid hold of class after class. The ministers of the Gospel had been won over, the medical men had been compelled to acknowledge its power and principles, and the Judges had owned its great work. The movement was sure to be irresistible, because it had the divine blessing upon it.

THE Church Missionary Society has received letters, dated March 14 from Mr. Alexander M. Mackay, the missionary in Uganda, through whom the news of Emin Pasha has hitherto come. A great fire had destroyed King Mwang's houses, and the Arabs had persuaded him to give orders that all his young men were to read the Koran, both of which circumstances had caused alarm among the Christian converts. One Christian had been arrested, and it was believed, put to death. Emin Pasha had sent to Mr. Mackay two tusks of ivory, value £55, as a contribution to the Church Missionary Society in acknowledgment of Mr. Mackay's services on his behalf.

THE *Irish Ecclesiastical Gazette* has a curious story about a clergyman, who, when preaching on Sunday week in one of the Belfast churches on behalf of a local charity, had the good fortune—as it turned out—not to wear a cassock under his surplice. He was informed by the sexton after service that a member of the congregation had mentioned to him that he had watched the preacher's robes closely, and that "if you man had worn an *Aunt Sally* he would not have given a copper towards the charity." He afterwards explained that by an "Aunt Sally" he meant "one of them long black things they wear down to their heels."

THE death of the Rev. Philip Smith, of the Oxford Brotherhood of the Epiphany, at Calcutta, is announced. He died on St. Peter's Day, of a disease of the heart from which he had all along been known to be suffering. He was a scholar of University College, Oxford, and St. Augustine's College, Canterbury, and while there, was ordained deacon and priest. In 1883 he joined the Oxford Mission to Calcutta, and has worked there since with a love which seemed to shine through his thin, frail, almost transparent body. His passionate love for the Indian people was, at least to a great extent, appreciated. The Calcutta students knew and felt it, even though they had not yet begun to respond to it in the way which we would most desire. His death may be more fruitful in conversions than his life.

THE large south transept window in Chester cathedral, which has been restored and filled with rich stained glass, was formally unveiled August 6th. The window, which is intended as a memorial to the late Lord Egerton of Tatton, is the gift of the present Lord Egerton. It consists of seven large lights and tracery, and the subjects represented are the Crucifixion, Nativity, and Ascension (occupying the three centre lights); and sixteen subjects illustrating "Faith," taken from the 11th chapter of Hebrews, are grouped around, filling up the lights on either side, the tracery being filled with a representation of the Angelic Choir. The stonework of the window was re-design-

ed by Mr. A. W. Blomfield, architect to the cathedral, the window itself being designed and executed by Messrs. Heaton, Butler, and Bayne, of London. The cost amounts to about £2,000.

MR. SPURGEON is saddened at the increase of infidel teaching from Nonconformist pulpits. In the August number of his magazine he says, "The case is mournful. Certain ministers are making infidels. Avowed Atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is a common thing to hear working men excuse their wickedness by the statement that there is no hell—"the parson says so." Meeting houses are empty. The places which the Gospel filled the new nonsense has emptied, and will keep empty." This authoritative statement, coupled with recent movements in the training colleges of various dissenting bodies, is worthy of notice.

ANOTHER point in Mr. Spurgeon's "Lamentation" is the admission that the more spiritual of the dissenters who are leaving their respective chapels are coming over to the Church of England, and he openly testifies that the Church is growing in numbers and influence. As he attributes the decay of spirituality among his friends to the diminution in the number of prayer-meetings, and as the influx of Nonconformists to the Church is coincident with the growth in the number of churches with daily service and weekly Communion, we may fairly and gratefully assume that those who are accepting full communion with the Church find in her offices exactly that which they need for their edification and for the strengthening of their spiritual life.

As will be seen by the published declaration of the Bishop of Shanghai (see page 357), "a certain school" of thought in the China mission is to be stamped out. It does not "represent the bishop," it is not approved by the board, it is distasteful to some rich people who contribute to the mission, and it must go. The missionaries belonging to the "League," says Bishop Boone, must resign or disband their society. The "old Protestant minister" may now take a rest and sing the *Nunc Dimittis*, if it is not too "ritualistic" for him. Perhaps the good old hymn—

"I am monarch of all I survey,
My right there is none to dispute,"
would suit him better. This proclamation by Bishop Boone may give the clue to the action of the Board of Managers at their last session in declining to appropriate for the China mission for more than three months. Now that the Bishop has "come to time" the appropriations may be extended.

THE Crown Princess of Germany, accompanied by the Princesses Victoria, Sophia, and Margaret of Prussia, visited Portsmouth Aug. 9th for the purpose of laying the foundation-stone of a new church for Portsea on behalf of the Queen. The Bishop of Winchester con-

ducted the service, and delivered an address, when the stone was duly laid by the Crown Princess, who was presented for the purpose with a silver trowel, bearing an appropriate inscription. The memorial stone, weighing more than a ton and a half, has the following inscription, with a cross in each corner:—"To the glory of God. This stone was laid on behalf of Her Majesty Queen Victoria, by her Imperial and Royal Highness the Crown Princess of Germany, Princess Royal of Great Britain and Ireland. August IX., A.D. MDCCCLXXXVII." At the conclusion of the service purses of money were handed to the Crown Princess and laid upon the stone. The church is estimated to cost over 40,000*l.*, towards which an anonymous layman has conditionally given 15,000*l.*, subscriptions and promises raising the total to nearly 30,000*l.* Built on the site of the old edifice in which Charles Dickens was christened, the church is planned to accommodate a congregation of 1600 worshippers.

MANY hearts were sore wounded last week when despatches from Sewanee announced the death of the brave hearted Bishop Elliott, on Friday the 26th August. His friends had fondly hoped that release from care and the benefit of foreign travel would restore vigor to his wasted frame and enable him to resume his work in Western Texas. Those who saw him at the General Convention last fall and heard his ringing speech in the Board of Missions, were reluctant to believe that the illness which had fastened upon him was more than a temporary ailment, and that his work was even then done. A few months of vain wanderings in search of vanished health, and he came home to die. In the very prime of life, God has called him. "Blessed be the name of the Lord." Beloved friend, brave heart, tender and true, rest in peace. Robert Woodward Barnwell Elliott was born Aug. 16th, 1810, in Beaufort, S. C. He was the son of Bishop Stephen Elliott, of Georgia. He was an officer of the Southern army but after the war, he received Deacon's Orders in 1868 and was advanced to the priesthood in 1871, having spent a year or two in preliminary study at the General Theological Seminary. He became rector of St. Philip's church, Atlanta, where he achieved a high reputation as a successful pastor and a preacher of great ability. At the General Convention of 1874 the northern and western part of Texas were set off from the old diocese and made missionary jurisdictions. Mr. Elliott was selected to be the Bishop of western Texas. He accepted with characteristic promptitude, although it was a trial to leave his beloved parish. He said in a letter to the writer: "I should have arraigned myself as a coward and sneak if I had shirked the call of the Church." He was consecrated Nov. 15th, 1874. His record of hard and unceasing toil is well known to the Church. After thirteen years of labor, while still young, energetic and enthusiastic, the call to rest has come, and the Church adds another name to her diptychs, a name which will touch many hearts with tender memories, and thrill many souls with chivalric impulse, for many years to come.

CHICAGO.

The journal of convention gives the following statistics of the diocese: Number of families, 5,797; number of souls, 24,100; Baptisms: infants, 1,206, adults, 278, total, 1,484; Confirmations, 1,092, marriages, 433; churchings, 20; burials, 683; communicants—present number, 10,974; Sunday schools: teachers, 894, scholars, 9,419; contributions: Parochial, \$264,370.05, diocesan, \$41,141.19; general, 9,767.64, total, \$315,278.86.

FREEMONT.—On St. Bartholomew's day the corner stone of the new stone church and rectory of Zion's parish was laid, the Rev. Jno. Wilkinson of Dixon, officiating for the Bishop. A fair representation of the clergy at present in the diocese was made, though a larger number might have been expected, and would have found hospitable hosts. Those who responded to the general invitation were the Rev. Messrs. John Wilkinson, Geo. C. Street, Luther Pardee, George B. Pratt, D. C. Peabody, G. A. Whitney, B. F. Cooley, and C. L. Arnold. The clergy met at the residence of Mr. V. Stoskopf and were escorted in procession to the church by the wardens and vestry. The service began promptly at five o'clock, at which moment the organist from the platform of the church gave the chord for old "202." The hymn was soon sounding from congregation and procession. Upon this occasion the architect, Mr. H. F. Starbuck, performed a very acceptable musical service not specified in contract, both supplementing the choir and acting as tuning fork to the procession. A large congregation listened attentively to the service, and were edified as well as catholicized by the Dean's admirable address. This latter began by congratulating the rector, the Rev. Wm. C. DeWitt and his zealous congregation on the auspicious event. He then spoke of Jesus Christ, the corner stone of human salvation; of His Church; of His ordained ministry; of Divine Truth; of the Faith once delivered to the Saints; and lastly as the Chief Corner Stone, symbolizing for us the perpetuity of His Church. The corner stone of this church was thus laid within ten months after the authorization by the vestry of a subscription for the erection of a joint edifice church and rectory, and in the fifty-second week of the pastorate of the present rector. The cost of the structure will be \$14,000, of which more than \$9,000 have already been raised. The architecture has been widely admired both for its tasteful simplicity and economical display. The parish is justly entitled to commendation and congratulation for the hearty manner in which it has taken up and carried on this work with many sacrifices; while all feel that "except the Lord build the house, their labor is but lost that build it." The first service in the new church it is thought will be held on Christmas Day.

NEW YORK

CITY.—The church of the Holy Faith, in the upper part of the city, the Rev. Victor C. Smith, rector, has been closed for several weeks and through the generosity of a few friends has been greatly improved in the way of graining the wood-work, painting the ceiling, re-decorating the reredos, etc. In the chancel has been placed by the people of the Church a handsome memorial window with the inscription: "In memory of Horatio Potter, sixth Bishop of New York. Entered into rest, January 2, 1887." In the nave near the

chancel has been placed another window in memory of Francis H. and Elizabeth Nash, who were for many years communicants of the Church, and who are thus lovingly remembered by their children. These children have also placed in the chancel a memorial in the form of a rector's chair, and bearing the inscription: "In loving memory of D. H. W. Entered into rest, January 26, 1876." The church was opened on Sunday, August 21, the rector officiating and being assisted by the Rev. Alex. Forbes of Yonkers.

LONG ISLAND.

BROOKLYN.—St. Augustine's Mission for colored people is in need of a suitable building in which to conduct its services. For 13 years it has been driven from pillar to post, having no edifice that could be called its own, and least of all, that could be called a church. The fact that the mission has been continued under great discouragements and still lives, entitles it to better things. Since 1884, the work has been in charge of Mr. William V. Tunnell, a colored graduate of the General Theological Seminary. The class presented for Confirmation in Lent of the present year numbered 27, the Bishop remarking that, proportionately, the class was one of the best that had ever been presented. With a suitable church edifice there is hope that at no distant day the mission could become self-supporting. It is now governed by a business board, composed of six laymen, and Mr. Tunnell acting as pastor. In graduating at the seminary he had the good fortune to take the Seymour prize for extemporaneous preaching and at the last commencement was made bachelor of divinity. He was ordained deacon at the cathedral on Trinity Sunday, and has in his possession highly commendatory letters. The Bishop is well acquainted with St. Augustine's and its pastor, and feels the deepest interest in their efforts to provide a church. In Mr. Tunnell's possession is a letter from the Bishop addressed to the rectors of churches by way of furthering this object. Mr. Tunnell, likewise, would be glad to present the needs and aims of the mission in such churches as may give him the opportunity of doing so.

Since the resignation from St. Luke's of the Rev. Dr. Van De Water, who together with his wife is spending the summer abroad, there is said to be no falling off in the congregation. The parish numbers over 1,000 communicants and the Rev. Mr. Walker, minister-in-charge, is abundantly occupied. In the rear of the church is to be built a new parish hall, consisting of two wings connected with halls and corridors. On the first floor of the north wing will be the meeting rooms for men, janitor's rooms on the second, and study on the third. On the ground floor of the south wing will be the library, robing-room, etc., women's and men's rooms on the second floor and choir rooms above. The estimated cost is from \$18,000 to \$20,000.

The Rev. Warren C. Hubbard, rector of St. Paul's church, has been spending his vacation with friends at Fulton, N. Y., where he has taken the services of Zion church. In one of the afternoons he was treated to a social surprise by the ladies of the parish, the tables being spread on a handsome lawn.

CONNECTICUT.

ROCKVILLE.—St. John's church has been thoroughly overhauled this summer, and by cold weather the rector,

the Rev. W. F. Bielby, hopes to have the work completed. The original barn-like structure has been completely metamorphosed and now looks quite like a church. The funds for carrying it on have been raised by the rector among the citizens of Rockville and from the churches in Hartford. The work was planned by W. C. Brocklesby of Hartford, and supervised by the rector, and though first-class has been done at a very moderate expense, the contractor virtually putting it in at cost.

WESTERN MICHIGAN.

GRAND RAPIDS.—On June last Grace church received from the estate of the late Mrs. Norman Smith \$2,300 (in all over \$5,000) which paid the entire debt upon the church building.

MONTANA.

VIRGINIA CITY.—Bishop Brewer, in his Record of Visitations, makes the following note of the worthy missionary and mission work in what was once a rich gold-mining camp, and now is a struggling frontier town; the rich veins having been exhausted, but with a field open for industries which are slowly developing:

Tuesday evening we drove over to Virginia City, where Mr. Prout has had his home for thirteen years. The log house given to Bishop Tuttle many years ago is his home, and a happy home it is. I wish all rectories were as bright and attractive as this one situated in Alder Gulch. Not many men would have kept to their work through all vicissitudes of changing fortune as Mr. Prout has done. His reward is seen in the love of his people, and in the confidence of the people of all the field where he serves. I remained in Virginia City nine days. The time was spent in calling upon the people, in looking after business matters, and in writing up my correspondence. On Sunday July 21, two services were held, four persons confirmed, and Holy Communion celebrated, with 31 persons to receive, the largest number ever present at any communion in the history of the mission. This is the oldest mission in the territory. Bishop Tuttle bought and built the church, during his first year of missionary life in the west. The people of the town paid nearly the whole cost of the building. It is beginning to need extensive repairs. The people are not able to pay for them. If an appeal is made for help, there is no mission in all the land that will deserve it more.

UTAH.

During his recent visitation Bishop Tuttle wrote: "Twenty-five years ago yesterday I was made deacon. Twenty years ago the day after to-morrow I entered Main street, Salt Lake City, in one of the old stage coaches of the plains. Memories crowd thick and fast as I sit down to write. I am almost the oldest non-Mormon resident here. I can think of only eleven that antedate me. I have lived to see the imperious arrogance of Mormonism bite the dust, although deep seated, obstinate rebelliousness remains. Its chieftain is in hiding and has been for two or three years, and many of the leaders are skulking with him. Yet others of them are serving out terms of imprisonment of six months or five years in yonder penitentiary. Meanwhile, we have built two substantial stone churches in Salt Lake City, and the three communicants whom we found here in 1867, have been multiplied to 300 in the city and to near 500 in Utah. Upon the heels of the sixteen pupils in our St.

Mark's School of 1867 have trodden more than 4,500 boys and girls, who have received their education in whole or in part in our five schools in Salt Lake City, Ogden, Logan, and Plain City; and out from the boys have gone ten to study for the holy ministry. What hath God wrought, of His goodness and through the generous stewardship of eastern givers, for the regeneration and enlightenment, the civilization and Christianization of this strange mountain region! All thanks and praise be to Him, and to them, and to my helpers, the clergy (there have been 19 of them), and the teachers (there have been more than 80 of them), for this good work! May His loving mercy in that day cover up my portion of it, the sad imperfections of which I know too well!

