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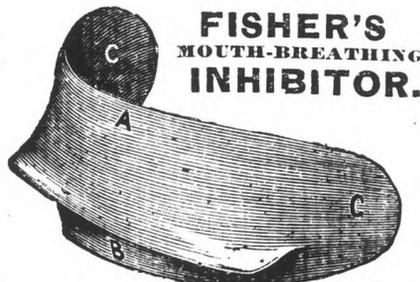
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the result of impure blood. I began to use Ayer's Sarsaparilla, and, in due time, the eruptions all disappeared and my health was restored."

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am restored to perfect health."—Wm. C. Rose, North Dighton, Mass.

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The Living Church.

SATURDAY, JUNE 18, 1887.

NEWS AND NOTES.

TRINITY COLLEGE, Oxford, is inaugurating a College Mission in the East-end of London, near Stratford Railway Station. The vicar of St. John's, Stratford, will hand over a capital mission-room, capable of holding 500 or 600 people. A missionary has not, however, yet been found.

ON the Feast of St. Barnabas, Bishop Stevens of Pennsylvania fell asleep. Rest came to him after a long illness. His strong constitution gave hopes that he might rally, but on Friday night it became evident that he was sinking and the end came at nine o'clock Saturday morning. A biographical notice will be found in another column.

THE Bible stand at the Crystal Palace was opened on July 9th, 1862. From that date to December 31st, 1886, nineteen million nine hundred and fifty-nine thousand two hundred and fifty-three separate Gospels, including a large number of Bibles and Testaments, Scripture cards, and leaflets, have been circulated in thirty-six languages.

THE cathedral church of Wellington, New Zealand, has received from Bishop Abraham, first Bishop of Wellington, and Mrs. Selwyn, widow of the first Bishop of New Zealand, a beautiful cross and candlesticks for the altar, which have been modelled after the shafts and capitals at the entrance of the door of the Chapter House in Lichfield cathedral, and are similar to those in the Lady chapel.

ARRANGEMENTS have been made for the consolidation of our Cleveland contemporary, *The Standard of the Cross*, with *The Church*, of Philadelphia. The editor of the latter has been incapacitated by illness from continuing the work. The veteran Dr. French and his son, the Rev. W. B. French, are to be the editors of the combined papers. We wish the management every success.

THE chapel which has been raised in memory of the late Bishop Fraser at the south-east end of the chancel aisle of Manchester cathedral has been completed. The chapel, which has been erected from the designs of Mr. Crowther, the cathedral architect, is a beautiful adjunct to the church, and only now awaits the reception of the altar tomb and statue of the Bishop. The stained-glass window which forms the south light of the chapel has been cleaned and restored.

IT may not be generally known that the Bishop of Ossory, who has just composed a most suitable hymn for the Queen's Jubilee, to the tune "Aurelia," carried off the Vice-Chancellor's Prize for the Queen's Accession in the year 1837. An amusing story is told of his lordship, that in his eagerness to know the result of his effort, he appeared before the dons *minus* his cap and gown, and at the same moment heard of his success, and that he was there and then fined for so serious a breach of college discipline.

SOUTH LONDON is to have another college mission. Great endeavors are being made to establish a mission in the parish of Christ church, Camberwell, to

be supported by Corpus Christi College, Cambridge. The vicar, the Rev. R. O. T. Thorpe, has, with the consent of the Bishop of Rochester, expressed his willingness to hand over a district containing 4 000 souls to the proposed mission. The district will be under the charge of the Rev. W. W. Hough, B. A. (senior optime, 1882), and already promises to the amount of about £170 a year have been received.

A VERY important meeting of the Board of Managers was held June 8th, at which the appropriations for the fiscal year beginning September 1st next, for Domestic and Foreign Missions were made. The aggregate of appropriations in each department was somewhat larger than the appropriations at present existing, and were a little in excess of the contributions during the preceding twelve months. For the work among colored people the request which was made by the Commission that the Board would appropriate \$12,000, and all offerings designated for that work, was acceded to.

AFTER his visit to Chicago, Judge Prince went to Michigan City, Ind., where a meeting was held on the subject of the Church Building Fund on June 3rd in Trinity church. In Detroit the diocesan commissioners, the Rev. R. W. Clarke and Gov. Baldwin had carefully arranged for Trinity Sunday, so that on that day Judge Prince made addresses in the morning in Christ church, in the afternoon in St. Paul's, and in the evening at St. John's. From thence he proceeded, by invitation of the Bishops, to Indianapolis and Erie, to speak before the conventions of Indiana and Pittsburgh.

THE official organ of the Church in Western Texas, thus speaks of the health of Bishop Elliott: "The Bishop's health, we regret to say, is very poor. His friends would scarcely recognize him, so thin has his illness made him. He was on his way to Texas, but in New York and Savannah the physicians insisted that he would die if he returned, and ordered him to the Warm Springs, Bath County, Virginia. The medical faculty in New York, Paris, Rome and Cairo, all agreed that it was inflammation of the interior lining of the stomach, probably caused by too early exertion after dengue fever. His address until further notice, will be Warm Springs, Bath Co., Virginia."

NEWS has reached England of the death of the Rev. G. H. Swinny, of the Universities' Mission, Bandawe, the Scotch mission station on the western shores of Lake Nyassa. When in 1884 it was resolved by the Universities' Mission to develop their work on Lake Nyassa, and in especial to try and gain a footing amongst the wild Gwangwara tribe at its Northern end, who are of Zulu origin, Mr. Swinny, who had mastered that language by his previous work as a missionary in Zululand, volunteered for the post. Accompanied by Mrs. Swinny and their infant daughter, he took up his position at the island of Lukoma, and having made several visits to the Gwangwara, had at last obtained leave to settle amongst them, and had gone up to the north end of the lake for that purpose, when he seems to have been taken ill, and to have come down to Bandawe for medical advice.