CENTRAL PENNSYLVANIA.

The diocesan journal gives the following statistics for 1887: Clergy, 104; parishes, 91; missions, 49; families, 5,976; baptized persons, 14,050; Baptisms, adult 237, infant 1,106, total 1,343; confirmed, 905; communicants, 8,543; Sunday schools, teachers 1,336, pupils 12,138; offerings, parochial \$187,892.23, diocesan \$29,677.92, extra-diocesan, \$15,592.97; total offerings, \$233,163.12.

WEST VIRGINIA.

The Diocesan Journal gives the following statistics for 1887: Clergy 22; families, 1,764; baptized persons, 5,037; Baptisms—infant, 199, adult, 72, total, 271; Confirmations 227; communicants, 2,615; Sunday schools—teachers, 344, scholars, 2,438; parochial contributions, \$34,510.77; diocesan contributions, \$5,163.96; other contributions, \$2,310.18; total, \$41,985.01.

The following from Bishop Peterkin's Annual Address, is admirable for its temperate language and charitable spirit:

There is one point, however, which seems to demand some further mention. I mean the effort made to change the name of our Church, or at least to omit the word Protestant from the title page of the Prayer Book. I am glad to know that both propositions were steadily opposed by the deputies from this diocese. It does not become us to denounce those who favor such a change as disloyal to our Church, or to interpret too freely their motives, except so far as they are avowed. No doubt some are actuated by the sentiment of the thing, some by what appears to them to be a severe logical necessity. Some are fascinated by the vision of an all-embracing Church which scorns any name of limitations and others thoroughly dislike the word Protestant and everything it implies. But we must remember that if we resent as insulting, the dogmatism which would relegate all opposing such change to the position of ignorant and narrow-minded sectaries, we must be careful lest we also are offenders by accusing or suspecting those who differ from us, about such matters of unfaithfulness to their ordination vows, and as cherishing secret designs to carry us towards Rome, if not actually to Rome. It is well for us, however, to note in regard to this particular measure that it comes mainly from those who differ most widely from us in their views of the nature and functions of the Church in the world, and of the whole operation of the divine system of grace upon the heart of man.

LOUISIANA.

NEW ORLEANS.—St. George's church which for so many years has remained unchanged on St. Charles Avenue, is at last undergoing repairs. Inside and out, workmen are engaged in repairing and beautifying the building. It is to have a new coat of paint, the windows to be changed and the sanctuary improved. The Rev. A. J. Tardy the rector has been granted a vacation by his

congregation, during which time his salary is paid as usual. Mr. Tardy is now enjoying the delightful salt air and salt baths to be had at Bay St. Louis, a favorite summer resort for Southern families.

DONALDSONVILLE.—The Rev. Robt. S. Stuart, who resigned the parish of Ascension church over a year ago, at the urgent request of the vestry has taken charge again. Mr. Stuart is much beloved by this whole community and it is hoped that he will inaugurate a parish school in connection with his work as in former years.

MONROE.—Grace church has been much improved lately. A large brick building seating from 500 to 600, it is an ornament to the town. All the windows except that in the chancel are memorials and all are of fine stained glass. Four windows on each side of the church in memory of J. Calderwood, M. G. and S. W. Bennett, E. W. Warfield, J. W. and H. L. Baker, Mary Green, Ida H. Hibbler, A. M. Lawson, R. Dortch, Sr., and R. R. B. Dortch and Robert Dortch, Mary and Ida Hunsicker. At both ends there are large windows, stained glass with Biblical representations, and in the robing-room and library situated on either side of the chancel there are windows erected in memory of Etta, Elizabeth, and Tobis Purcell, and M. O., W. E. and I. H. Baker, and W. C. Strathes. The chancel is quite large and carpeted. The altar is large and is supplied with the proper colored cloths, altar cross, vases and the Eucharistic lights. Unfortunately the parish has been without a rector for some six or nine months, and the congregation a little disorganized in consequence. On the ninth Sunday after Trinity, August 7, the Rev. E. W. Hunter, the Bishop's missionary, officiated at 11 A. M. and 7:30 P. M. After service he asked the congregation to remain and addressed them on the subject of calling and supporting a rector. A vestry was formed, a meeting held and the Rev. E. W. Hunter was authorized to select a rector for the parish, the vestry obligating themselves to pay a salary of \$800 a year as a start. An energetic priest could soon build this parish up, it ought to be able to pay a salary of from \$1200 to \$1500 a year, and could be made to do so after some time by an energetic rector. There is a fine choir here under the direction of Prof. F. W. Bles, an accomplished musician and graduate of the musical college at Wurzburg. Monroe has about 3,500 inhabitants and is one of the most important towns in North Louisiana. It is situated on Ouchita River, between Vicksburg, Miss., and Shreveport, La., on the line of the V. S. & P. R. R., and has both rail and river communication with New Orleans and cities in the North, and will soon have a trunk line running through, going north and south. The Bishop's missionary the Rev. E. W. Hunter solicits correspondence from young active priests regarding this parish, his address is P. O. Box 1784, New Orleans, La.

WYOMING AND IDAHO.

BISHOP TALBOT'S VISITATIONS IN IDAHO.—Saturday, Aug. 6, we reached Boise, the beautiful capitol of Idaho, after a dusty ride of 15 miles over the alkali plains in a stage coach. Thousands of shade and fruit trees make the city more resemble a forest, jewelled with pretty villas, than a frontier town. The transparent atmosphere, the soft breezes from the canyon, the deliciously cool nights were a most welcome

contrast to the hot days and sultry nights, and burning sidewalks of our middle and eastern states.

St. Michael's is the oldest and strongest parish in Idaho, the rector the Rev. G. H. Davis, is certainly a man among men, and wields a strong influence for good over the whole community. The little church was built in '64, is of wood and will seat about 180. The sanctuary is handsomely finished; the altar richly vested in white satin and gold hangings, and surmounted with a massive memorial brass cross. Sunday, the 7th, the church was crowded. Bishop Talbot is an extempore preacher, graceful in gesture, clear in thought, and forcible in expression. His sermon on being "Doers of the Word," made his audience feel not only glad to be "hearers" of the word as it fell from his lips, but filled them with the desire to carry the word into every day experience in their own lives, and in efforts to influence others for good.

After a few days sojourn in Boise, we pressed on to the Bishop's next appointment, 28 miles to the village of Emmett. The journey is made chiefly in a "buck-board," the dry alkali dust, beaten finer than flour, rising in a dense cloud all the way. Overhead the burning sun poured intensely; so that when we arrived at the little rectory, the Rev. F. W. Crook could scarcely recognize us, so completely begrimed with heat and dust.

Here an excellent work is begun in the very heart of an agricultural community. A neat and inexpensive chapel challenges the attention of every passer by, and gives a home to the few faithful Church folk around. People from every state in the union are represented within a radius of three miles, but greatly to the Bishop's surprise, chiefly Missourians, none of whom had ever witnessed the Church's services until they attended them here.

Friday a good congregation were present, and desired the Bishop to preach again Saturday night. But as he intended visiting every family in their homes, which are very scattered, he found he had not the time. Sunday, the edifice was filled at each service. In the morning the Holy Communion was celebrated, and the rite of Confirmation administered, the Bishop preaching a very edifying discourse on the duty of "self consecration to God." At the request of the people he preached again to a full chapel Monday night on "Intellectual and Moral Infidelity." Tuesday morning, and another buck-board drives up to the door. We are again on the go, over the long sagebrush plain, and buried in dust. At last we climb up three thousand feet into the dense pine forest, and by night are at our resting place, Placerville. It is a mining camp, once counting its population by thousands. Next day the Bishop visits every family in the camp, and already has fully manifested himself a worthy successor of Bishop Tuttle in two ways at least, his facility in riding in any kind of vehicle, and his systematic manner of ringing every door bell in town. At night the miners fill the rear end of the saloon, where the Bishop has services, and join heartily in singing. Thursday we drive on to Centreville, and visit a few families. Hence we travel to Idaho City. Court was in session, and the town full. The lawyers requested the judge to adjourn, and with him they attended the morning services. The hall was filled, the Holy Communion and Confirmation administered. In the afternoon the Bishop collected the unpaid portion of the

pastor's (the Rev. F. W. Crook) salary, and after the evening service made arrangements to increase the subscription to double. Of all the millions taken out of this vast mining region there is not one Protestant religious edifice to show gratitude to God. Saturday brought us by a forty miles hard staging again to Boise, where the Bishop preached twice to overflowing congregations, and administered the Blessed Sacrament and Confirmation. Bishop Talbot brings to his new work all the glowing enthusiasm of youth, the burning zeal of the missionary, and withal, the practical administrative powers of the successful business man.

KENTUCKY.

The journal of convention gives statistics for 8 months ending April 30th. Families, 2,837; souls, 14,400; Baptisms: infants, 352, adults, 121, total, 473; confirmed, 466; marriages, 100; burials, 194; communicants, 5,714; Sunday school teachers, 653; scholars, 4,710. Total contributions, \$113,327.27.

THE CHINESE CHURCH LEAGUE PROCLAIMED.

Bishop Boone has sent the following for publication:

In view of the recent publication by the Rev. F. R. Graves and the Rev. S. C. Partridge of St. John's College, Shanghai, of the Constitution and By-Laws of the Chinese Church League—an issue is very clearly made. It is not that of more or less ritual which might be modified to meet times and seasons. Nor that of expediency as to the breadth of feeling as to toleration of varying schools in the Church. But rather, it is, as to a system of definite teaching by an active aggressive party in our mission in China. As Bishop of the said missionary Jurisdiction it is incumbent on me, in the opinion of many warm friends of our work, to define fully my own position as to this special matter, as well as to the work in general. I am truly and heartily in favor of carrying forward our mission work on the lines of Church and Prayer Book with due loyalty and order, as these terms are understood and accepted at home by the great majority of Church people who by their prayers and offerings support our work. I believe also that, with the English Church, we are to strive to build no foreign branch of our own churches; but the Chinese branch of the One Church Catholic and Apostolic as proclaimed by us all in our Creeds. This does not imply any present departure from our fealty to, nor our constant use of our American Prayer Book in its Chinese translation by American or Chinese clergy at all public services. Its Creeds, Articles, Liturgy are the basis of all our teaching from pulpit or in classrooms as sanctioned and approved by our late honored Bishop and myself. Although so far at one with the framers of the Chinese Church League, they have plainly gone beyond my personal position and convictions in assuming that I would approve of their League, of which I had no definite information before receiving its Constitution in print. But also they have gone beyond what is allowable in a mission supported by the general Church. An inoffensive League might be of doubtful expediency. One so definite and pronounced at once challenges judgment. Its constitution widely disseminated has at once called forth many intimations of complete alienation of those who in the past have been strong and earnest friends of our work irre-

spective of party lines. It is patent then that the League does not represent the Bishop; that in certain definite points it transgresses the limits of sound and approved Church thought and teaching as held in and by our Church in general; that it puts in grave peril the sustaining of our work as a whole by those interested hitherto in it at home, and hence involves other workers in the field. Shall the mission then be sacrificed, or those who cause this trouble be forced to withdraw from their position, or from the mission? I see no alternative, and have therefore determined to publish the following points after full conference with those who are nearly interested in carrying on the Church's great work of missions.

1. That the assumption that I favor "the Chinese Church League," or its object as stated in the second article of its Constitution, is erroneous.
2. That I will insist that the Rev. Messrs. Graves and Partridge abandon the League, or leave the mission.
3. That personally I have no sympathy with the declared object of the League, or of the designated method of its attainment, so far as they involve doctrines and practices, which, by a certain school in the Church, are unwarrantably described as Primitive and Catholic.

WM. J. BOONE,

Missionary Bishop of Shanghai.

New York, August 26th, 1887.

[The Constitution of the League and an explanatory letter by its Secretary, are given below.—ED. L. C.]

CONSTITUTION OF THE CHINESE CHURCH LEAGUE.

Article I.—The name of this organization shall be "The Chinese Church League."

Article II.—The object of this League shall be the spread of the Catholic Faith in China by, (1) preaching and teaching and distribution of Church tracts and literature; (2) by intercessory prayer; (3) by striving in every way to awaken the Home Church to a sense of the overwhelming importance of its Foreign Missionary work; (4) by the offering of the Holy Eucharist with this special intention.

Article III.—The officers of this League shall consist of a Superior and a secretary who shall also act as treasurer.

Article IV.—Any clergyman or communicant of the Church in China, native or foreign, who is in sympathy with the object of the League, is eligible for membership. The clergy and laity at home may be elected associates.

Article V.—Each member and associate on joining shall make an offering which shall be placed in the hands of the treasurer, to be used for the spread of Church literature in China, and the treasurer is also authorized to receive voluntary contributions for the same purpose.

Article VI.—This constitution can only be amended by a unanimous vote of the members of the League.

BY-LAWS.

I.—Admission of members shall be by the unanimous vote of the League. Associates are admitted on signifying in writing their desire to join the League, and pledging themselves to further its interests.

II.—Any member or associate may be dropped from the roll upon the unanimous vote of the members, or may resign on signifying in writing to the Superior that he has ceased to be in sympathy with the object of the League.

III.—Each priest shall offer the Holy Eucharist on Whitsunday with especial intention for the League.

IV.—The following are recommended as objects for intercessory prayer: 1. For the Heathen; 2. For the conversion of China; 3. For all Missions of the Church; 4. For the Mission of the American Church in China; 5. For Christians outside the Church; 6. For the Unity of the Church.

V.—Each member binds himself to repeat daily the prayer for the League, and to spend ten minutes daily in intercessory prayer. Associates are expected to comply with this as far as practicable.

VI.—(For Daily Use). O Lord Jesus Christ, Who are great and highly to be praised, spread abroad the Faith of Thy Church in this land of China. Convert the heathen, restore the solemnities of Thy holy service, and grant that in every place a pure oblation may be offered to Thy holy Name. Regard we beseech Thee all our associates in prayer, and let our united devotion redound to Thy glory, according to Thy most holy promise, so that having now agreed together for Thy service on earth we may together worship Thee face to face in Thy heavenly Kingdom, who livest and reignest with the Father and the Holy Ghost, one God world without end. Amen.

VII.—All funds shall be in the hands of the treasurer, who shall disburse them as authorized by the League. All publications of the League in Chinese shall only be issued after being submitted to each priest who is a member, and on his written approval.

VIII.—Although the work of the League is primarily among the Chinese, yet all members and associates are expected to further as far as practicable the cause of the Catholic Faith among English and American residents in China.

IX.—The members of the League shall meet for mutual consultation once a year, if practicable.

X.—All officers shall be elected by ballot on a two-thirds vote of the members present, and shall hold office for two years.

XI.—The League expects to further in every way the restoration of the external accompaniments of Primitive, Catholic, and reverential worship.

XII.—Any of the above By-Laws may be altered or suspended by a two-thirds vote of the members present.

OFFICERS OF THE LEAGUE.

Superior, the Rev. F. R. Graves, American Church Mission, Hankow Secretary and Treasurer, the Rev. S. C. Partridge, American Church Mission, Shanghai.

AN OPEN LETTER TO THE BISHOP OF SHANGHAI.

SHANGHAI, CHINA, June 16, 1887.

To the Rt. Rev. W. J. Boone, D. D.—Before the formal organization of the Chinese Church League I wrote you of our intention to form this society, and a copy of the constitution and by-laws was sent to you by the secretary in advance of its publication here. From his letter and from mine you must have understood the objects for which the society was instituted, and we believe that these objects are such as you will heartily approve.

After the organization of the society a copy of the constitution was sent by the secretary to all the foreign clergy in the mission, and although they have not felt able to join us, in only one case has any disapproval been expressed, and this by reason of a misunderstanding, the causes of which we believe to have been removed by a fuller explanation of the objects of the league.