ON February 16th, the Bishop of Nelson consecrated the cathedral church of his diocese. The new building stands on the same site—considered the finest position for a church in New Zealand—and is an enlargement of the old parish church. At the consecration service the screen and altar were beautifully decorated with flowers. The church was crowded, and expectation was somewhat excited, for this was the first experience in Nelson of a surpliced choir. A hymn, "Christ is our Corner-Stone," sung in procession, opened the service, which consisted of the customary formalities connected with the consecration of a church, Matins, and the choral celebration of Holy Communion, the Bishop of Nelson being celebrant, while the Primate (Bishop Harper of Christ church,) preached the sermon, and in accordance with the use of his diocese, pronounced the invocation instead of the ante-sermon prayer.

THE English papers are talking about Canon Fleming's alleged plagiarism in a recently published volume of sermons. It seems that some critic discovered an unacknowledged passage from one of Dr. Talmage's sermons. Canon Fleming explains by saying that the passage in question was inadvertently taken from his common-place book into which he had been in the habit of copying extracts and collecting illustrations; whereupon the "writer of the 'short notice' in the *Church Quarterly*," in a letter to *The Guardian*, says: "The sermon consists of 252 lines of print. Of these only thirty are Canon Fleming's own. The remaining 222 lines are taken from Mr. Talmage. Or, to put it in another form, the sermon fills 8½ pages, of these 7½ were written by Mr. Talmage; one page, and one page only, is presumably of Mr. Fleming's own composition." Mr. Fleming's reply has not been made public as yet. Canon F. may be remembered as the Archbishop of York's successful candidate for convocation, as against Canon Trevor.

THE death is announced of the Rt. Rev. Rowley Hill, D.D., Bishop of Sodor and Man, at his residence in London, on May 27th. Bishop Hill, who was the 67th Bishop of Sodor and Man, was the third son of the late Sir George Hill, third baronet, of St. Colomb's, county Londonderry. He was born in 1836, and was educated at Christ's Hospital, and Trinity College, Cambridge. He was ordained a deacon in 1860 and a priest in 1861. Two years later he was appointed incumbent of St. Luke's, Edgware-road, London. From 1868 to 1871 he was rector of Frant, in Sussex, and from 1871 to 1873 he was vicar of St. Michael's, Chester-square, London. He was then appointed vicar of Sheffield, and in the following year, rural dean of Sheffield, both which appointments, as also a canonry of York Cathedral, he held until 1877, when he was consecrated Bishop of the see of Sodor and Man. The Bishop had been in London for the May meetings, at several of which (notably the Church Pastoral Aid Society) he delivered warm and stirring addresses. His death is a great loss to the Evangelical party, of which he was an outspoken adherent.

THE diocese of Easton, after six elections, have secured a bishop in the

person of Bishop Adams, late of New Mexico and Arizona. The Rt. Rev. William Forbes Adams, D.D., was born in Ireland, January 2d, 1833; came to the United States in 1841; ordained deacon December 27th, 1859; ordained priest July 29th, 1860; consecrated first missionary bishop of New Mexico and Arizona, in St. Paul's, New Orleans, Jan. 17th, 1875; resigned his jurisdiction in 1876, which resignation was accepted in October, 1877. He is now the rector of Holy Trinity parish, Vicksburg, Mississippi. Upon his election as missionary bishop, Dr. Adams started for his diocese. When at, or in the vicinity of Shreveport, he found a large number of persons leaving Louisiana and Texas, and suffering from yellow fever. He stopped with them, ministered to them, and nursed them until he himself was stricken with the fever, which so broke down his general health that when he reached his immense missionary diocese and entered on his duties, he found his physical condition such that he could not do the work, and was obliged to resign as the only choice for restoration. It is known now that his health is completely restored.

CHICAGO.

CITY.—The annual conference of the Confraternity of the Blessed Sacrament was held in this city on Thursday, June 9th. The council met at St. Clement's church on Wednesday afternoon. In the evening, choral Evensong was rendered, and the Rev. Thomas McKee Brown, rector of the church of St. Mary the Virgin, New York City, preached the sermon. Thursday morning, after a solemn celebration of the Holy Eucharist at the church of the Ascension, the business meeting was held. A paper was read by Canon Street. The Rev. E. A. Larrabee, of Chicago, was elected superior general for the ensuing year, and the Rev. J. Stewart Smith, of Elgin, Ill., secretary. In the evening, after Evensong in the church, the sermon was preached by the Rev. Geo. C. Betts, of Louisville, Ky. Great satisfaction was expressed at the growth of the society, and that attacks upon it, as a supposed instrument in ecclesiastical politics, having ceased, its devotional and intercessory work was carried on without hindrance.

A cablegram from Canon Knowles announces his safe arrival at Havre on the 12th inst.

JOLIET.—On Sunday, June 12th, the parish of Christ church was rejoiced by the first appearance of its vested choir. It consists of 40 men and boys and has been under the careful and skillful training of the Rev. Chas. R. Hodge. The service was rendered in such a faultless manner as to elicit the heartiest commendations by the large congregations which crowded the church at both services.

NEW YORK.

CITY.—The Rev. Dr. Watkins preached his farewell sermon as rector of Holy Trinity, on Sunday, May 29. He stated that the total amount of contributions during his six years' rectorship was \$189,792; the net increase of membership had been 448; Confirmations, 426; communicants received by letter, 129. The Rev. E. Walpole Warren, rector of Holy Trinity church, Lambeth, London, has accepted the invitation to

become rector of this church. He will enter on his duties about the first of October. Mr. Warren is one of a band of English missionaries who came to this country in 1885, and made a deep impression by preaching in Holy Trinity. He is about fifty years of age, an eloquent preacher and a man of remarkable executive ability. He is the son of Samuel Warren, author of "Ten Thousand a Year." He calls himself a moderate Churchman and has been highly successful in building up a parish in a rough neighborhood and effecting great changes for the better among its population. Holy Trinity church to which he comes, has about 1,200 communicants. This is the largest number of any church in New York with the exception of Trinity and Grace, with their many chapels and missions. Connected with the church is an orphanage, a brotherhood, a summer home, a Chinese Sunday school and various other societies, charitable and missionary. Mr. Warren is to be provided with a handsome rectory and will have for his assistant the Rev. Kenneth Mackenzie, now in charge of the parish.