It has suggested itself to me that a similar explanation placed in your hands would be a means of avoiding any like misunderstanding at home, and I wish therefore briefly to state the position of the league as understood by us its founders.

1. The necessity of some such organization has been apparent to us for a long time. We believe that the only way in which our mission can succeed in China is that the doctrines of the Church be fully and clearly taught, and that she be presented to the Chinese as the divine system established by Christ as distinct from all human organizations whatever.

To the stores of wisdom which the great divines of the Church have bequeathed to us, the Chinese clergy and the Chinese converts have no means of access except as the works in which this wisdom is contained are translated into the Chinese tongue. This would be a stupendous task and well-nigh impossible to perform, but it is possible to place in the hands of our people short treatises which will serve to instruct them on all fundamental questions which concern the faith.

We feel that it is profoundly necessary to provide our Christians with books which will teach them plainly the great truths of Christian doctrine, and not to leave them to the imperfect teaching which they can gather from the tracts and other publications of the various Protestant bodies which surround us. These tracts we know from personal examination contain doctrine which is often very defective and sometimes positively heretical, and we have therefore made it one of our objects to do what we can to remedy this evil.

2. The position of the league is clearly defined in the constitution. We will teach nothing but what the Church teaches, and from this doctrine we will not take away nor will we add to it. We believe that the only defence against the errors of the Church of Rome, a very powerful body here in China, and against errors of the very opposite kind to which our converts are also exposed, is to be found in the full and plain teaching of the Catholic faith.

3. The league is not a secret organization. Our objects have been plainly expressed in the constitution in order that we may escape any charge of this kind. We have no hidden end to gain. We seek nothing except the strengthening of the Church.

4. Nothing is farther from our thoughts than any interference with any of our fellow-workers. We do not intend to invade their separate charges or to institute any kind of rivalry with them. Our object is peace and not confusion. Neither is it intended to force a policy on the mission or to array the league against the bishop, but simply to use our best endeavors to spread the faith of the Prayer Book and the Creeds, and to promote by all means in our power the good of the Church in China.

It would not be apparent to everyone why we have inserted by-law XI, but to you the answer will be evident. You know from long residence among the Chinese that any carelessness in the outward conduct of worship is the surest way to make them indifferent to our holy religion, and that the surest way to make them acknowledge Christ as King is to manifest His glory by a reverent carefulness in public worship. If this people are ever to apprehend spiritual verities they must enter through the gate of reverence. But in carrying out this idea, which we be-

lieve to be the true means to teach them that God is in His holy temple, we do not wish to proceed without your sanction or to wound the prejudices of any here or at home.

5. Finally, the league is a league of prayer. It originated in the wish to unite our intercessions for the Church, for this mission, and for the conversion of the heathen. Only by earnest and united prayer can our work succeed. To foster this spirit of prayer, to secure the interest of the Church at home and the united prayers of all who will offer them for these objects, will be our endeavor.

I have placed before you, dear Bishop, this full explanation that in case any misunderstanding arises at home you may have this statement in your hands. If there be any who after this explanation still object to the league, it will be because they do not sympathize with the objects for which it was founded—with such we have no desire to enter into argument.

In the name of the Chinese Church League I ask your approval and prayers.

Faithfully yours,
F. R. GRAVES.

ANOTHER VIEW OF THE QUESTION.

(Correspondence of *The Southern Churchman*.)

It is plain from the letter of "Ruth," in your last issue, that the far more important letter of Bishop Peterkin, which you inserted two or three weeks ago, is not likely to prove either barren or unfruitful. The Bishop expressed himself with as much caution and propriety of language as the nature of his communication allowed; but "Ruth," with truly feminine audacity, and love of the concrete, translates the Bishop's elegant euphemism into plain English.—Why, indeed, should there be any "beating about the bush?" Here is a plain wrong, as plain as the nose on "Ruth's" face, namely false teachers, "Ruth" being judge. What we want, therefore, is a remedy. It is all very well for men, especially bishops, to study etiquette, but an honest woman like "Ruth"—of course I don't know whether she is really male or female; at any rate, she is all woman in soul and sincerity—wants business. She hears the "wail from China," and like a mother in defence of her child she springs to the rescue:

"The wail comes from China and from our domestic fields, and we can't stop the mischief? Yes we can, and in a short time.

"Cut off the supplies, send your money to the American Church Missionary Society. The society is run strictly on evangelical principles, and supports only those who are 'loyal to this Church.'"

This is the way in which "Ruth" responds to the call of Bishop Peterkin to revive and strengthen a church missionary society, which not only is, but exists for the purpose of being, not a friendly rival, but a bitter opponent of that very Board of Missions which is authorized by the General Convention of our Church, and of which the Rt. Rev. G. W. Peterkin, D. D., is one of the Board of Managers. You have given us of late so many strong lectures about the "dishonesty" of our "Romanizers" that our consciences are becoming, perhaps, morbidly sensitive. So we cannot help asking how Bishop Peterkin can "honestly" sit on the Board of Managers, and then write letters affirming that the very Board, for whose action he is as much responsible as anybody else, is encouraging false

doctrine; is directly or indirectly undermining the truths of the gospel; ought to be "starved out" ("Ruth's" gloss) and superseded by a rival and hostile society, which the Church may possibly faintly recognize, but can in no way control. We may surely choose either of these rival organizations, but not "honestly" both of them. Would rival and hostile telegraph companies employ the same manager? Or could a man "honestly" accept a responsible position in one while he was actively engaged in doing all the business he could for the other? But Bishop Peterkin does worse. He is placed on the Board of Managers because he is a bishop of the Church, and he uses his influence as a bishop to persuade all good people who love the Church and love the Gospel to withdraw their subscriptions from that very society of which he has been entrusted with the management. "Sauce for the goose is sauce for the gander." If Bishop Peterkin is "honest," why does he not march through Coventry with the ragged regiment of the late Bishop Cummins?

But the significance of Bishop Peterkin's letter is by no means exhausted by the definite work it was intended to accomplish. It is, in fact, a public advertisement to all the religious bodies in the United States that there is really no such thing as the Protestant Episcopal Church—at least no such thing in any sense as we need consider when devising schemes for Christian union. I am obliged to use words with their dictionary meaning; and, therefore, by the Protestant Episcopal Church, I mean a visible body of persons, united together on certain clearly defined conditions; with discoverable officers, legislature, executive; with a defined doctrine, authorized formularies and the like. This Church extends over the greater part of the United States, but it is same church everywhere. Its "organs" are the bishops and the General Convention. The General Convention determines its discipline and its missionary and (partly) its educational work. Any persons or society deliberately opposing and endeavoring to destroy the work of the authorized agents of the General Convention are *ipso facto* "disloyal" (not necessarily to some other or conceivably better church, but) to the Protestant Episcopal Church in the United States of America; to what "Ruth" in her delightfully impulsive way, underlines or italicises as "this church."

Now the significance—I say significance, and not intention or actual words of Bishop Peterkin's letter, is precisely this: The bishops and the General Convention are not the organs of the Church. We are not bound by their decisions. We cannot be sure that doctrine is sound because the bishops affirm it. We may, as Churchmen, be bound in conscience to oppose and reduce to impotence societies instituted and authorized by the General Convention and largely controlled by bishops. Bishop Peterkin has no hesitation in setting forth his own private opinion as deserving careful consideration—and darling "Ruth" embracingly accepts it—though it is absolutely certain that at least eight other bishops of the Church must have arrived at a wholly contradictory conclusion. Is our Church really propagating the Gospel in China, or some mere semi-popish caricature or dilution of the Gospel? Bishop Peterkin says in effect, either that our Church is propagating popish superstitions, or that the Board of Missions is

not the organ of our Church. But what authority has Bishop Peterkin to make any such assertion? He is a bishop, truly; but so are the eight episcopal members of the Board of Managers, which, at the least, must have sanctioned the action of the board, if bishops have any separate vote or influence. In plain terms the Bishops of our Church are not recognized by Bishop Peterkin as a teaching authority or as the depositories of Christian truth. He is practically infallible in West Virginia; but so is Bishop Seymour in Springfield. If any young man is so rash as to contemplate becoming a candidate for Holy Orders, he must be prepared to change his doctrine whenever he changes his diocese. This not because any of the mutually exclusive doctrines held by one bishop or another are certainly true, but because a bishop is in his own diocese an autocrat. To compensate for this local ecclesiastical monarchy, a bishop is everywhere out of his own diocese a kind of nonentity or nondescript. This is what we must needs gather from Bishop Peterkin's letter.

One might be somewhat less alarmed if Bishop Peterkin's letter stood alone; for he is one of the younger Bishops, and has always, rightly or wrongly, been regarded as a representative of an extreme party. He virtually assures us that the Bishops cannot tell us what is the Gospel. There seems to be equal uncertainty as to what constitutes a valid baptism. We all remember that our bishops, about the time of the last General Convention, made certain overtures to all Christian bodies in this country, tending to real, or what is sometimes called "organic," unity. People generally supposed—for they can't remember the exact words of a long declaration—that the bishops were ready to unite with all baptized persons who accepted the Nicene Creed, acknowledged the supreme authority of Holy Scripture, and were willing to submit to some "historic episcopacy." Evidently the first condition *sine qua non* was Baptism; and the bishops' declaration seemed to take it for granted that Baptism and historic episcopacy were different and independent things. On this understanding Presbyterians gravely considered the bishops' declaration, having no doubt whatever about their own baptism. But it evidently did not occur to them that, assuming their lack of historic episcopacy, all their ministers are laymen and all their baptism is "lay baptism." Somebody, however, more familiar with theological niceties, writes to the *Maryland Churchman* the following question and gets the following answer. The letters W. P. are acknowledged to stand for William Paret, Bishop of Maryland:—

"Question. It has been said that the House of Bishops, in their recent declarations on Christian unity, asserted the validity of lay baptism. Is it so?"

"Answer. No. They took special care so to order the wording of their declaration that it should leave that question open. W. P."

It is, then, a "question open" whether the enormous majority of American Christians are even so much as baptized; and valid baptism is or may be a consequence of apostolical succession. But the real difficulty for us is this; our whole House of Bishops cannot give us a unanimous opinion as to whether a Presbyterian minister can administer valid baptism or not. Our church gives us no sure teaching as to the very gate of the sacraments. Does anybody imagine that when Presbyterians read

"W. P.'s" paragraph in the *Maryland Churchman* they will fail to perceive that they have been—misled? The word "duly" is the salvo that may easily reduce the bishops' declaration to a jesuitical impertinence. There are hundreds of our communicants whose baptism has been by the ministers of other "Christian bodies"—that is, lay baptism. Some clergymen I know—some bishops I believe—are in the same position. Is their baptism valid? The House of Bishops "take special care to leave that question open." Surely, all comment is superfluous.

W. KIRKUS,
Baltimore, Md., August 11, 1887.

RESIGNATION.

BY S. F. R.

In the darkness deep I go,
Through the darkest deepest woe,
But my Father's hand doth lead
And He knoweth all my need.
Not a sorrow He doth bind
On me, but that I shall find
'Twas in mercy sent, that I
From the tempter's snare might fly.
Shall I turn me from the road
Where 'tis rough and hath a goad?
Ah! my wilful heart doth need
Oft a stinging goad, indeed,
Ere it will in meekness turn
To the lesson it should learn.
Only Him my heart should serve,
All my heart, nor dare reserve
In its secret courts a shrine
Where my selfish love may twine
Round an idol.

Father, grant
That Thy love Thou wilt implant
In my heart so deep, there be
Room, O Lord, for none but Thee.
Fill my heart till it o'erflow
With the love of Thee; bestow
Graces of Thy Spirit, too,
So that all Thy will I do.
All my sorrows Thou dost send
All my joys to me dost lend;
In Thy wisdom send'st them all,
Not by chance does one befall.
Help me to believe and trust
All my life to Thee; Thou dost
Say, Who puts his trust in Me
Shall at all times blessed be.
Help me to believe and say
Not my will but Thine alway.

BOOK NOTICES.

OUR BOYS. HOME THE WIDEST SPHERE OF WOMAN'S INFLUENCE. By L. D. S. Spalding. New York: E. P. Dutton & Co. Price 10 cents.

These essays by the wife of the Bishop of Colorado, should be read and pondered by every wife and mother in the land. We are glad to see them in tract form.

MILLENNIAL DAWN. Volume 1. The Plan of the Ages. Zion's Watch Tower, Pittsburgh, Pa.

The author proposes to show what the plans of God are as developed in the Christian ages. The work is full of the fruits of study and deep reflection upon the history of the world and the progress of Christian truth.

THE NEW BIRTH, with a chapter on Mind-Cure. By L. P. Mercer, Chicago. H. Kerr & Company, 175 Dearborn Street. Price, 50 cts.

We always feel that we are at a great disadvantage in attempting to read and understand the works of Swedenborgians. What is as we suppose plain to them is very often utterly obscure to us. We are quite willing to charge it to our obtuseness. But we do not see that this helps the matter. We feel the force of this reflection at once as we open a work of this kind. Running all through the book there is evident a spirit of deep reverence for the Word of God; but the constructions put upon it in many instances, we try in vain to follow. It is in such a mood that we commend this book.

MRS. SHILLABER'S COOK-BOOK. A practical guide to housekeepers, by Lydia Shillaber. Thomas Y. Crowell & Co., No. 13 Astor Place, New York.

The appetite of the purchaser of this desirable work will be sharpened by an amusing introduction written by Mr.

Shillaber, better known to the world as Mrs. Partington. "Well, well," said Mrs. Partington, her spectacles beaming with delight, as she turned over the leaves of Mrs. Shillaber's new cookery-book, "I declare it excites my salvation glands, even to read the names of these good things. It seems as though the greatest epicure might find something among all these meats and cosmetics, to give a zest to appetite," etc. The book fully sustains Mrs. Partington's unique commendation, and we think will prove "a safe guide for the housekeeper who must do her own work, or teach and direct unskilled help."

LIFE AND TIMES OF JESUS as related by Thomas Didymus, by James Freeman Clarke, author of "The Great Religions," "Self Culture," etc. Boston: Lee & Shepard, publishers; New York: Charles T. Dillingham. \$1.50.

Every reader acquainted with Mr. Clarke's position in the ecclesiastical world knows precisely what to expect in a life of Jesus from his hand. If any doubt existed the very title-page would instantly set the matter at rest. Thomas Didymus was the doubter among the apostles and Mr. Clarke is a typical doubter among modern Christians. We confess that with our sincere respect for Mr. Clarke we are sorry he should have chosen what seems to us an unfortunate imaginary character through whom to tell his story. To carry out the obvious design of the author there was needed considerable dramatic power and as it seems to us this is precisely what Mr. Clarke lacks. Both the soliloquy and the dialogue are exceedingly artificial. One does not feel oneself in the presence of a real person from one end of the book to the other. There is industry, learning, sincerity in the book, but little nature. It is useless and may seem ungracious to find fault with the fundamental character of the work, but we think that if Mr. Clarke had in his own person presented his views of Christ in an independent narrative he would have added substantially to the literature of the subject.

THE PRAYER BOOK PSALTER. Printed for chanting, and with chants adapted, or specially composed. By Sir Herbert Oakeley, LL. D., Mus. Doc. D. C. L., Professor of Music in the University of Edinburgh. London: James Nisbet & Co.; New York: James Pott & Co. Cloth, pp. 260.