The Rev. Dr. Satterlee, rector of Calvary church, sailed for Europe on June 1. The services will be continued up to July, when the church will be closed for two months in which to make extensive alterations in regard to chancel, organ, etc., in preparation for the surplined choir.

The Rev. Dr. E. W. Donald, rector of the church of the Ascension, will spend his vacation in Amherst, Mass., his church to be closed for two weeks only. This interim will be required by Mr. John La Farge in connection with his painting of the "Ascension" on the wall above the chancel. It is said that this is to be the largest canvas in the country, and is to be finished in June, 1888. The churches of Trinity parish, Grace church, and indeed, nearly all the churches will be open all summer.

On Sunday, June 5th, sermons were preached in many of the churches in behalf of the cathedral. Dr. Huntington took up and answered the objections, as that such a costly edifice would have the effect of exhausting the resources of the existing charitable and missionary interests in this city and elsewhere; that the introduction of the cathedral system would kill the parochial system; that a cathedral would be a nursery of ecclesiastical pride, etc. He seemed to think that the cathedral would make for Christian unity, and said he could imagine no more glorious destiny for the cathedral of St. John the Divine than that it should become the home of the one great united family of God. The Bishop of Springfield preaching in the church of the Transfiguration, the Rev. Dr. Houghton, rector, strongly commended the project. There must be centralization, the Bishop said, but God made it to be the centralization of 12 men instead of one man, thus guarding against absolutism. There must be a central power, a central seat, a cathedral, such central seat not being necessarily a building, but an idea. What was more becoming, however, than that this idea of the spiritual power should be shadowed forth to the world in the grandest building in this country which wealth could bestow or art conceive? If we were to have such a building, New York was the place for it, as so well set forth by the chief pastor of the diocese. The Rev. Dr. Morgan, rector of St. Thomas', could not but think the Bishop had done wisely in commending this great subject to the sympathy and co-operation of all

citizens and he believed the feeling prevalent that in the midst of our secularism such a symbol of the Christian Faith should be lifted up. The Rev. Dr. Dix spoke of worship as a lost art, and said it was to be visible, beautiful and "magnificent," so far as possible, and sacrificial. He spoke in unqualified terms of approval of the Bishop's letter in regard to a cathedral, said it was needed to bear witness against the materialism of the age and the tremendous worldly tendencies in New York, and that when the time came, the corporation of Trinity church would probably make a substantial contribution towards the cathedral project. This great work, taken in hand by the "good Bishop" in his vigorous years, he hoped might by all means be consummated. Speaking of the fact that there was not a spot on Manhattan Island which somebody had not an eye on for purposes of speculation and business, he said it was helpful to faith, that the land surrounding Trinity church, and also the land adjoining their beautiful St. Paul's, money could not buy. The Rev. Dr. Donald who is on the cathedral committee, the Rev. Drs. Rainsford and De Costa, also spoke in hearty commendation of the project.

In addition to the letter to the citizens of New York, the Bishop has also addressed a letter to the clergy and people of the diocese, in which he speaks of the project as having been especially dear to his predecessor; of the new interest and feeling awakened in the whole subject on which he believes the diocese generally is ready to entertain a disposition of hearty and ready co-operation, of the need in this metropolitan city of a metropolitan church where sittings should be free, which should be the home of every clergyman in the diocese, and the centre of the missionary work of a great city and of the representative charities to be grouped about it, "a sanctuary at once stately and ample where all great gatherings of our people might be had and where memorable events and anniversaries, whether local or national, might find their fitting observance. So, also, a sanctuary where the Bishop may minister the Word and Sacraments, and confer the Church's orders as other than a visitor or guest." He should be deeply grieved if the proposed undertaking should interfere with the parochial work of the diocese; believes that there are yet untouched springs of beneficence and ample resources for such a work, in addition to what else the Church is aiming to do, and it is because he believes the Metropolitan Cathedral will develop such resources, that he calls on the clergy and people of the diocese to regard the work as a common undertaking designed for a common benefit.

The total amount of subscriptions to the cathedral fund amounted on June 9th, to \$450,000. Of this sum D. Willis James gives \$100,000, Cornelius Vanderbilt, \$100,000, John Jacob Astor, \$100,000, while Henry Marquand and others contributed \$150,000. For the site which was not determined upon, the committee were understood to be unwilling to give more than \$800,000 or \$1,000,000. The committee would be satisfied if \$2,000,000 could be raised in the next two or three months, and to have raised one quarter of this sum in a week's time is considered most encouraging. Subscription books were opened for the cathedral fund at I. J. Carpenter's, 41 Liberty St.; Drexel, Morgan & Co.; Brown Brothers & Co.; and Morton Bliss & Co. The subscription books are under the general man-

agement of Mr. Richard Auchmuty.

On Sunday, June 6th, the Trinity ordinations took place at St. Thomas's church, the Bishop ordaining ten candidates from the General Theological Seminary. At the same time some 12 deacons were ordained to the priesthood.

Connected with the industrial school of St. Augustine's chapel, in charge of the Rev. Arthur Kimber, there are 700 pupils. The school recently held its closing exercises, the Rev. Dr. Dix presiding. Prizes and diplomas were given for attending the day and Sunday schools, while there was a fine exhibition of needle-work, etc. The school is to re-open October 8.

The Bishop has addressed a letter to the committee on the Persian Mission, consisting of the Rev. Drs. Dix, Satterlee, Hoffman, Houghton, Beach, Seabury and Mr. James Pott, expressing his gratification that the students of the General Theological Seminary should of their own mind, have taken up the matter of the Persian Mission in connection with a recent graduate of the institution and requesting that his name be put down for \$25, towards an amount fixed at \$500 to be applied to the needs of the Assyrian Church, and especially in providing for a printed liturgy. Of the sum required \$350 has already been subscribed, the subscribers including together with the students, the names of Drs. Dix, Hoffman and Satterlee. The committee has addressed a letter to the Archbishop of Canterbury on the subject and received a letter in reply in which he makes one or two suggestions in regard to the collection and printing in ancient and modern Syriac of those orthodox forms of prayer which may be in use at present; the object is to infuse life and intelligence into their own Christianity, not to substitute for it Western forms. The Archbishop says: "We have no thought of endeavoring to introduce translations of the Anglican Prayer Book, or any portions of it into their churches, or as at present advised, of even placing it in their hands." Their next want is a new printing press and fonts of type. "A mission of this character," the Archbishop observes, "is not much known and appreciated, except by learned men and thoughtful Churchmen." Attention has been providentially drawn to the subject from the fact that two of the students of the seminary, Messrs. Dooman and Neesan, are from the Assyrian Church. The treasurer of the fund is Mr. James Pott, 12 Astor Place.