This is a small square book, red-edged and excellently printed, and in which we recognize merits that place it foremost in the long line of similar manuals. For the purposes of "pointing," the type is very little disturbed; the only marks being lines to correspond with bars of the music; an apostrophe, to indicate the point of subdivision and the colon to divide each verse, and indicate the double bar in music. We have tried over the pointing in several of the more difficult portions of the Psalter, and find it in every case singularly smooth and intelligent. If the original keys of some well known chants are too high for unison singing, they have been lowered; for one valuable feature of Sir Herbert Oakeley's Psalter is an arrangement of each psalm for alternate singing by the congregation and choir, the people's portions, to which the *melody* only may be chanted, being indicated by brackets on the left hand of the page; but those verses may be sung by the whole choir and congregation, the organist accompanying in harmony; and the accompaniment may be changed by variations which will much enhance the effect of vocal unison. A continual use of vocal harmony only, or of vocal melody only, is ineffective; both should be employed in every psalm, for by this variety and interchange the fine contrast of the two uses is fully brought

out." By the arrangement made in this book, the choir may sing harmonized verses, the people joining in unison verses; or, harmonized as well as unison passages may be chanted by all who are able to sing with the choir *in parts*; or else, the marginal brackets may be disregarded, and the whole congregation and choir may join in every verse in unison, and antiphonally, according to the most ancient use in the Christian Church—at a time, albeit, says Dr. Oakeley, when cultivation of music, vocal or instrumental, was impossible to heroes and martyrs ever hiding from persecutions.

The leading paper in the *Magazine of American History* for September is a biographical sketch of the distinguished revolutionary officer, Gen. James M. Varnum, from the graceful pen of Judge Advocate Asa Bird Gardiner, U. S. A., LL. D. The handsome portrait of the general forms the frontispiece to the number, and his historic home in Rhode Island, and the fine portrait of his brother, also a man of distinction in military and political life are among the superb illustrations. The second article "How California Was Secured," by the renowned Hubert Howe Bancroft, will command universal attention; it is clear cut, concise, and informing to every American. The curious will be entertained with "Running-Antelope's Autobiography," chiefly given in pictograph—the Indian's novel method of chronicling events. The shorter papers are of much importance. Published at 743 Broadway, New York City.

A NEW work, by the Rev. Dr. J. A. Spencer, is nearly ready for publication, by Thomas Whittaker. It is entitled "Five Last Things," viz: Death, Intermediate State and Place of Waiting of Souls, Resurrection, Judgment, Eternity. These topics are treated in their immediate connection and due order, and the entire "Doctrine of the Last Things" is brought within the compass of a moderate sized volume. The teaching of Holy Scripture is presented in full and with great clearness and force; numerous questions of deepest interest on the subject of the other world are carefully considered; and the volume is calculated to suit the needs of Christian people everywhere, and to minister to their edification and comfort. The book will be handsomely gotten up, and very timely in the present state of Christendom.

The contents of the *Forum* for September, 1887, are the Sixteenth Amendment, Senator J. J. Ingalls; Is Canada Misgoverned? the Minister of the Interior; Books that have Helped Me, the Rev. Dr. Augustus Jessopp; Concerning Men, the author of "John Halifax, Gentleman;" What is the Object of Life? Prof. E. D. Cope; the Manners of Critics, Andrew Lang; American Geographical Names, Bishop A. Cleveland Coxe; Great Telescopes, Prof. C. A. Young; the Gist of the Labor Question, President John Bascom; Profit-sharing, Nicholas P. Gilman; Ignatius Donnelly's Comet, Prof. Alexander Winchell.

THE *Advance* is the name of the new Church paper in the interest of the colored people. It is a four page journal, edited by the Rev. C. B. Perry and W. H. Clearance, of Baltimore. We wish it success. The price of subscription is fifty cents a year.

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CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

EXCHANGES.—Personal checks on country banks will only be received at a discount of ten cents.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.
Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

FORCED resignations are not of rare occurrence in the foreign field. There are several resigned missionaries now doing good work in one diocese and another at home, who have spent years in acquiring the language of the field to which they were assigned, while supported by missionary funds, and who would gladly spend their lives in that field were they permitted to do so.

An appeal lately appeared in *The Spirit of Missions* for a needed head of St. Mary's School, Shanghai. The following is the record, as we are informed, of the teachers connected with that school during the last six years: Miss Mary Nelson, cut off; Miss Stevens, now Mrs. Sayres, cut off; Miss Boyd, deceased; Miss Roberts, now Mrs. Graves (her husband is now to be cut off); Mrs. W. J. Boone; Miss Bruce, cut off; Miss Lawson, now Mrs. Guffich; Mrs. Partridge, deceased (Mr. Partridge is now to be cut off); Mrs. Kate Sayres, recently returned; Mrs. Thompson, with an experience of thirty years, and now in Shanghai. All these were trained for the work at the expense of the Church. The mission now sends home for some one to take charge of the school, and the powers that be announce their determination to cut off forty per cent of the skilled workmen connected with the mission, unless they will submit to restrictions which no diocesan would presume to impose.

In our next issue we shall give the last of "The Diary of Ellen Good-nough," Missionary to the Oneidas. We consider ourselves fortunate in being permitted, by the kindness of Miss Cooper, to lay before our readers this original and interesting series, and trust that it may result in an increased interest and liberality towards our Indian missions. It

is our purpose to begin, at an early day, the publication of a charming story of English parochial life.

The following good words are received from one of our subscribers in Kansas:

I will take this opportunity to say, what I have never before said of any publication, that your journal has become a *sine qua non* in this family; and although we read all the leading church papers we think THE LIVING CHURCH ahead of all in respect to church news, questions of church polity, questions of the hour; and are refreshed in reading a paper which has opinions of its own to which it consistently and constantly adheres.

ALMOST every parish has its pious woodpeckers. To these creatures there is nothing in the Lord's Cedar of Lebanon worthy of "note or comment" except its possible spots of decay. No faith in the solid roots; no delight in the spreading branches; no comfort under the sheltering leaves; no sweetness, no satisfaction anywhere, where there is not a dainty grub beneath! Over any such spot, however unnoticeable or unimportant, they will make more ado than all the other fowls in the branches thereof. From all such, "the Lord deliver us."

ONE of the most striking instances of the failure of the last General Convention to improve the opportunity for enrichment of the Prayer Book, was the refusal to accept Mr. Little's motion to incorporate among the opening sentences of Scripture these precious words of Holy Writ: "In the name of the Father, and of the Son, and of the Holy Ghost." We can imagine nothing more appropriate for an introduction to worship; surely no other devout form of words has been in such general use in all the Christian ages. It is a great pity that we failed to place this among the Sentences in Morning and Evening Prayer. But some one suggested that it savored of "ritualism" (!) and it was doomed.

BISHOP BEDELL ON BISHOP LEE.

GENESIS VI: 1-5.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually."

BISHOP BEDELL.

"Bishop Lee was prominent among the Evangelical movements of the last half century and is always among the foremost in my recollections of those noble men, who then gave character to the Church. They were men, who understood the Gospel, not only because they had studied theology and knew whereof they affirmed, but had experienced the value of the truths they taught. Whenever I think of them the old legend of antediluvian days springs into mind—'there were giants in the earth in those days.' Among them Bishop Lee was an acknowledged leader, recognized as such by every one except himself."

This is the severest comment that has been made upon any reputable man that has died within our recollection. It is all the more remarkable because it is from the pen of a professed friend and admirer of Bishop Lee, and from one moreover who claims to be preeminently a "Bible Christian," and who therefore must be credited with knowing full well the context from which he quotes, and the association in which he places the late venerable presiding Bishop.

ADVERTISEMENTS.

In reply to what we intended as a pleasant greeting, our Cleveland contemporary makes the serious charge that we are placing before our readers "dishonesty, effrontery, and insult," in the publication of certain advertisements. Perhaps it is a good rule which *The Churchman* follows, never to make the slightest allusion to a contemporary (Church paper) since even a gentle criticism is likely to call out a stinging rejoinder. THE LIVING CHURCH cannot plead exemption from editorial fault, nor dare we affirm that we have never written a word which dying we would care to blot. We can, however, say that our editorial "conscience" is clear of intentional misrepresentation, even in the advertisements admitted.

As to those under indictment, we have never received complaint from any reader that he had been defrauded by them, or that he had personal knowledge that the articles advertised had been harmful to any one. On the contrary, we have good reason to believe that some of them have been serviceable, and that the endorsements published have been genuine. Such advertisements are published by papers and magazines of the highest class in England and America.

No paper can vouch for the veracity of every assertion made in its advertising columns. *Church Life* cannot, probably, give a guarantee that the lady who advertises for a situation, issue of Aug. 27, is "thoroughly responsible," as she claims to be. This claim must be tested by those who propose to employ her. The editor, it is presumed, does not

contract with his readers, to make good the claim of every man and woman who advertises for a situation. He might as well vouch for the qualifications of those who respond to the advertisements, e. g., for those who seek a situation to wash in an "ecclesiastical laundry." And will the editor of *Church Life* guarantee to his readers that the laundry is truly "ecclesiastical," as advertised? Then, consider the "effrontery and insult" of calling the reader's attention to "Electric Soap!" It is almost as bad as Sarsaparilla; especially with the offer of a "valuable book, gratis." How does the editor of *Church Life* know that "it pays" to sell Rubber Printing Stamps, as he informs his readers it does? How does he know that there is "no sectarian influence" in a certain college which he advertises? Is he quite sure, indeed, that the advertisement of his own paper is true: "Independent in thought, price within the reach of all?"

LAY HELPERS AGAIN.

Since the appearance of the series of articles in THE LIVING CHURCH on Lay Helpers we have received letters from influential laymen on the subject, showing that whatever might be the merits or demerits of our views and treatment, a chord was touched which gave an instant response. Greater interest seems to have been aroused among the laity than among the clergy. It would seem as if the lay mind was more open to an impression on this subject than the clerical mind, and we cannot but regard it as a most significant fact that the enthusiasm of the laity should be so readily kindled on this subject. It indicates unmistakably that the force is at hand ready and willing to do its best in an onward movement of the Church of God.

We do not seem to have awakened to the true character and magnitude of the interests at stake or the value of the implements within our reach. The Church is confronted by the problem of the occupancy of territory. This problem presses for solution both East and West. Not many years ago one of our Bishops advertised anonymously for five clergymen who would be willing to work for one hundred and fifty dollars a year and their expenses. We remember, and undoubtedly he remembers, how he was laughed at for proposing such an absurd thing. We never heard that even one of five clergymen applied for the work. Just after the advertisement appeared, and not very far from the point at which it issued, a clerical delegate to a Convocation with satchel comfortably supplied with the *et cetera* of a city parson, presented himself before his entertainer and deprecating-

ly announced that he was "not one of the five!" The points which the five were to occupy were the villages and rural districts of a densely populated eastern State, filled by a highly civilized and even Christianized population, but where the Prayer Book was little known. Here was work manifestly for discreet and godly laymen. It is not easy to see why every service, except those which are strictly official, might not have been rendered by men who had taken no vow. Everything which is characteristic of the Church might have been presented and explained. The Prayer Book might have begun its quiet and blessed work in those districts while not a single clergyman was anywhere disturbed or drawn off from his work. And if the East needs such laborers, much more does the West need them. We have adverted to this before, but the necessities of the great missionary jurisdictions are so urgent they cannot be presented too often, and there is no danger of their being felt too deeply. The successive tides of western emigration have suddenly flooded vast regions that but yesterday were untenanted wastes. The energy, the thrift, the greed of the civilized, and not a little of the uncivilized world, have all at once been animated by one of those great movements which find their only counterpart in the migrations of the animal kingdom. The vast territories are perpetually comparing their statistics, and with a sort of gay emulation are checking off their millions of increase during each decade. And these millions must be met by Churchly influences upon their own ground, upon their ranches, in their cabins and "dug-outs." If we do not do it somebody else will. The flying artillery of Methodism will out-flank us. The irresponsible Congregationalists, in some or all of their various forms and names, will be, and are, on the ground. Above all, there is that on the ground which it behoves us all to heed. The spirit of anti-christ is there in the form of those cold, hard, materialistic tendencies which are sure to become predominant among a mass of comparatively isolated people who are engaged in a hand to hand struggle with nature for their daily bread. With no church spires and no church bells to remind them of sacred places and sacred times, with that which nature herself sends to add to the dreariness of their solitude in the way of droughts, and insects, and freshets, and perhaps savages, to deaden the sense of the supernatural and make care and toil their law, it is easy to understand the spiritual destitution of the emigrant. The Church in this country is in the position of a beleaguered city the garrison of which at the best do but half man

the walls and who are suddenly made aware that their invaders have doubled their force. Our only hope lies in thinning the line of defense where it is densest and supplying the points where the new attacks are made.

In this state of the case the question is, shall we allow a stiff conservatism to stand in the way of adopting measures of relief which are entirely proper, but which the ecclesiastical usages of our time may not have rendered familiar to us? What we have seen of the interest of the laity shows plainly that they are willing to strengthen and lengthen the lines of attack. They have the intelligence, the zeal, the loyalty, which the occasion requires. The chief need of the hour is the organizing genius which can turn to account, under Church law, the vast mass of consecrated talent waiting and eager to be used.

THE CLERGYMAN'S LIBRARY.

II.

There is a peculiar pleasure to a young clergyman in looking at a set of well bound books filling an assigned place upon his shelves. To his taste no furniture sets off a room like books. Irrespective of their contents he likes to see them. They produce an impression especially upon an illiterate caller. But after he has lifted them about and moved them from place to place, by degrades the books he does not use lose their charm. He comes at last to feel a sympathy with the veteran soldier who has learned to reduce his equipment to the smallest possible compass while under marching orders.

In estimating the value of books there are specific directions in which the question is to be considered. If a man has a taste for study in a given line there is no danger but his book shelves will show traces of his intellectual bent. But if he has no decided bias of this kind, then he ought to provide himself with standard books in leading directions, say of Theology, Philosophy, Literature, History and Science. We may be thought to be very wide of the mark when we say that the order in which we have given them is the order of their importance. The clergyman's intellectual tone and fiber, his capability of dissecting character and motives, his power to set forth truth in its due order and relations, will turn upon his training in theology and philosophy.

His acquaintance with literature fills his mind with thoughts and gives him command of language. To the lover of books, some one book, certainly some one writer, will become the moulding intellectual force. While we do not feel disposed to accept the verdict of those who call

themselves *humanists*, and who, like Matthew Arnold, place literature above every other order of writing, yet it is true that under the title of literature we may rank all the books that come nearest to the "business and bosoms of men." We should say that it was impossible to have too many of those books which take the highest rank in this class. All fiction, all poetry, and most of the history that has been written is to be classified under this title.

In putting History by itself it is of course to be understood that we give to the word that distinctive significance which it must have to a clergyman. With us, history is linked with the continued life and being of the Church of God on earth. In history and in theology the great writers are comparatively few and are almost universally known, while the range of literature is boundless. We place science last, because, as the matter stands to-day, except in those instances in which a special aptitude for such pursuits exists, few clergymen have the time to become versed in physical science.

We do not hesitate to say that in an intellectual direction, that is to say, in that intellectual direction in which the clergyman most requires cultivation, the devoted reading of Bacon's Essays or of Shakespeare is of infinitely greater value than the study of any science. It lies more in his line and will better equip him for his work than all that Darwin and Spencer ever wrote. We once heard Matthew Arnold quote Darwin as saying that he "could not see what any body could want with either poetry or religion." What an index that remark furnished to the real quality of the man at whose feet so many are sitting to-day—how remote from every line of reflection which the Christian teacher must enforce!

THE CRUISE OF THE ARGO.

VIII.

CHICAGO, Aug. 6th, 1887.

DEAR LIVING CHURCH:—

From Marquette we had a long stretch to Sault Ste Marie, without making a port; 115 miles in Lake Superior, and 45 miles down the bay and river. The weather was superb. We passed the Pictured Rocks, a long way off, in the night, a charming night I shall not soon forget. I kept the first watch with the captain, and bringing blanket and pillow lay down by the wheel and gazed for hours at the silent heaven "sailing o'er us with its stars."

"Now the dusky-sandalled even,
As the glow of daylight dies,
Hangs the holy lamps of heaven
In the skies."