Mr. Kisko.—Whitsun Day, always one of the brightest days in the calendar to the true Churchman, was especially so this year to the congregation of St. Matthew's church, as the new windows, so long expected, had been placed in position the previous week. Messrs. Lamb & Co. are the makers. The figure in the memorial window represents the Angel of the Resurrection, seated near the empty tomb, pointing with upraised finger to heaven, while he announces that the Lord has risen from the grave. In the upper distance is seen against the bright clouds of the Easter dawn, the three empty crosses, while at the feet of the angel are blooming fresh and gay flowers. The lovely face, exquisite in its expression of spiritual beauty, is thrown into fine relief against the wonderfully rich coloring of the ruby wings, whose amber tips catch the early sunlight. The red drapery about the figure is finely toned down by the opalescent mantle that falls from the shoulders to the feet. The borders of conventional lilies and

leaves is most gracefully combined with spots of varying color, and when the afternoon sun shines through the window, the effect is one of dazzling brilliancy. Below the words "He is Risen" is the inscription: "In memory of Ansel Nash Kellogg, born March 20, 1832; died March 23, 1886." The geometric windows, while simple in their construction, are attractive in coloring as well as tasteful in design. The different symbols in the three main windows, and the change of tint in the central portion of each, gratify the eye. In one is that of the Chi Ro, in another, that of Alpha and Omega, and in the third, the letters I. H. S. The gallery windows, being small, have a very neat design, alike in all.

PITTSBURGH.

On Tuesday evening, June 7, the annual meeting of the Woman's Auxiliary of this diocese was held in St. Paul's church, Erie, the Rev. G. A. Carstensen, rector. After Evening Prayer the Bishop made a brief introductory address, and spoke of the self-sacrifice of women, and the example set by them to men. He was followed by the Rev. George Hodges of St. Stephen's, Wilkesburg, who read the annual report of the society, which showed the purchase of a scholarship in the Bishop Payne Seminary, the payment of the salaries of several missionaries, sending of boxes, etc., the entire contribution in money and goods amounting to \$12,096.20. The Rev. Albert W. Ryan, Ph. D., then spoke at length on the importance of missionary effort, and the exercises were concluded by a stirring address by the Rev. C. S. Bates of Cleveland, whose subject was "Personal Sacrifice," aptly illustrated by a comparison of the ideas of political economy enunciated in the new crusade, with missionary effort.

CONNECTICUT.

EPISCOPAL APPOINTMENTS.

- JUNE.
19. A. M., St. James', New London; P. M., Bishop Seabury Mission, Groton; Evg., St. Mark's Mystic River.
 26. A. M., Grace, Windsor.
- JULY.
3. A. M., St. Michael's, Litchfield; 3 P. M., St. Paul's, Bantam; Evg., Trinity, Torrington.
 6. 3 P. M., St. John's, Washington.
 7. 3 P. M., Christ church, Roxbury.
 8. 3 P. M., St. Mark's, Bridgewater.
 9. 3 P. M., St. Paul's, Brookfield.
 10. A. M., Trinity, Newtown; 3 P. M., St. John's, Sandy Hook; Evg., St. James', Danbury.
 11. 3 P. M., St. Stephen's, Ridgefield.
 12. 3 P. M., Christ church, Redding Ridge.
 17. A. M., Christ church, Greenwich; Evg., St. Luke's, Darien.
 18. Evg., Christ church, West Haven.
 19. 3 P. M., Christ church, East Haven.
 24. A. M., St. Peter's, Hebron; P. M., Calvary, Colchester.

IOWA.

COUNCIL BLUFFS.—A fine two-manual pipe organ was opened Friday evening, June 3d, by an organ recital in St. Paul's church. The instrument is from the factory of Mr. Joseph Gratian, Alton, Ill., and more than sustains the reputation of the builder, who is noted for his honesty and excellence of work. The addition of the organ completes this beautiful church interior, making it, as it stands in the north transept, perfect in proportion and color. A second recital will be given next week, when the boy choir of All Saints', Omaha, will be present and assist.

CALIFORNIA.

SANTA MONICA.—The contract is let for the building of St. Augustine's church, and work will begin in a few days. The edifice is to be of a handsome style of architecture, and will cost \$3,000 when completed. There is a sum of \$1,600 already subscribed, and Dr. J. S. Elliott has promised to give \$500 when the amount of \$2,500 is raised. This leaves a deficit of \$900 to be collected.

NORTHERN TEXAS.

TEXARKANA.—On Sunday, May 1st, St. James' parish was favored with a visit from the Bishop, who "in journeyings often," may well be compared to the great Apostle of the Gentiles, as also, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, beside those things which are without, that which cometh upon (him) daily, the care of all the churches." To overflowing audiences Bishop Garrett preached two plain, but most eloquent sermons, grand in the simplicity of their eloquence. In the evening he confirmed nine persons presented by the rector, the Rev. W. A. Tearne. Five candidates were prevented from receiving the Holy Apostolic rite by personal or family illness. The Bishop addressed the candidates first as a body, and concluded with a brief but touching address to each one.

On the Sunday evening after Ascension Day, the Sir Knights of Cœur de Lion, Commandery of Knights Templar, attended divine service in full uniform, presenting swords in the Creed. The rector, who is a prelate of the order, preached on the Ascension of our Lord, and made some plain, practical remarks on the life and duties of a Christian knight which were well received.

PARIS.—June 3d, at 5 P. M., was laid the foundation stone of an enlarged church under the present name of the Holy Cross, the small church built in 1872 being too small for the coming interests of the parish and city. The new building added to the old one (which will do the service of the nave) will consist of transepts 54 ft. by 22 ft., choir and chancel 22 ft. by 18 ft. with organ room and vestry on the north, and baptistry in lower room of a tower and spire together 60 ft. high, on the south. The church will have a full set of stained glass windows by a St. Louis house, will be warmed in winter by a furnace in the basement, and the ladies of the Guild are hoping to place in the church a pipe organ. The Rt. Rev. A. C. Garrett was present to conduct the service, accompanied by the rector, the Rev. F. E. Evans, and a visiting clergyman from Texarkana, the Rev. W. A. Tearne. A reed organ was placed on the ground and a choir of ladies chanted the 132d and part of the 136th Psalms interspersed with appropriate collects and prayers and an interesting address from the Bishop. In the cavity of the stone was placed the old metal box—unopened—which was placed in the corner stone of 1872 by the Rev. F. R. Starr, then rector; a small prayer book, the journal of convocation of this missionary district, and a list of the names of the Bishop, the present rector, wardens and vestry of the parish, being added and placed in the cavity in addition to the old deposit.

SPRINGFIELD.

CHAMPAIGN.—Sunday, June 5th, was the tenth anniversary of the organization of Emmanuel church. The Rev. D. W. Dresser, S.T.D., preached a commemorative sermon on the occasion and a parish reunion was held on the Tuesday evening following.

SOUTHERN OHIO.

CINCINNATI.—On Trinity Sunday afternoon, the St. Agnes Guild of St. Luke's church held its anniversary service. At 4 o'clock the members formed in procession in the basement and marched up stairs singing "Onward, Christian Soldiers." The beautiful new banner was used for the first time. The rector, the Rev. Lewis Brown, assisted by the Rev. W. C. Maguire, conducted the

evening service. The music was in charge of Mrs. A. O. Gregory. The prize medals were awarded to Alvin Bodemer, Frank Wright, and Harry Hambly, Cassie Bodemer and Edith Davis. The service was unusually well attended and was an occasion not soon to be forgotten.

CENTRAL PENNSYLVANIA.

There has been, before this, something said of the work at Dingman's Ferry. Last summer, Mr. Charles M. Niles, a candidate for Holy Orders in the diocese of Long Island, and also the assistant (lay) at St. Paul's, South Brooklyn, had this work in charge. A church building was discussed, the outcome being that the ladies banded themselves together into a society of earnest workers, and have collected nearly \$1,000 for the erection of a chapel. The contract has been let, and on May 26th, the corner-stone was laid by the Rev. A. Herbert Gesner. The building will be ready for consecration on September 1st. Mr. Niles will resume the work again this summer, and will be there on the second Sunday after Trinity for the first service. The Rev. Dr. Houghton, of the church of the Transfiguration, New York City, has contributed very liberally, and is to present the altar and its accompaniments. The rest of the money has been gathered by small contributions.

ALABAMA.

AUBURN.—The chapel of the Holy Innocents at this place, just finished, was opened June 4, most appropriately by the Baptism of three little children.

By a few faithful ones the erection of this little chapel has been eagerly watched, and its completion hailed with joy and gladness. It was thought by some to be too great an undertaking for such a handful, but a few—and most notably one—thought otherwise, and persevered in their labor of love until now a beautiful little Gothic chapel, 23x40, with recess chancel and vestry room added, adorns the village of Auburn, to the glory of God, and we trust, to the benefit of many souls. The chapel is beautiful and Churchly, without and within. The windows were purchased from Mr. Geo. A. Misch, Chicago, and are universally admired. There are three memorial windows; one in memory of the infant son of Lt. and Mrs. M. C. Richards, another in memory of the husband of Mrs. Agnes D. Ross, and the other in memory of our fallen braves, erected by Gen. Jas. H. Lane, who, from his old comrades-in-arms, had collected much of the money with which the chapel was built.

MICHIGAN.

DETROIT.—The annual sermon was preached in St. John's church, on Whitsun Day evening before the St. John's Union of men, by the Rev. Prof. Clark of Trinity College, Toronto, Canada. The service was commenced by the singing of the processional hymn, "Hark, the sound of holy voices," when 50 or 60 men, members of the union, marched into the church. Evening Prayer was said by the Rev. H. M. Kirkby, and Prof. Clark then preached an eloquent and practical sermon on Sanctification. On the evening of Trinity Sunday, Bishop Harris visited Christ church and confirmed a class of 40 candidates presented by the rector, the Rev. J. H. Johnson.

MARYLAND.

The Rev. Dr. W. L. Hyland, of St. John's, Prince George's county, is suffering from what is feared may prove

a very serious attack of facial and vocal paralysis.

The Bishop of the diocese will summer at and near Marblehead. He encourages rest, for the work's sake, among the clergy of the diocese, where there are several on a staff, each taking turns off.

The church of the Epiphany, Forestville, has been extensively improved, at a cost of more than \$1,000; a spire and belfry have been added; a Sunday school room placed beneath the church by excavating; the floor is grout and the walls cement; several gifts are promised, and altogether, the church appears, what with paint and paper, in a new and beautiful dress. June 5th, the Rev. R. W. Lowrie preached the sermon at the re-opening, the rector, the Rev. Mr. Bray, reading the service.

The tablet to the memory of Dr. Meyer Lewin, some time rector of Trinity, Marlboro', did not arrive in time for the memorial service. The Rev. J. S. Perry, of Washington, delivered a touching memorial address, and hundreds were present to testify their love for their former rector. The present rector, the Rev. Jas. B. Averitt, is working the parish up to its fullest capacity, and results cannot fail to be many and large.

The proposition of the late Maryland convention, that all nominations of persons to be elected should be made on the day before the election, is regarded as a good one. Also, the suggestion in the report that an annual enrollment of parish electors should be dispensed with, and the word "white" dropped from the list of qualifications for voting. (In the D. C. it has been dropped by act of Congress.)

Nearly 600 persons visited the Whittingham Library during the year past.

MISSOURI.

SPRINGFIELD.—Bishop Tuttle visited Christ church parish on the evening of June 2d, for the second time in six months, and confirmed a class of 18, mostly adults.