The slender crescent of the moon bends downward to the evening star and follows its tremulous light into the palpitating bosom of rose-colored clouds that quench their fires in the cool waters of the west. The sun-set glories fade gently, drifting northward and losing themselves in the faint shimmer of the northern lights. These

strengthen as twilight fails, and from the boreal pole pale banners wave and ghostly arms reach up to grapple with the constellations. In quivering lines and sudden flashes the light leaps up and falls back, then shoots towards the zenith where it melts into the far wandering milky way. A meteor staggers into view and makes a graceful curve athwart the sky, as if a rocket were let loose among the stars.

Lying there upon the deck of the gently swinging vessel, I looked down into the blue depths of the aerial ocean, as if floating there amongst the stars, far from earth and all terrestrial sights and sounds. The sails and spars seemed to be soaring away with a rhythmic motion, as the yacht swung easily from wave to wave. There was a witchery also in the sounds of that mysterious realm in which we seemed to move. The wind made a soft murmur amid the cordage and as it touched the canvas, and the reef-points played pity-pat while they gently tapped the smooth concavity of the well filled sails. The water gurgled and tinkled along the sides, making almost as great variety of tones as that which comes down from Lodore; and while it chuckled and splashed in glee there was ever an undertone of sadness from the sobbing of the waves at the bow. At such an hour one feels or ought to feel how small the world is, with all its continents and oceans, how vast are the works of God, stretching away, above and beneath, in unimaginable immensities.

In the interest of yachting, which is a wholesome and manly recreation, I ought not to give the account of our return voyage from Detour. We had to fight our way back, two days to Mackinac, four days to the Manitous, and three days thence to Chicago. We were in port only two or three days and then only because we could not get out. We encountered one gale (from the south-east) off the mouth of Little Traverse Bay, from which we had to run north and east for four hours, losing all we had made by a day's sailing. We ran in the darkest night along this dangerous course around "The Shank," thronged with steam and sailing vessels, unable to keep our side-lights and binnacle lamps from blowing out. There was a heavy sea, and for a long blow the wind was the worst I ever experienced under sail. Beyond Waugoshance light we had to carry all sails (reefed) in order to make a harbor to the eastward, and it was something fearful to the amateur yachtsman, the smashing sea and tearing wind, as we came side on the storm. In the lee of St. Helena we found rest at early dawn, the stay-sail sheet being carried away as we hauled on the wind to make the harbor.

Another gale in mid-lake, on our course to Racine, also in the night, added to our store of experience if not of our comfort. The black arch of wind and rain came up bellowing with thunder, the lightning playing behind it and showing its form as hard and firm as though it were cut out of iron. It was arched above and below, stretching out and spanning nearly half the horizon, a great storm-scythe sweeping land and sea and sky. The burst of it was terrible, in the thick darkness made more dark by flashes of lurid lightning. But we were ready and had sea-room, and rode before it easily. We came near to a serious accident, as the Captain was struck by the jibing of the fore-boom in setting the reefed mainsail, and was nearly carried overboard. At Racine, we waited a day for change

of wind, having rolled in a calm and a heavy swell all night, in sight of the harbor, the yacht thrashing around and bucking like a broncho.

The day at Racine was made interesting by the drill of the life-saving crew. Practicing on the beach with the mortar, they threw the line and hauled the tackle to a supposed wreck and saved a man in about three minutes.

The International Code employs eighteen flags (representing all the consonants except X and Z) and an answering pennant, the latter being used to indicate that the signal is made out.

Station.—P T K.—You are—F D G S.—Welcome. Argo.—R S J.—Thanks. D Q H.—Compliments.

Station.—B P R.—What sort of Passage have you had?

Argo.—G F M.—A slow one. Argo.—D W G.—Are you all well?

Station.—C.—Yes. Argo.—Q K.—Forecast of the weather?

Station.—H M P.—Rainy. Argo.—H R G.—How shall we have the wind?

Station.—F B.—South. Argo.—G R L.—Show us your time.

Station.—G R Q.—Four hours P M.—G V B.—16 minutes, W B K.—Nineteen H B S.—Seconds.

Argo.—M W F.—Look out for squall coming. Station.—C V M Q.—Eyes.—D L S V.—Open.

Argo.—B N T.—Will you come aboard? Station.—V J W.—With pleasure.—B R D.—Good Bye.

The conversation closes with a salute of the national colors on both sides.

To describe the home run on Friday, August 5th would be in short to say that we had a perfect day, a fair wind, and made an average speed of six knots an hour.

Thus endeth the Cruise of the Argo. The staunch little schooner in skilful hands has borne us bravely and safely, in fair and foul, over nearly fifteen hundred miles of our great inland seas.

IN the panorama building, Chicago, where the great picture of the battle of Missionary Ridge has been exhibited, there is now nearly ready for opening to the public, a remarkable painting of "The Crucifixion," with Jerusalem and the entire surrounding country.

SPECIAL COMBINATION OFFER.

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

Table listing various periodicals and their prices, including The Art Amateur, Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, Atlantic Monthly, Scribner's Magazine, Church Magazine, Youth's Companion, The Practical Farmer, Church Review, and The Living Age.

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

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

PERSONAL MENTION.

Bishop Boones sails for Shanghai per S. S. Abyssinia from Vancouver, B. C., Sept. 5. All mail for the Bishop should be addressed to St. John's College, Shanghai, China.

The Rev. W. D. Sartwell, has resigned St. Luke's church, Jackson, Tenn., and accepted the rectorship of St. John's church, Corsicana, Texas, missionary jurisdiction of Northern Texas. Address accordingly.

The Rev. C. B. Crawford, M. A., rector of St. Paul's church, Port Townsend, W. T., has accepted a call to All Saints' church, Spokane Falls, W. T., and will begin his duties there the second Sunday in September.

The Rev. Joseph A. Ticknor, sailed for Liverpool August 2, for a year's travel in Europe and the east. His address will be in care of "Baring Bros., London, England."

The Rev. Montgomery H. Throop, Jr., has resigned the charge of Saint Barnabas chapel New York, and accepted the position of first assistant of Saint Michael's church. His address is No. 172 West 93rd St.

Bishop Dudley's address is now 716 Third Street, Louisville, Ky. The Bishop of Chicago is expected to arrive in the city on Thursday, Sept. 15. It is believed that his restoration to health is complete.

During the month of September, the address of the Rev. C. A. Jessup will be York, Penn.

The Rev. W. A. Tearne has resigned the rectorship of St. James' parish, Texarkana, Texas, and accepted the charge of the mission at Colorado

City and Big Springs, Texas, by appointment of Bishop Garrett; to take effect on August 31, 1887. Address, Colorado, Texas.

The Rev. Wm. B. Burk has resigned the rectorship of Peru, Ind., and will take charge of Calvary Church, Tamaqua, Diocese of Central Pa., on Sunday, Sept. 4th.

TO CORRESPONDENTS.

W. D. P.—We cannot give the authorship of the horrible expression, "Infants in hell a span long." It is the logical outcome of John Calvin's "Five Points."

E. H. R.—We have sent the clipping to Bishop Perry. It is a slander. P. E. N.—Doubtless Bishop Perry has been misrepresented. We cannot now test the accuracy of the report.

DECLINED.—"Midsummer Meditations;" "Private Confession; Heavenward. J. C.—1. Ancient custom and canons Only a priest who celebrates twice may receive twice. Reception by the celebrant is necessary to the completeness of the Eucharistic Sacrifice.

2. The "daily Bread" needs not to be taken twice the same day. Such repetition would tend to irreverence. 3. Private Baptism (by clergyman or layman) should be followed by the public Office in the church, provided in the Prayer Book. 4. The clause in the canons, relating to Provisional Bishops, repealed at General Convention of 1886, is as follows: Title I., Can. 15, § vi. "A diocese deprived of the services of its bishop by a sentence of suspension without a precise limitation of time, may proceed to the election of a provisional bishop, who, when duly consecrated, shall exercise all the powers and authority of the Bishop of the diocese during the suspension of such bishop; and who, in case of the remission of the sentence of the bishop, and his restoration to the exercise of his jurisdiction, shall perform the duties of Assistant-Bishop prescribed by Section V. of this Canon; and who in all cases shall succeed to the Bishop on his death or resignation."

OFFICIAL.

A Quiet Day for the clergy, to be conducted by the Rev. Pelham Williams, S. T. D., will be held (D. V.) at St. Stephen's church, Lynn, Mass., on Thursday, September 15. Those who propose to attend are requested to send word not later than September 12, to the Rev. George Walker, Peabody, Mass.

The Eleventh Church Congress in the United States will be held in Louisville, Ky., Oct. 18, 19, 20, 21, 1887. The following services and topics have been arranged:

TUESDAY, Oct. 18th.—Holy Communion, Christ Church, Louisville. Address.—By the Rt. Rev. George Wm. Peterkin, D. D., Bishop of West Virginia.

Inaugural Address.—By the Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky. Memorial of Deceased Members.—By the Rev. George D. Wildes, D. D., LL. D., General Secretary.

1st Topic.—"The Function and Power of the Christian Preacher of To-day." Writers.—The Rev. David H. Greer, D. D., Providence, R. I.; the Rev. W. A. Leonard, D. D., Washington, D. C.

Speakers.—The Rt. Rev. S. S. Harris, D. D., LL. D., Bishop of Michigan; the Rev. Prof. Wm. Lawrence, Cambridge, Mass.; the Rev. Dudley W. Rhodes, Cincinnati, Ohio.

WEDNESDAY.—2d Topic.—"Higher Education of Women." Writers.—The Rev. George L. Locke, Bristol, R. I.; the Rev. Henry Ziegenfuss, Poughkeepsie, N. Y.

Speakers.—The Rev. George W. Dumbell, Chattanooga, Tenn.; the Rev. Wm. W. Newton, Pittsfield, Mass. —Speaker to be appointed.

WEDNESDAY.—3d Topic.—"Proposal to Change the Name of the Church." Writers.—The Rt. Rev. A. M. Randolph, D. D., Assistant Bishop of Virginia; the Rt. Rev. Geo. F. Seymour, D. D., LL. D., Bishop of Springfield; the Rev. C. W. Leffingwell, D. D., Knoxville, Ill., (alternate).

Speakers.—The Rev. Phillips Brooks, D. D., Boston, Mass.; the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi; Hon. Bradford R. Prince, Flushing, Long Island.

THURSDAY.—4th Topic.—"The Historic Episcopate and Apostolic Succession." Writers.—The Rev. Edwin Harwood, D. D., New Haven, Conn.; the Rev. Reese F. Alsop, D. D., Brooklyn, Long Island, (alternate); the Rev. Wm. H. Vibbert, D. D., Chicago, Ill.

Speakers.—The Rev. E. W. Donald, D. D., New York City; the Rev. R. A. Holland, D. D., St. Louis, Mo.; the Rev. T. A. Sively, Troy, N. Y.; the Rev. C. H. Babcock, D. D., Columbus, Ohio.

THURSDAY, P. M.—5th Topic.—"Lay Co-operation in Church Work." Writers.—James L. Houghteling, Esq., Chicago, Ill.; the Rev. Henry Anstice, D. D., Rochester, N. Y.

Speakers.—J. Marshall Smedes, Esq., Cincinnati, Ohio; the Rev. Harold Arrowsmith, Bergen Point, N. J.; the Rev. A. Mackay-Smith, New York City.

FRIDAY.—6th Topic.—"What should be the Basis of Representation in the General Convention?" Writers.—The Rev. Thomas M. Peters, D. D., New York City; C. Stuart Patterson, Esq., Philadelphia, Pa.

Speakers.—The Rev. J. H. Hopkins, D. D., Williamsport, Pa.; the Rev. F. P. Davenport, Cairo, Ill.; the Rev. T. A. Tidball, D. D., Camden, N. J.

FRIDAY, P. M.—7th Topic.—"Prayer Meetings." Writers.—The Rev. O. A. Glazebrook, Elizabeth, N. J.; the Rev. E. L. Stoddard, Ph. D., Jersey City, N. J.

Speakers.—The Rev. Arthur C. A. Hall, Boston, Mass.; the Rev. Henry Wilson, D. D., New York City; the Rev. Theodore M. Riley, S. T. D., Nashotah, Wis.

Information as to the place designated by the Local Committee for the several sessions of the congress, and of the hours of meeting, will be given in the Church and Local Papers, and in the fuller programme to be used at Louisville.

OBITUARY.

STURGES.—At Lake Geneva, Wis., Thursday evening, Aug. 18, 1887, Wallace Delafeld, eldest son of George and Mary D. Sturges, in the 24th year of his age. Buried in Lake Geneva cemetery, Aug. 21, the Rev. W. W. Raymond officiating, assisted by the Rev. Dr. Walter Delafeld of Chicago.

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. George F. Degen, Fort Smith, Ark.

THE SEABURY DIVINITY SCHOOL.

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

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.

MISCELLANEOUS.

WANTED.—Mission or parish in or near a City by a clergyman in full orders. Address, "Pastor," care of THE LIVING CHURCH office.

A GRADUATE of a church school desires a position as governess or primary teacher. He has had experience in public school and kindergarten teaching. Requirements, a good home and moderate salary. References exchanged. Address Miss C. A., care of LIVING CHURCH office.

BOZMAN INSTITUTE, Easton, Md., offers home training and thorough instruction to a limited number of girls. Climate beneficial to weaknesses of throat and lungs. \$200 per annum. Address Mrs. H. K. Burroughs.

ORGANIST and choir-master will give services, providing good commercial position in same town can be obtained; thorough Churchman, experienced, references. Address "Organ" care of R. Davis, 263 West 14th St., New York City.

THE chapel just finished in Nashville, Ark., needs a small organ. Will some parish or Churchman donate a second-hand one? Address F. W. Lee.

WANTED.—To assist the rector of St. John's church, Buffalo, N. Y., during the month of September, two unmarried clergymen; must be good readers. Address S. R. Fuller, St. John's church, Buffalo, N. Y.

WANTED.—A priest desires duty on Sundays and holy days in Philadelphia or vicinity. Address "Clericus," care of this office.

WANTED.—By a young lady, position as teacher of music in a school or family. Salary not an object. Could sing in Church choir. References. Address "H." Box 61, Waverly, Maryland.

WANTED.—A position as matron of school for boys or girls by a lady who has experience and highest testimonials. Could assist in music and kindergarten, and teach primary classes. Address "W.," care of this office.

WANTED.—A young unmarried priest for Groton, Dakota. Good church building. Address, W. J. Brewster, Groton, Dakota.

MISSES CARPENTER and WELLARD embroider Vestments, Frontals, Banners, Figures, etc. to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

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.

MUSICAL EDUCATION FREE.

The Chicago Musical College is doing a work of generous and practical benefit in offering free scholarships to talented and deserving pupils who have not the means to pay for their education. There are fifteen free and one hundred partial scholarships. The Chicago Music Co., supplement this offer and will furnish the sheet music without charge to those who receive the free scholarships. Address Dr. F. Ziegfeld, Central Music Hall.

AMERICAN EDUCATIONAL ASSOCIATION.

The first object of this association is to provide homes for homeless and friendless children of special promise. The Association now has under its care: One five-year-old boy; one one-year-old boy; one three-months-old girl, babe, and others from three months to ten years old. These children are sent to families desiring them on trial, a sufficient length of time to insure satisfaction. Address the Gen'l Supt. Rev. M. V. B. VAN ARSDALE, Englewood, [Chicago], Ill., or call on any member of the Local Advisory Board.

An Unconscious Epitome.

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

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

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

The Household.

CALENDAR—SEPTEMBER, 1887.

- 4. 13th Sunday after Trinity. Green.
- 11. 14th Sunday after Trinity. Green.
- 18. 15th Sunday after Trinity. Green.
- 21. ST. MATTHEW, EVANGELIST. Red.
- EMBER DAY.
- 23. EMBER DAY.
- 24. EMBER DAY.
- 25. 16th Sunday after Trinity. Green.
- 29. ST. MICHAEL & ALL ANGELS. White.