Plans for the new rectory have been adopted and the contract will be let, in a few days, to build a very comfortable and commodious rectory, at a cost of \$3,000. The prospects in other respects are very cheering.

PENNSYLVANIA.

Rest has come at length to the Rt. Rev. Wm. Bacon Stevens, D. D., LL. D., the fourth bishop of the diocese of Pennsylvania, who after long, painful, but patient suffering, passed away Saturday, June 11th. Bishop Stevens was the youngest son of William and Rebecca (Bacon) Stevens. He was born in Bath, Maine, July 13, 1815. After the death of his father, who had been a colonel in the United States Army during the war of 1812, he was brought up in Boston, being then connected with the Park Avenue Congregational church. The early appearance of pulmonary difficulties interrupted his preparations for college and the ministry, and caused him to leave Phillip's Academy at Andover, and commence the study of medicine. His condition becoming such that his physician deemed it wise for him to give up all study and take a protracted sea voyage, he sailed from Boston when about 18, and was absent for two years, during which time he visited various points in the Pacific, and especially, the Sandwich Islands, China, and also the East Indies. He was for several months a student under Dr. Peter Parker, who had charge of the American Hospital

in Canton. The knowledge he gained during this voyage of the benefits and influence of a Christian physician among the heathen was the cause of his life-long interest in, and earnest labors for, medical missions. On returning to this country he went to the South, and studied medicine under Dr. Edward Coppie in Savannah, and under Dr. Henry Dickson in Charleston. He however graduated from Dartmouth College as Doctor of Medicine in 1837. The next year he received the degree of M. D. from the Medical College of the State of South Carolina. He soon secured a large and lucrative practice. While still a physician he took a lively interest in the history of his adopted State, becoming the editor and annotator of two volumes of historical collections. By the appointment of the Historical Society, and with the approbation of the Governor, he was designated the State Historian, and the archives of the State were placed at his disposal.

Having entirely recovered his health, his old purpose of life was taken up, and Dr. Stevens began the preparation for the sacred ministry under the first Bishop of Georgia, by whom he was made deacon, February 26th, 1843, and ordained priest, January 7th, 1844. He became rector of Emmanuel church, Athens, Georgia, he was also professor of Belles-Lettres, oratory, and moral philosophy at this time. While at Athens he published the first volume of his History of Georgia, which received special commendation from Sparks, Everett, and Bancroft. In 1848 Dr. Stevens was called to St. Andrew's, Philadelphia, but he did not accept until the invitation had been repeated several times. Before he came to Philadelphia the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania. He at once identified himself with various social and religious matters, which brought him into great prominence, and led to his election as Assistant-Bishop on the 24th of October, 1861, as the successor of Bishop Bowman of illustrious name. He was consecrated in St. Andrew's church, on January 2, 1862, by Bishop J. H. Hopkins, D. D., LL. D., of Vermont, the Rt. Rev. Thomas M. Clark, D. D., his predecessor as rector of St. Andrew's, preaching the sermon. He was presented by Bishops Alonzo Potter of Pennsylvania, and Horatio Potter of New York; Bishops Lee, of Delaware, H. W. Lee, of Iowa, and Odenheimer, of New Jersey, were present and took part in the consecration. He became Bishop of the diocese by the death of Bishop Alonzo Potter on the 4th of July, 1865. Since he became Bishop the diocese has been divided twice, and that portion over which he has presided is now stronger than the Church was in the whole State at his consecration. The institutions which he found have been strengthened, and others have been organized. To the last his power of will triumphed over his bodily infirmities, enabling him to accomplish a vast amount of work; even when given an assistant he was the director of the diocese. He received the degree of LL. D. from Union College in 1862. His chief literary work is the History of Georgia, the second volume of which was published in 1859, this exalted him to a high rank as a State historian. He has also published a large number of sermons, charges, and addresses. His delivery was graceful and impressive. He was active in missionary work both in his own diocese, and in the foreign and domestic fields. He was a leader in the Church, and

wisely directed the affairs of his diocese as became the chief shepherd.

The Rt. Rev. O. W. Whitaker, D. D., the Assistant-Bishop, now becomes Diocesan.

PHILADELPHIA.—The Founder's Day at the Burd Orphan Asylum was celebrated on June 2, in the beautiful chapel of the asylum. A large number of the clergy and friends of the institution were present. After a short semi-choral service an address was delivered by the Assistant Bishop, in which he urged thoroughness of work rather than quantity. The warden, the Rev. Gideon J. Burton announced the names of the ten honorably commended, 13 especially commended and that Anna Bertha James of Pittsburgh, who for ten years, the whole period she has been at the asylum, has taken the first honor; as a reward for her so unusual faithfulness she was given a handsome solid gold cross and chain. The second honor was given to Tillie S. Roberts, the third to Grace A. Brandreth and Ella M. Prince. There are 60 inmates. The warden in consideration of his 15 years' connection has been granted a three months' absence which he will spend in Europe; he sails on the 22d.

Whitsun Day was observed as the dedication festival at the church of the Holy Comforter. There were two Celebrations, the second choral, at which the rector, the Rev. Stewart Stone, preached an historical sermon. Evensong was sung twice, the first being for the Sunday school. There are now 340 communicants on the roll, 763 children in the Sunday school. There is a vested choir of 30. The fine stone church and large parish building with a liberal endowment are the gifts of the late Miss Margaretta S. Lewis. The work was begun in an upper room in 1869; it is now a large and well equipped parish. Since it began there have been 1,401 baptized, 485 confirmed, 72 marriages, 443 funerals. The Rev. Edward Ritchie became assistant on Trinity Sunday.

The Rev. W. F. Nichols, rector of Christ church, Hartford, Conn., entered his new field of labor, St. James' church, this city, on Trinity Sunday. It is announced that the Rev. G. E. Magill, a member of the class of '87 of Berkeley Divinity School is to be his assistant.

The Rev. Frank S. Ballentine received the Degree of Bachelor of Divinity from the University of Pennsylvania, at the 131st annual Commencement on the 8th inst. At the same time the Degree of Doctor of Divinity was conferred on the Rev. Edward T. Bartlett, dean of the Divinity School, the Rev. S. D. McConnell, rector of St. Stephen's church, and the Rev. George Pomeroy Allen, rector of Trinity church, Bethlehem, Pa. The associate alumni of the Divinity School held their annual meeting at the building on June 8, when the officers were elected: President, the Rev. J. Houston Eccleston, D. D., secretary, the Rev. Simeon C. Hill. In the evening the Rev. James Caird, rector of the church of the Ascension, Troy, N. Y., read a very interesting paper on "A Chapter from Scottish History," in which he gave an interesting account of a visit to the island of Iona, and showed the influence of Celtic Christianity upon early English history. The commencement of the Divinity School was held in the chapel on the next morning. Morning Prayer was said by the professors. The Rev. Loring Woart Batten read an essay on "The Principle of Evil as exemplified in the Confessions of Augustine;" he

was followed by Mr. Lawrence Butler Ridgely whose topic was, "The Canons of the Ante-Nicene Church and the conditions which led to them." These with the Rev. Levi Jenkins Coppin, were then presented by Dean Bartlett to the Assistant Bishop, who awarded them the diploma of the school. The Rev. Charles Wesley Boyd, the Rev. Alfred James McClurg and Mr. G. A. McKallop Dyess have completed special courses. The ordinations took place in the chapel on the morning of St. Barnabas' Day. Just before the procession formed word was brought to Bishop Whitehead of the death of Bishop Stevens, who had quietly and peacefully passed away at 9:10 that morning. Earnest were the Amens after the Bishop's prayer for the bereaved family. The chapel was filled to its fullest capacity, the chants were sung to Gregorian tones with an earnest heartiness. The *Veni Creator* was sung antiphonally by the bishop and congregation. The Rev. Dr. Theodore S. Rumney preached the sermon, his text was Colossians iv: 17.

EASTON.

The Rt. Rev. Ozi W. Whitaker, D. D., Assistant-Bishop of Pennsylvania, on Tuesday, May 17th, visited St. Mary's church, the Rev. F. W. Hilliard, rector, preached, and confirmed a class of seven persons. Wednesday, May 18th, at 10:30, he laid the corner-stone of the tower of a church at Stockton, and at 7:30 P. M., same day, preached and confirmed a class of six at Snow Hill, the Rev. A. Batte, rector. Thursday, May 19th, Ascension Day, he visited St. Mark's church, Kingston, celebrated the Holy Communion, preached and confirmed a class of five. Ascension night, he preached, and confirmed a class of four at St. Stephen's church, Upper Fairmount, the Rev. O. H. Murphy, rector. Friday, May 20th, he visited St. Andrew's church, Princess Anne, the Rev. H. B. Martin, rector, preached and confirmed a large class of 32; six of the number being from Wicomico parish, the Rev. F. B. Adkins, rector. He was assisted in all these services by the several rectors of the parishes.

LONG ISLAND.

BROOKLYN.—On Tuesday, June 6th, the Rev. E. M. McGuffey, assistant-minister in Holy Trinity church, was married to Miss Florence Bussing. The ceremony was performed by the rector of Holy Trinity, Dr. Charles H. Hall, assisted by the rector of St. Ann's, the Rev. Dr. Alsop. There was a large company in attendance. Mr. McGuffey is much liked by rector and people, and the newly wedded couple had abundant evidences of their good will.

On June 5th, the Rev. Dr. Snively preached his closing sermon as rector of Grace church, referring with much feeling to the pleasant relations which for more than 12 years had existed between the congregation and himself. The same week he was to sail for Europe to be gone a year or two, as his health required. It is understood that his successor will not be chosen till autumn.

GARDEN CITY.—The service at the cathedral on Sunday, June 5th, was attended by about 200 colored people who occupied the front seats by special invitation, and to give assurance that their attendance at the cathedral would be most welcome. Their trip from Brooklyn on this occasion was to witness the ordination to the diaconate of William T. Tunnell, who graduated with honors from the General Theological Seminary. Mr.

Tunnell is a young man of undoubted gifts, and is well known to clergy and laity in connection with an important mission work under his direction at Central Hall. At the same time the Bishop of the diocese ordained four men to the diaconate and four to the priesthood. Among the former was Mr. John W. McKinney, who has been doing successful mission work at Rockville Center, resulting in the Confirmation of nine persons which took place in the afternoon.

NEW HAMPSHIRE.

CONCORD.—The 25th anniversary of the marriage of Bishop Niles was made the occasion of a very pleasant reception tendered to the Bishop and his wife by the Church people of Concord, on Monday, June 6th, the day after the actual date. No invitations were issued, and only a general invitation was given to all, residents of Concord and elsewhere. For the reception and entertainment of the large number attending, the ladies of the parish had made ample preparations, taking possession of the home of the Bishop and his wife, and relieving them of all responsibility; only allowing them to be happy as the hundreds came and left with manifestations of regard and words of congratulations. The substantial remembrances of friends included money and other gifts, which were displayed in the Bishop's study, and were very beautiful. A large number of the clergy and other friends called to tender their congratulations.

DELAWARE.

WILMINGTON.—The 189th anniversary of the founding of the Old Swedes' (Holy Trinity) church, being also the 189th dedication festival, was kept with the usual joyous services on Trinity Sunday. There was a united service of both congregations of the parish at 10:30 A. M., the Rev. H. Ashton Henry, rector of the parish, preaching and celebrating the Holy Eucharist, assisted by the Rev. Jesse Higgins, priest-in-charge of the Old Swedes. The church was built in 1698, under the pastorship of the energetic Ericus Biorck, and was dedicated with great solemnity on the following Trinity Sunday. The parish had pastors sent from Sweden, who ministered to Swedes and English alike, until 1786, when the Swedish mission to this country ceased, since which time the rectors have been English. Since the building of a new Trinity church in 1830, the greater part of the parishioners have worshipped up-town, under the ministrations of the rector, the old church being served chiefly by assistants. Since March 1885, the old church has been entirely self-supporting, so that the parish has now two independent congregations represented in the same vestry.

MASSACHUSETTS.