THE SABBATH NOON.

BY WILLIAM B. CHISHOLM.

Type of the perfect rest,
Where skies are ever bright!
No shadow o'er the light;
Afar no fleecy crest
Against the empyrean's brow;
No yesterday, no morrow;
One sweetly living now.
No shade of sorrow.
No note of discord mingling with
the chime
Of seraphim—no echoes of dead time!
Rest from a thousand toils;
Rest from the ghosts of fear;
Now—not as victor spoils
From victim's tear;
Rest on the battlefield
Of hope and prayer;
No bloody spear to wield;
No clangor there!
Rest! not as in the trance
Of earth's hot wayside dream,
Or maze of song and dance,
By pleasure's stream.
Rest in heaven's noon-tide day,
by golden river;
Rest! perfect rest, by seraph
music blest,
In heaven's bright noon forever!

"A POET," says Max Muller, "is very eloquent who uses more than ten thousand words."

A GOOD lady from a parish out West was relating the ritualistic ways of their new rector which had harassed them deeply: "Why, before service, he walks round the church in a hassock and surplus which only comes down to his knees."

RICHARD JEFFERIES, in the *Fortnightly*, says: "When people talk to me about studying Sanscrit or Greek or Latin or German, or still more absurd French, I feel as if I could fell them with a mallet, happily. Study the English and you will find everything there, I reply."

A GLOUCESTERSHIRE gentleman in the 17th century used this conceit as a crest; he figured an armed man cutting off the corners of an University cap with his sword, and the motto *Muto quadrata rotundis*—I change this square thing to round, as much as to say he would convert the "Square heads, that is the cavalier party, into Round Heads."

LAUGHTER in the house is a sure cure for the many ills, imaginary ones, that assail the domestic circle. The woman who has a bright cheerful disposition dispels one-half of those that are real. She may not be the best house-keeper; the bread may not always be light or the potatoes done to a turn, or the buttons always in place, but one forgets them when she is by in her readiness to make the best of everything as it comes. Home in a measure is what the presiding spirit of the house makes it, the brightest or the gloomiest spot on earth.

You will not find the early communicant mis-spending his Sunday. The day is sanctified to him by the Presence in which he has spent its morning hour, and the surest way to secure a well-spent Lord's Day is to begin it with the

Lord. You will not find the early communicant coming unprepared, or upon mere impulse, or without due reverence. He comes, too, with mind and heart undisturbed by the occurrences of a long day's curse; and the little self-denial involved in an early reception, helps to fit for the solemnity he is to engage in.

THE Rector cannot omit to record the following: Meeting a dear and aged parishioner, the other day, he was accosted with the remark: "That was a grand text you had on Sunday?" "Yes, Mr. ———, it was," replied the Rector. "And you could have preached a grand sermon from it," said the critic, "but you didn't." The Rector went on his way—thinking; yes, and thanking God he had a friend so frank and honest. Encouragement helps, criticism corrects.

MANY a passionate child rules the household. The little baby on its mother's knee goes into passion because its dinner is withheld from him, or some toy denied him. He shrieks and strikes his mother, and mother says: "Poor little boy, he has such a passionate nature; he can't be crossed," and yields to him. She ought to spank him—spank him hard—for being in a passion, and give him nothing until his passion has cooled. The child, though he is so young that he can not speak, if he were old enough to lift his fist and strike a blow, deserves punishment, needs punishment, needs to have a lesson of repression taught him.

WHEN Douglas Jerrold was recovering from a severe illness, Browning's "Sordello" was put into his hands. Line after line, page after page he read; but no consecutive idea could he get from the mystic production. Mrs. Jerrold was out, and he had no one to whom to appeal. The thought struck him that he had lost his reason during his illness, and that he was so imbecile that he did not know it. A perspiration burst from his brow, and he sat silent and thoughtful. As soon as his wife returned he thrust the mysterious volume into her hands, crying out: "Read this, my dear." After several attempts to make any sense out of the first page or so she gave back the book, saying: "Bother the gibberish! I don't understand a word of it!" "Thank heaven!" cried Jerrold, "then I am not an idiot!"

NORTH of Scotland there is a little island called Kilda, where there are only six families, composed of seventy-three persons. They have communication with the mainland only once a year, when the agent of the owner visits the island to collect rents, and carries with him a package of letters and papers. The families' provision consists of barley bread, eggs, and sea-birds. Fish abound in the waters, but the islanders do not like them as food, and catch them only to sell when the agent comes over. To pay their rent they weave rough clothing and blankets to sell. In the summer they cultivate gardens, collect birds and eggs for winter stores, and fish for trade. But these poor people, while fighting a hard battle for life, are contented with their lot. Crime and intemperance are unknown among them, and courts are never held. All the adults are members of the Church of Scotland, and know a large part of the Bible by heart. A minister resides among them, and holds regular services on Sunday and during the week. This little world is in strange contrast to the busy world of the nineteenth century.

GRACE AT TABLE.

"He that sitteth down to his meat without giving thanks,
Sitteth down like an ox and riseth up like an ass."

So somebody wrote in strong if not in beautiful English. "Grace" getteth scarcer; men and women grow independent by their wealth, and so this old family trait dieth out, as do family prayers. When the Blessed One took the seven loaves in his hand to distribute, as head of the whole family of God, he "gave thanks." When as head of the Church he took the sacramental bread and cup, he gave them not to the apostles before he had given thanks. When St. Paul in his shipwreck besought his fellow passengers and the sailors and soldiers to eat food, he took bread, but first gave thanks to God in the presence of them all. When friends met him on his way to Rome, he thanked God; and as this was his custom, he entreated his converts to give thanks in everything." One trait of old heathen nations was "they were not thankful;" and the man in Christian land who sits at his table without thanks, is worse than a heathen.—Nay, we are not so much as to pray, to ask favors of God, unless our prayers be accompanied with thanksgiving to God. All of which we may reflect about as we sit down to our tables without saying grace.—*The Southern Churchmen.*

THE THIRTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fall not finally to obtain Thy heavenly promises; through the merits of Jesus Chr. st our Lord. Amen.

Our collect first appears in St. Leo's Sacramentary, and in the Prayer Book translation of 1549 it is but slightly changed. It was Bishop Cosin who in 1661 gave the petition the happier English rendering now in use and who inserted "the merits of" in the ending.

In view of life's warfare ere the heavenly promises are attainable, and of failure which even at the very last may come to whatever soldier and servant, there is comfort in our collect reminder that only of God's gift shall any service have praise of Him. And what shall this gift be but God's Grace—the oil with which each is ever to have his lamp filled during the night of earthly service ere the Master come? And what shall be the answer to our Lord when finally all one's "sins of will, defects of doubt, and taints of blood" are witnesses against him, if one's life shall show there has been infrequent recourse—perhaps none, to the Church's spiritual treasury for her sacraments? For in neglecting the appointed means hath not one "done despite unto the Spirit of grace"—unto that only gift which shall enable any faithfully to serve God?

In simplest words our Prayer Book Catechism gives to every child of the Church a rule of life and those are the rare vocations in which it will not suffice to keep one "Christ's faithful soldier and servant to His life's end." That service which for most of God's children we may hope is of His gift made "true and laudable," is comprehensively stated in the "two duties." When once one knows the oft told story of how in building in 1552 a certain gallery to his palace, the Bishop of Ely to whom are attributed the "two duties" had them engraved upon two tablets and placed in the wall as that which before all else he wished to have associated with his name, it is well-nigh impossible not to enter so gratefully into the good Bish-

op's feeling as always to have the story recalled by mention of this part of his work in the training of souls.

But we know the Holy Ghost "divideth to every one severally as He will," according to the diversities of His gifts, and it must ever be in remembering not our salvation but God's glory is the final end of our being, that any soul, whatever that state of life unto which God calls it—shall so respond as to do that which is well-pleasing in His sight.

The day's Gospel may well have been in part the inspiration of our collect, for in its parable are both practical teachings as to serving one's neighbor, and mystical meanings helpful as they are beautiful. These are perhaps widely known, yet it is in point that we here recall the fact that we all are poor travelers and fall among thieves who give us many blows and leave us half dead. The Good Samaritan stands revealed as our blessed Lord Who of His tender pity gives each wounded child into the Church's keeping. Christ leaves two sacraments which His Church is to disburse, whilst the promise to repay whatsoever more she spends, has been read as giving privilege of the five other sacraments. Thus shall we see in every man a neighbor whom Christ has died to redeem and now leaves to our care for His dear sake Who all the while is Himself the Divine Neighbor of us all.

But whether one wait or suffer; whether his devotions are ministries to others, or fastings, silence, prayer and praise, it is of apostolic injunction that he "do all to the glory of God." Nor will we forget the Divine Maker's own words as to the much-serving and "that good part"—"lest over-activity make us forget to sit at Jesus' feet." We look again into our collect and note that the strain of an old Syriac liturgy mingles in the melody: "Grant, O Lord, that we which are Thy soldiers here may enjoy Thy peace hereafter," and in its words we breathe our trust "that the feet which have stood in Thy sanctuary may walk in the land of light."

PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH

OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

VII.

Thursday. I have just been out to drink tea with a kind neighbor. About twelve years ago my young sister and myself were invited to the same house to tea. We went, and had corn soup without salt for supper, that was all. This was the best they had. Each one ate alone with a plate, and a wooden ladle. To-night the table at the same house was in every way as nice as our own. I could not have set it more neatly myself, and it was loaded with good things, all nicely cooked. When we first came here, I do not think there was one family, who sat down at table to eat, as a regular habit. Now they all eat like white people, and very many families ask a blessing, too. Not long ago, after my last baby was born, a party of women came to take tea. Mr. Goodnough was away, so at the first table a young lady staying with me presided, at the next an Oneida woman. My young friend told me afterwards she was much mortified when the Indian woman asked a blessing very reverently, and she had neglected to do so.

Saturday. Many of the Indians are at work now in the pine woods, earning good wages. They held a council two weeks ago, and determined to make another effort towards repairing the church, and last Tuesday they went to the woods, cut logs, drew them to the

mill, sold them, and last night brought the money to the missionary. It was \$75. to be spent in shingles for the new roof, which is greatly needed. The church greatly needs repairs. The new altar is all that we could wish, but the church itself needs many repairs. The people are talking and hoping for a new stone church, but that seems very far off. A few days ago the men went out into the woods and got \$50. worth of lumber to fence the cemetery. Another day they are going for posts for the fence. Next Monday they are to work for us, to provide our fire-wood. This they do every year. They go into the woods early in the morning, cut the fire-wood, draw it to the house, and eat dinner here, which they seem to enjoy very much. There will be from fifty to a hundred and fifty here to-morrow. Some of the women will come to help me cook and serve the dinner. It takes a great deal of work, and I do not enjoy it very much. But then, our people enjoy these gatherings so much. Last fall they made a "bee" to build a barn of hewn logs for us; eighty men came to dinner and supper, and stayed two days. When the barn was done I was almost used up, myself. As I cannot set the table for more than twelve or thirteen at one time, it takes a long while for all to eat. But they are very kind to us, and we love the people dearly.

Wednesday. I hope to have more time for writing now. During the past year I have had to leave many things undone. Now I am teaching only the Indian boys, six hours a day. After school I sweep the school room, then come home and get dinner and supper together. Then wash the dishes and attend to various other household duties. Then there is always mending or something to be done to the children's clothes, often something to be washed for the next day. Saturday I iron, clean up generally, bake, and so on. But so long as I am blessed with good health, I am thankful to be able to do the work. Last fall when I had to teach boys and girls together, and all the evening was spent in writing copies and arranging knitting work, I was sometimes afraid my own children would be neglected.

Friday. It will be as much as the Indians can do to take care of themselves this spring. Many are now calling on us for assistance—from real necessity, or in cases of sickness. A poor woman has just been in to ask for a coffin, as her husband died last night. I took the skirt Miss B. sent, to a poor woman who is a cripple, perfectly helpless, with three little ones to care for. I am footing some stockings for her now. She is a very grateful creature. We had a collection for her on New Year's day, but it was only seven dollars.

Saturday. Lilly has met with a misfortune. She was very proud of a pretty shawl, a present from the Bishop, but she left it carelessly by the roadside, and when I sent Arthur for it the old cow was just swallowing the last mouthful; she had made a meal of it.

February, 1878. I must tell you of some improvements. Last year the Indians made new fences about the mission house, the church, and the cemetery, now a new addition has been built to our house; it is a wing, but larger than the main building. It contains four rooms, a porch and hall, all on the ground floor. The ceilings are of a good height; the parlor is twenty feet square, and there is a nice bedroom off the parlor, which we call the

Bishop's room. The whole building has been painted white, with nice green blinds; the latter are an almost unheard of extravagance in this region. We feel almost too grand. A wood-shed has been built adjoining my kitchen; the old dining-room has been repaired, the ceiling and wood-work painted white, the floor a dark brown. The funds for all these improvements were furnished by the Board of Missions. I have the old parlor for a bed-room, it is just large enough for that; you cannot imagine how nice it is to have a nice comfortable place to sleep in. Bishop Kemper came Saturday, and dedicated the new building, as it were, by occupying the bishop's room for the first time. We only moved in last week. The Bishop was detained here two days by a fearful snow storm, and we all enjoyed it very much.

March. Once more the season of especial prayer and self-examination has arrived, and our little Indian parish appreciates it as well as others. In a few moments the bell will ring to call together those who desire to pray for pardon, and peace, and grace. Surely these especial times of prayer, free from preaching or any invention of the individual, prayer in common with all the children of our Mother, the Church, are most precious and sacred. These services have been well attended through Lent. From forty to eighty have taken part in them. Lent, Holy Week, and Easter are with us precious seasons to all. Last Easter a larger number of devout believers knelt around the Lord's Table than ever before in the mission church. Easter was a bright and glorious day, though we had no flowers to adorn the church. We would like some flower seeds very much—hardy, showy sorts suit us best. The drought has destroyed our flowers for two years past.

March 13th. I attended services this afternoon though the walking is very bad. It would do your heart good to see such a congregation on a week day, even in a city church. The school house was crowded. One side of the house was full of men who had left their work to come to prayers. The service was conducted this afternoon by the interpreter, the missionary having been called to visit a sick woman, just as the last bell was tolling.

Thursday. The new agent has been over the Reservation forbidding the buying or selling of any sort of timber. This will cause terrible suffering among our people. They depend upon the sale of the timber just now to clothe themselves, and also in a great measure for food, as the corn and potato crops failed entirely last season. The potatoes were destroyed by the bugs, and the corn by the rain. For forty years, and more, the Indians have cut all the timber they wanted—and now they are forbidden to cut their own timber, on their own land, paid for by money of their own. They sold their land in New York, and with the money bought this tract. It is said that the agent is acting under orders from the Government; if so, those orders must have been issued on misrepresentation. It is intended to force the Indians to sell their land and to drive them farther into the wilderness, by force. They have actually been told that if they cut their timber and refused to sell this tract of land, Government would send soldiers to drive them away. I feel so indignant I can hardly quiet myself. It is intolerable. I should like to know if all this tyranny is legal. Some of the whites in this

neighborhood have been anxious to remove the Oneidas for entirely selfish reasons of their own. The land is valuable, and cannot now be taxed, so the Reservation is considered a burden on the county. If it could be brought into the market it would add to the treasury ten thousand dollars a year. Besides, it would open a nice road for the speculators. The injustice to the Oneidas nobody seems to think of. They are just as much attached to the homes they have made for themselves on this ground as white people would be—more attached than many whites are. We must pray earnestly that our Heavenly Father would be pleased to protect these poor, helpless, harmless Christian Oneidas against the covetousness of the whites. How few white men seem to think that "covetousness is idolatry," and that "God hateth the covetous man." Oh! what a sermon might be preached on that text.

CHRIST, THE WATER OF LIFE.

BY SISTER BERTHA.

A BIBLE STUDY.

The natural longing cry comes from many a fainting soul while journeying through the desert of this world, "My soul thirsteth for God, for the living God, my soul thirsteth after Thee as a thirsty land;" and the gracious answer comes back: "Thy soul shall be like a watered garden." (Ps. 42; 1, 2—143; 6. Isa. 58; 11.) These longings are satisfied over and over again, until at last Paradise is gained, where they shall thirst no more, "for the good Shepherd shall lead them unto living fountains of water forever." God, by his prophet Hosea, says: "I the Lord Thy God have used similitudes," without them we could never have known Him as He so wonderfully reveals Himself to us. They are ever varying, while each in turn show Him in some new aspect. Let us study this beautiful and refreshing one of Christ, the Water of Life, and so thirsting for Him, our righteousness, we shall be filled, according to His own gracious word.

How gently the dew falls upon the parched grass, scorched all day by the burning sun. We do not see it come, but it gathers silently as the night deepens, and in the morning, tree and shrub, flower and grass, are sparkling with the tiny drops of water, and have begun a new day refreshed and revived with new life to fulfil each its mission to man. Such is the symbol of a weary soul strengthened and refreshed anew by God for its work, its cares, its struggles, its burdens, its battle in this sinful world. "I will be as the dew unto Israel." (Hos. xiv: 5.)

There is no need to describe the earth wanting rain, whether in spring, when the new sown seeds need nourishment, or in summer, when vegetation and animals alike require drink, or after a long drought, when everything in nature is parched and suffering for want of moisture. What a marvellous blessing and change when the rain begins to fall in gentle drops, each one satisfying some need, until the earth, and everything in it, is refreshed! Could a similitude be more complete? "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." "As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud—so shall my word be that goeth forth out of my mouth." "He shall come down

like rain upon the mown grass, as showers that water the earth." "Then shall we know if we follow on to know the Lord, and He shall come unto us as the rain, as the latter and the former rain unto the earth." "Ask of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds and give them showers of rain, to every one grass in the field, for the Lord of Hosts hath visited His flock, the house of Judah." "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "Thou sendest a gracious rain upon Thine inheritance and refreshedst it when it was weary." (Deut. xxxii: 2; Psa. lxxii: 6; Isa. lv: 10, 11; Hos. vi: 3; Zec. x: 1-3; Isa. xlv: 3; Psalter lxxviii: 9.) Just so Christ, by His "comfortable words" spoken from His heart to ours; His promises, His precepts, His tender assurances; by His Holy Spirit, the Comforter, sent to teach us and bring all things to our remembrance whatsoever He has said to us, (Jno. xiv: 26); more especially by His giving us continually "the pledges of His love," His broken Body and shed Blood, He is like the dew and rain to our souls. Then as we receive Him just as in natural things, "Thou waterest her furrows, Thou sendest rain into the little valleys thereof, Thou makest it soft with the drops of rain, and blestest the increase of it, Thy clouds drop fatness"—so when the sower sows good seed, then the rain falls, and the heart, "the watered garden," brings forth the thirty, or sixty, or hundred fold. The branches of the vine yield "much fruit" to the glory of the Father. The wheat in His field grows to maturity, and is ready to be reaped into the heavenly barn. Without the dew and rain they would have dried up and never have borne fruit. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." (Heb. vi: 7.)

Then the refreshment of this heavenly dew and rain, as well as the needed nourishment, "My doctrine shall drop as the rain, my speech shall distil as the dew." Dust from the world's pressing cares is washed from the leaves and they are cool and green again,—the promises refresh the weary heart, trials grow light, burdens are lifted off, sorrows lose their bitterness, as the dew of some gracious word falls into the heart and it is lifted up again to fulfil its mission on the earth. And notice, too, that the dew does not distil in heavy volumes. The rain falls drop by drop, so Christ's words come one at a time, sink gently into the heart, then another, then another all along the way, as the need is, day after day until the end.

Through the whole Bible story from the days of the wandering patriarchs to the weary Son of Man in His footsore travels among the sons of men, "being wearied with His journey sat thus on the well," wells have been a prominent feature in the changing pictures. The first great need of life—a fit type of Christ—each new family as they pitched their tents or built their villages, dug a well, which remained with ever springing water to refresh travelers who passed that way, as well as those settled near. Listen to the words of Christ and see how He uses this symbol of water. "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the

water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. 4:13-14).

In Isaiah's poetical language describing Christ's kingdom, the figure changes slightly to a natural fountain, "In the wilderness shall waters break out, and streams in the desert, the parched ground shall become a pool, and the thirsty land springs of water, the desert shall rejoice and blossom as the rose, it shall blossom abundantly" (Isa. 35:6,7,1).

How my barren life shall be changed if I can truly say with David, "All my fresh springs shall be in Thee," or, as the literal translation is, "All my fountains of delight are in Thee"—"For with Thee is the fountain of life." (Psalter 87:7-36:9). Look at the terrible contrast written by Jeremiah: "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters—for my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 17:13-2:13).

Through this world flows the River of Life, on into the eternal City of God. Balaam saw in his vision the tents of Israel as gardens by this river's side. David speaks of the child of God, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Isaiah says again, "They shall spring up as willows by the water courses," "And a man shall be as rivers of waters in a dry place." And then St. John gives us in the Revelation the picture of "the River of water of Life clear as crystal," that waters the new Jerusalem. "For there the glorious Lord shall be to us a place of broad rivers and streams, and everything shall live whither the river cometh. And by the river and upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit be consumed, it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary." (Num. 24:5,6. Psal. 1:1-3. Isa. 44:4-32:2-33:21. Ezek. 47:9,12. Rev. 22:1).

Tiny drops of refreshing dew, gentle rains, life giving wells, ever springing fountains, broad streams of living water—every form of water that comes to us from the sky or the earth—it needs them all to express the rich fulness of Christ, the Water of Life, who gives Himself to satisfy the thirsting soul of man. We cannot live without water. We cannot live without Christ. "Holla everyone that thirsteth, come ye to the waters. If any man thirst let him come to Me and drink. Let him that is athirst come, and whosoever will let him take of the Water of Life freely." (Isa. 55:1. St. John 7:37. Rev. 22:17).

"O God, grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord, Amen."

LETTERS TO THE EDITOR.

TEMPERANCE WORK AND THE CHURCH.
To the Editor of The Living Church:

The following correspondence between a rector and one of his parishioners on the temperance question, may prove interesting to Churchmen. The aspersions cast upon the Church because she does not fall in with certain methods of temperance work, are sometimes the cause of week-kneed Churchmen forsaking her fold altogether. From

the first days of her Apostolic existence until now, the Church has been foremost in temperance work, but her language and her legislation have been that of Christian forbearance and moderation, not of bigotry and fanaticism.

The parishioner writes:

MY DEAR RECTOR:—In my position as Vice-President of the W. C. T. U., and representing the Episcopal Church, I am anxious to make a report relative to the temperance work we are doing in the Church. I should feel very much obliged if you will kindly assist me in the matter. I frequently hear remarks to the effect that we do not favor the temperance cause, and take no interest in it. Now I know that this is not the case, as I have personal friends, members of our Church, who are most devoted temperance workers. But because our clergy as a rule do not perpetually insist upon total abstinence in their sermons, and because the Church uses fermented wine in the celebration of the Holy Eucharist, we are often classed among the enemies of the temperance movement, to the detriment of the Church. If you can spare a few moments to tell me something of our position in the matter, and what we are doing as a Church, you will greatly oblige,
P. M. P.

The rector replies:

MY DEAR MRS. P.—The charge has been too frequently brought against the Church, that her efforts in the cause of temperance are *nil*, and I am sorry that such charges are only too gladly listened to and circulated by those who would hamper the Church in her spiritual work. That the Episcopal Church in the United States and her sister the Church of England are backward in the temperance cause, is a slander, and is only made by those who are ignorant of the matter. When I read of the great progress which the Church of England Temperance Society, and its branch societies in this country are making; when I read of earnest clergy and noble-hearted laity espousing the temperance cause in its scriptural, and therefore its highest, aspect, (and that without any blowing of trumpets or Pharisaical ostentation); when I know that the White Cross Army originated with our Church, and numbers among its members some of the most learned and influential Churchmen; when I know that such earnest temperance workers as Bishop Lightfoot, Canon Wilberforce, Archdeacon Farrar, Miss Elice Hopkins, and scores whom I could mention, are members of our Church, I fling back in the face of its originators the statement that "the Episcopal Church is backward in the cause of Temperance."

Because we do not recognise officially the platform of the W. C. T. U., that is no reason why we should be looked upon as inactive in the moral elevation of mankind. The whole trend of the teaching of our Church is, as we express it in our Catechism, "to keep our bodies in Temperance, Sobriety, and Chastity," and in looking around among the members of our Church, I cannot see that they are any less true to those principles than the members of other Churches. Because we do not adopt the methods of the W. C. T. U., (and cannot conscientiously believe in their interpretation of certain passages of God's Word), I do not see why we as individuals, or yet as a Church, should be classed among the foes of temperance. I sincerely hope that the W. C. T. U., doing as it is a good work, and noble, self-denying and earnest as many of its members are, does not claim the monopoly of good works in the temperance cause, in the same way that certain theologians would confine to one branch of the Church Catholic, the monopoly of the means of salvation.

I have no statistics at hand to show

exactly what the figures are regarding the work of the Church Temperance Society, but I know this, that thousands have been reclaimed from drunkard's graves by its indomitable, persevering and energetic work, and by the prayers of noble men and holy women, whose sweet, pure, and modest Christian lives are a standing and perpetual testimony that "the Lord hath done great things for us already, whereof we rejoice."

B. W. R. TAYLER.

Riverside, Cal.

LOOK OUT FOR YOUR PRAYER BOOKS!
To the Editor of The Living Church:

Everybody knows that a wrong punctuation may destroy the meaning of the most plainly written truths and sentences, as "you lie under a mistake," hence the importance of examining the punctuation of our Prayer Books. Take the Apostles' Creed. In some of our Prayer Books between the articles of the creed "The Holy Catholic Church" and "The Communion of Saints," we have nothing but a comma, making the one separate and distinct article of the creed a mere explanation of the other, so that by "The Holy Catholic Church" we mean only "The Communion of Saints"—an explanation highly satisfactory to those who believe only in "the invisible church of Ohio" or of any other locality; or who explain "The Catholic Church" by the invisible "Communion of Saints."

Not long ago I had occasion to examine the punctuation of our Prayer Book, in regard to those two articles of Faith, and strange to say, with the single exception of "The Book of Common Prayer," printed by "The New York Bible and Common Prayer Book Society," not a copy had printed those two articles of the Faith with a simple comma between them. All the others within my reach, from the first Prayer Book of 1549, down to the one printed by the Margaret Coffin Prayer Book Society of Massachusetts, of 1883, had the semi-colon between the articles of "The Catholic Church" and "The Communion of Saints," as between all the other distinct and separate articles of the Faith. Of course I supposed that The New York Bible and Common Prayer Book Society would be, of all others, the most correct, and certainly more correct than the Massachusetts Society. But alas! in this I was mistaken. How it is with the Bishop White Prayer Book Society of Philadelphia, I do not know, not having a copy of their books to examine. But I have examined quite a number of the Prayer Books of the Church of England, and in every one the punctuation is the same—not a comma but a semi-colon, as between all the other separate and distinct articles of the Christian Faith in the Apostles Creed.

J. A. B.

WORK FOR THE LAITY.

To the Editor of The Living Church:

Your editorial on the employment of the laity in Church work cannot be excelled for sound wisdom and the true spirit of the Gospel of Christ. It is matter of astonishment to me that the clergy do not utilize their laity. As I understand it, the clergy are the officers and leaders of the grand army of the Cross against the battalions of sin and error. Oh! why do they not marshal every man and woman for the battle? It does seem that we ought to have a parish in almost every neighborhood in this country, if the laity were only put to work. Look at the denominations—they start with two or three people, they all get to work and soon they have up a building and a large

congregation. I know a place in this diocese at which we have had a dozen communicants for the last eight or ten years. We have done nothing. The denominations in the mean time have built and paid for two large churches and have another nearly completed and large congregations and membership in each. One started with two, another with seven, and another with ten members. The Gospel must be preached, and if the Church is silent the rocks and hills will cry out. The people are hungry and thirsty for the Gospel and for the Church services, and if the Church will not supply these they will take them from any who come. God grant us the wisdom and grace to strive for Christ and His Church.

ADAM.

RE-ARRANGING THE CONTENTS OF THE PRAYER BOOK.

To the Editor of The Living Church:

Apropos to the discussions concerning the "finding of places" in the Book of Common Prayer, and the convenience of "leaflets" for worshippers not accustomed to the service of the Church a leaf from experience may not be out of place.

Some time since, the Prayer Book which I use became unbound and needed re-sewing. It is a common edition, 32 pages to the sheet, and each division, fortunately, begins at the top of right-hand pages. The thought occurred to me to have it rebound upon a schedule of my own, and the binder was directed to collate it as follows:

- I. Introduction, consisting of title-page, preface, tables, etc.
- II. Selections of Psalms and Psalter.
- III. The Holy Communion.
- IV. The Collects, Epistles and Gospels.
- V. The Order for Daily Morning Prayer.
- VI. The Litany, Prayers, and Thanksgivings.
- VII. The Order for Daily Evening Prayer.
- VIII. The Occasional Offices.
- IX. The Articles of Religion, and the Ordinal as now.

The use of this re-arranged Prayer Book has demonstrated its great convenience over the old and "official" table of contents. For instance, the Psalter is near the "order of its reading" on special days, as well as easier to turn to readily, at a point in the service when the mind is occupied usually with other things than the "finding of places." The expense of re-sewing a Prayer Book, and insertion into the same cover, is usually about twenty-five cents, and it will not cost much for those who are finally to decide what the new Prayer Book is to be, to try this arrangement, that by actual use it may be determined which is preferable.

One fact known by experience is worth a hundred based upon theory only, and the difficulty of following our services is a fact which militates greatly against popular attendance upon the Church in many places. This suggestion will save "leaflet" expense.

The reader will notice that, after the "open Bible," (Psalter and Holy Scriptures), the Holy Eucharist is first, with the Daily Matins and Evensong secondly, and this is the only fundamental change made. H. L. STILLSON.

Burlington, Vt.

"ANGLO-CATHOLIC."

To the Editor of The Living Church:

Good Catholic Churchmen are we,
And we ought to be called the A. C.,
But conventions are slow
And their Churchmanship low,
So we stick to the wretched P. E.,
To the great tribulation
And constant vexation
Of your correspondent—A. D.

CLERGYMEN'S SORE THROAT.

To the Editor of The Living Church:

Your editorial note on the above subject, August 13, prompts me to give your readers the benefit of my own experience with that trouble.

With all due deference to the English surgeon who, you say, attributes the malady to speaking down, with head bent forward, I think much of the trouble is caused by the unusual strain upon the voice one day of the week, with comparative rest the other six. I have always found that during Lent, and particularly towards the end of that season, my voice has been in good trim, and given me no trouble, although being used every day in public ministrations. The voice is equal to almost any "draft" upon it, provided there be no "run" one day, with inactivity following. And to keep my voice uniformly exercised I take occasion as often as possible during the week to read aloud in my family. I am sure that if my brethren were to try this plan they would have less trouble with their throats if indeed any at all.

J. J. M.

[Perhaps the saying of the daily offices, as enjoined, would answer the purpose.—ED. L. C.]

OPINIONS OF THE PRESS.

Church Life.

CHURCH ATTENDANCE.—We, the laity, should feel justly indignant if we should go to our church, service after service, and find no rector there, and knew he had no adequate excuse for remaining away; and the vestry would soon give him to understand that nothing would be so acceptable as his resignation. He has the same ground for indignation if he goes to service after service and finds us absent, one or more of us, and knows we have no proper reason for staying at home. If we reflect upon the matter carefully we shall see that there is a principle at stake which we have no more liberty to disregard than to disregard any other principle that underlies right conduct and duty.

The N. Y. Herald.

SAUCE FOR THE PROPAGANDER.—We are beginning to get a little mixed on this subject of excommunication. Dr McGlynn got his quietus with a bare bok n a fortnight ago because he mingled too much in current politics. All right. But now comes the news from abroad that Pope Leo XIII has issued a circular about Prince Ferdinand as a candidate for the tumble-down throne of Bulgaria. Is not that politics? What does it all mean? Can it be true that there is one sauce for the goose—we mean no disrespect to Dr. McGlynn—and another for the Propagander? And if the Pope excommunicates the priest for diving head over heels into politics, isn't there somebody somewhere who will excommunicate the Pope for doing the same thing?

The Church Times.

A SHADY SAINT.—It is stated on what seems competent authority, that a process has been set on foot for the beatification and ultimate canonization of Mary Queen of Scots as a saint and martyr of the Church. That the unhappy queen was a faithful adherent of the Roman Church to the very last, and that her fidelity to it was an important factor in her loss of crown and of life, cannot be for a moment doubted; yet incapable of justification as was her murder by Queen Elizabeth, it cannot be truly said that her religion was one of the immediate causes of her execution, while the problem of her character is still too warmly debated and involved in too much obscurity to make its solution in the form of declaring her a saint of more than very doubtful expediency. Until her connection with the murderer of Darnley, her relations to Chastelard, Rizzio, and Bothwell have been definitely cleared up, and we are not asserting that they are not patient of an explanation in her favor, it is at least premature to propose her as a model for devotional veneration, and should the canonization be persisted in before the historical question is answered, it will lay the Roman Church open to the charge of treating partizanship of its material interests as a sufficient claim to the honors of the celestial hierarchy.

The Chicago Tribune.

OUR JURY SYSTEM.—The law at present supplies no means for keeping obstinate, opinionated men out of the jury-box. A few days ago, in New York, a summoned talesman asked to be excused from jury service because he possessed "an obstinate and ungovernable temper." He was excused by the court, but such applications are unfortunately rare. The man who is constitutionally incapable of agreeing with others and who invariably takes the contrary side, usually imagines himself an ideal juror, and always profoundly regrets the perverse stupidity of the eleven with whom he happens to be associated. The chances are great that one such crank will be found among every twelve persons summoned as jurors. The law ought to make due provision for the infirmities of human nature, and permit the return of a verdict whenever nine or ten of the jurors reach an agreement. The decisions of Judges are often reached by a mere majority. A two-thirds majority will suspend the rules in Congress, override a Presidential veto, and even evoke a satisfactory degree of harmony in a Democratic National Convention. Why shouldn't a three-fourths majority be considered sufficient for the return of verdicts by juries? If sympathizers and cranks cannot be kept off the juries why should there not be suitable provision for offsetting the votes of one of each of these classes on every jury?

The Church Calendar.

AN IMPROBABLE TRANSLATION.—An Episcopal election of, at least, unusual character was recently held in Nova Scotia, where, as in most Canadian dioceses, party spirit still prevails as it did in former days in our own branch of the Church. Unable to agree upon a Canadian as successor to the late Bishop, the name of the Bishop of Iowa was proposed, and he was unanimously elected. The incident—if the election of a bishop can be called an "incident"—is a remarkable one, and in some respects puzzling. The first thought is, why should Bishop Perry wish or consent to resign his charge of thirteen years for any other—and if for any other, why for this? One can hardly suppose the work of the episcopate of Nova Scotia to be enough more important than that of the great and rapidly growing diocese of Iowa, to justify such a change. How Bishop Perry may look at it, we have no idea; but it strikes us that there should be overwhelming reasons in favor of acceptance, reasons which we cannot conjecture. Next, can such a translation be effected? Bishop Perry can resign his jurisdiction with the consent of the House of Bishops, but it is expressly provided that in such case he shall remain subject to the laws of the Church in the United States, just as before. There is no way under our Canon law of transferring a bishop of this Church to any other branch of the Anglican Communion. So far as we see, it must be done lawlessly, or by an *ex post facto* law. We think the action of Nova Scotia is to be regretted on every account except the personal qualities of the Bishop-elect.

Dominton Churchman.

SELF HUMILIATION.—We regard it as a particularly unhappy coincidence that at the same time the Canadian Church was celebrating the centenary of the founding of its episcopate that the oldest, the pioneer diocese should have gone abroad to select its Bishop. This step may, and we trust will prove to have been wise, but we are none the less certain that we have native clergy who have the requisite talents, culture, character and experience to have ruled Nova Scotia with eminent advantage to the Church. But it is useless lamenting a lost opportunity unless it leads to measures for preventing further cause for regret. Without wide intimate knowledge of local opinion and feeling it is difficult to say why the Nova Scotians turned from their own country to another land to find a bishop. But we are satisfied from what transpired that the motive was a determination to have a ruler who was not committed to a party. Whether Dr. Sullivan would have accepted the position we cannot say, but he would have been elected had not a conviction prevailed that he was too closely identified with the party, we say the party, because there is only one party in the Church in

Canada that is organized as such and which works wholly for party purposes. The late election in this respect will we hope, have a wholesome influence in teaching clergy and laity alike that the days of party agitation in Canada are numbered, that Churchmen are weary of strife and are becoming too intelligent to suffer themselves to be ticketed and boxed off into pens like cattle at a fair in order to gratify the vulgar ambition of lay party leaders and the few clergy who are in their pay.

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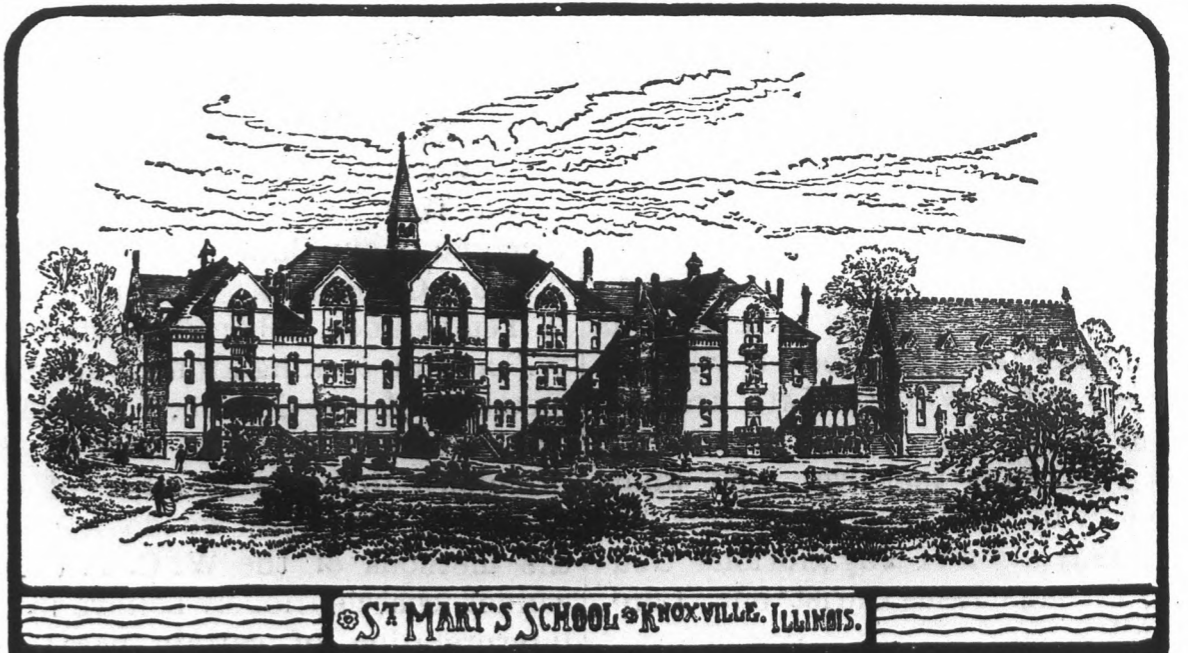
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HINTS FOR HOUSEWIVES.

SAGO-MILK.—Three tablespoons sago soaked in a cup of cold water one hour; add three cups boiling milk; sweeten and flavor to taste. Simmer slowly a half-hour. Eat warm.

To WASH all mourning calicoes and gingham, throw them dry into hot suds and boil hard for five or ten minutes; then take out and rub the soiled parts, rinse, and you will find that the goods will look fresh, and colors will not run.

BAKED MILK.—Put a half gallon of milk in a jar, and tie it down with writing paper. Let it stand in a moderate oven eight or ten hours. It will be like cream, and is very nutritious, especially for invalids.

To KEEP BLACK ANTS OUT OF THE SUGAR BARREL.—Draw a big mark with common chalk around the barrel, and the work is done. The small red ants (a real pest) are easily banished by a free use of cayenne pepper placed and blown into their resorts.

How TO CAN CORN IN MASON'S GLASS JARS.—Boil the ripe corn on the cob until it is tender; and cut it off while hot. Salt well, return to the fire and heat to scalding, stirring incessantly to prevent scorching. While boiling hot fill the glass jars, setting each on a wet cloth to prevent its cracking. Seal up while hot and keep in a dark place.

How to FIT KEYS INTO LOCKS.—When it is not convenient to take locks apart in the event of keys being lost, stolen or missing, when you wish to fit a new key, take a lighted match or candle and smoke the new key in the flame, introduce it carefully into the keyhole, press it firmly against the opposing wards of the lock, withdraw it, and the indentations in the smoked part of the key will show you exactly where to file.

WORTH KNOWING.—A medical journal gives the following simple antidote for home use: If a person swallows any poison whatsoever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy is a heaping teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach. Lest there be any remnant of poison, however small, let the white of an egg and sweet oil or butter or lard—several spoonfuls—be swallowed immediately after vomiting, because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

BEAN SOUP.—One cup beans, soaked over night in cold water. In the morning put them on the stove with a quart and a pint of cold water, and boil steadily until they are soft, adding more water from time to time, so that the quantity of liquid may remain the same. Put through a colander when the beans are tender, and return to the pot. Thin with milk or soup stock to the required consistency and thicken with two teaspoonfuls of butter rubbed smooth in a tablespoonful of flour and then cooked together. Season to taste and pour on small squares of fried bread laid in the bottom of the tureen. If you have half a cupful of tomatoes left, they may be rubbed through a colander and added to the soup.

BABY BOOT.—Material, Saxony yarn and afghan needle.

Leg.—Make loosely a chain of 46 stitches. Raise all the stitches and work back. 2d row—This varies a little from ordinary crochet tricotee. *Keep the wool before the needle, then take up the chain at the top of the long loop, bring the wool through, repeat from * and work back in the usual manner. Work this row 10 times. Work in plain crochet tricotee 10 rows. Sew up the leg.

Heel—Plain tricotee. On each side of the leg seam take up 9 stitches, making 18 stitches for the heel.

Crochet 4 rows, then narrow every row on each side of centre, the 8th and 9th together, and 10th and 11th together, until only 6 stitches remain. Break the yarn.

Gusset and Sole—Plain tricotee. On the right side of the heel take up 11 stitches, and 4 stitches on the centre of the heel, take up 11 stitches on the left side—26 st. Work these stitches off then narrow every row on each end 2 and 3 stitches as one, the 24 and 25 as one, until only 16 stitches remain. Knit 12 plain rows. Narrow every row by taking 2 and 3 stitches as one the 14 and 15 stitches as one until only 8 stitches remain. Break off the yarn.

Instep—Plain tricotee. Take up the 28 stitches on the instep. Next row—Narrow by taking 2, 3, and 4 stitches as one, the 25, 26, 27 as one, leaving 24 stitches.

Crochet 18 plain rows. Narrow every row by taking 2, 3, and 4 stitches as one, the 21, 22, 23 as one, until only 8 stitches remain. Break off the yarn and sew up the boot.

To finish the top—Single crochet in first hole, miss two holes, 2 treble, 2 chain, 2 treble in the third hole, miss two holes, single crochet in third hole; repeat.

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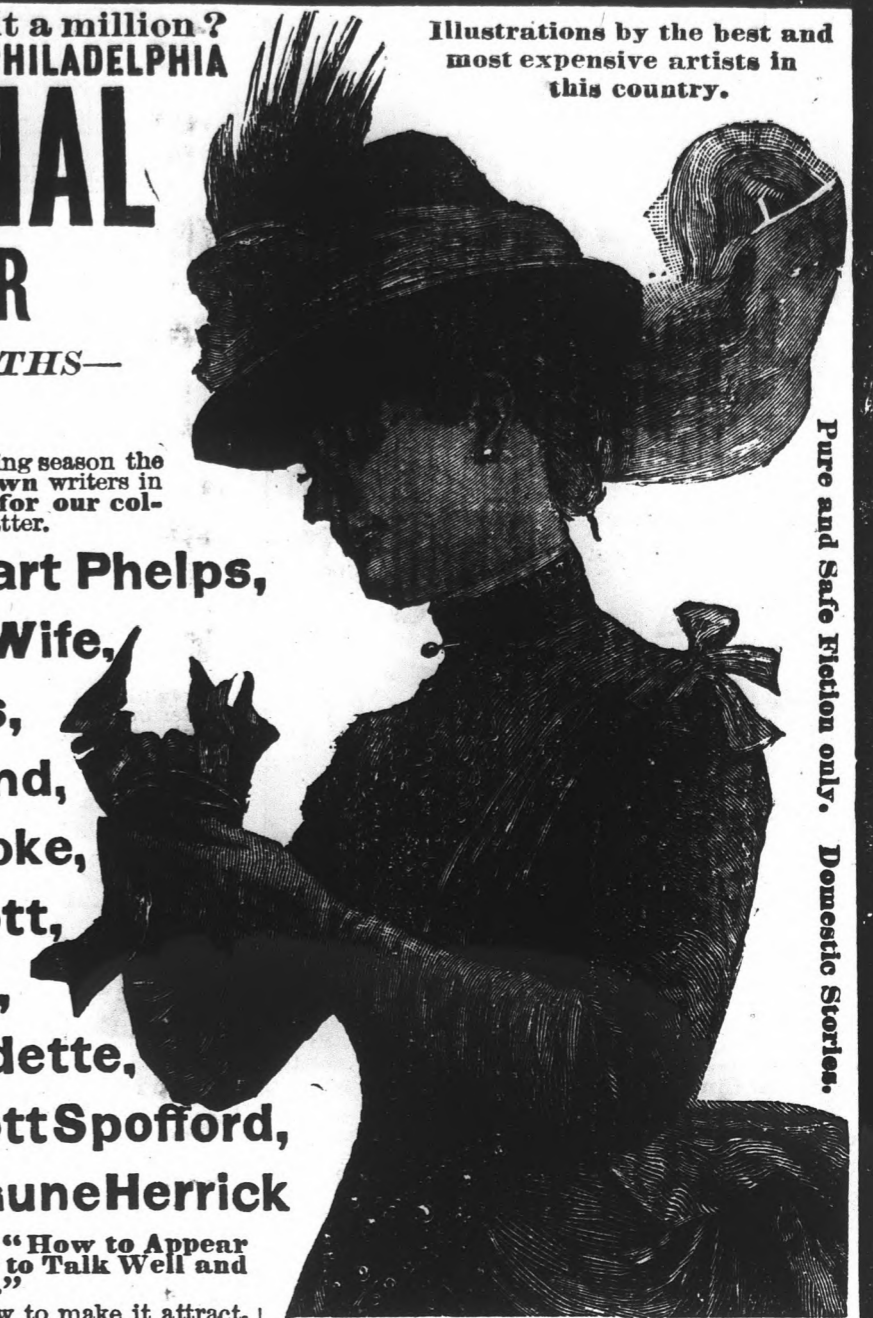
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