The Eastern Convocation of this diocese met in Christ church, Cambridge, May 30 and 31. Between 30 and 40 clergymen were present, and the meeting was an unusually interesting one. After Evening Prayer, a business meeting was held in the chapel. The addresses were as follows: Subject, The Church to be Aggressive (1.) against Unbelief, by the Rev. W. L. Robbins; (2.), Against Indifference, by the Rev. Geo. Alex. Strong; (3.), Against Worldliness, by the Rev. A. C. A. Hall. The first and third were especially able. On Tuesday there was a celebration of the Holy Communion, and at 10:30, Morning Prayer and sermon, the latter by

Dr. Arey, was a grand setting forth of Church principles, from the text Eoh. iii: 10. An exegesis of Exodus xxiv: 9, 11, was given by the Rev. J. H. Van Buren, and an essay on "Church Services; What to Have, and When to Have Them," by the Rev. Edward Osborne, which called out a good deal of earnest discussion.

LYNN.—The annual ordination services took place in St. Stephen's church, June 8th. The names of the candidates will be found in the regular list on page 186. Prior to the service, Miss Andrews, formerly professor of Wellesley College, but who has now been made principal of Harcourt College for girls, at Gambier, Ohio, in connection with Kenyon College, came forward and received the rite of Confirmation.

The Rev. E. B. Schmitt, on occasion of his advancement to the priesthood, received a very handsomely embroidered surplice and stole from the ladies of the congregation, and a private silver Communion service from Dr. Norton, used in the administration of the Sacrament to those who, through sickness, are unable to attend church. Mr. Schmitt, whose first year expired June 1, has been invited to remain another year.

KANSAS.

WICHITA.—On the evening of May 17 Bishop Vail made a visitation of St. John's parish, the Rev. Chas. J. Adams rector. A class of 16 was confirmed; all adults—nine males, seven of whom have attained middle life—several were gray headed men. This was the second class from this parish within six months. The Church is growing rapidly here. The contracts have just been let for the proposed \$40,000 church building, \$25,000 of this sum having been raised by the personal efforts of the rector himself, the greater part of it coming from persons outside the Church, a Jew giving \$1,000. A year ago, when the present rector took charge, there was but little encouragement in the outlook, and now the congregations fill the building to overflowing, there being a large proportion of men among them. The historic continuity and catholicity of the Church have been faithfully preached and this is the result.

ALBANY.

COXSACKIE.—An octagonal stone font has been placed in Christ church, and was used for the first time on the Sunday after Ascension for the Baptism of an infant, and on the following Sunday for the Baptism of a man. The font stands on a raised platform of three steps at the right of the entrance door. A pair of brass vases, a hymn tablet, pair of glass cruets, bread box, altar linen, and Prayer Books and Hymnals have also been recently placed in the church, and it is hoped that before another winter a furnace will take the place of the unsightly stoves with the church is at present heated.

The "envelope system" is to be introduced here shortly. The Holy Eucharist is now celebrated in this parish every Lord's Day and Holy Day, and every effort is made to have the services conducted in a dignified, reverent and devotional manner.

COLORADO.

DENVER.—The Commencement exercises of Wolfe Hall were held on Tuesday, June 7th. Miss Margaret Hart, daughter of Dean Hart, delivered the salutatory, and Miss Elizabeth Spalding, daughter of the Bishop, was the valedictorian. The class was presented to the Rt. Rev. Bishop Spalding, who

in presenting the diplomas, said, the trustees of the Cathedral Chapter and the faculty believed that the diplomas had been well earned and were deserved. He spoke to the class of the superlative value of character and true womanhood as above all other prizes to be sought. The Bishop announced in behalf of the trustees of the chapter, that 20 lots beautifully situated on Capitol Hill had been selected as a site for a new Wolfe Hall. The plans had not yet been perfected, but the architect would probably be able to report soon. The laying of the foundations will probably begin in the coming autumn. The benediction and recessional hymn closed the exercises in the study hall, after which the class held a reception in the parlors.

For report of Diocesan Conventions, see pages 189 and 190.

THE BEAUTY OF HOLINESS.

BY F. H. K.

It sits enthroned upon his brow
Whose heart is fixed in solemn vow
To shun the evil ways of sin,
To choose the Right and walk therein;
Whose life is pure; whose soul is strong
To battle in the fight with Wrong;
Who daily makes each action speak,
That Right is strong, and Wrong is weak.

Concord, N. H.

BOOK NOTICES.

HAND-BOOK SERIES. Hints on Writing and Speech-making. By Thomas Wentworth Higginson. Boston: Lee and Shepard; New York: Charles T. Dillingham. 1887. Pp. 76. Price, 50 cents.

This is very entertaining reading, even to those who neither write books nor make speeches. We all like to imagine ourselves doing it, and it seems very easy when we read about it.

OUR FATHER. Illustrations of the Lord's Prayer from Saints of Every Name and of All Times. Compiled by Annie L. Hyde. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Pp. 185. Price, \$1.00.

This little book is sufficiently well described in its title, although we have never been in the habit of classing some of the authors from which quotations are made, in the number of the "saints." The address and each of the seven petitions of the prayer are illustrated by brief extracts from the Bible and Shakespeare, ancient liturgies and Emerson, St. Bernard and Robert Collyer, etc., etc. The compilation must have been a pleasant task to the authoress, and no doubt the selections of prose and poetry will help some soul to enter deeper into the meaning of the petitions of this matchless prayer. It is prettily bound in red cloth with a red line around each page.

KING SOLOMON'S MINES; a novel. DAWN; a novel. SHE; a History of Adventure. THE WITCH'S HEAD. By H. Rider Haggard. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price 75 cts. each.

Mr. Haggard is an entertaining writer; even his faults are interesting, because he has such supreme disregard for the conventionalities of writing, and for the realities of life. But we suppose one may disregard the realities in writing a romance. Perhaps he has the ability to portray character, but he has not succeeded in doing it; it may be because he is much more concerned with the incidents of his plot. At any rate, his people are puppets. Still, a lively puppet play is quite amusing, even if it is often absurd, and Mr. Haggard appears to have no higher aim than to amuse his readers. To this end he has considerable power, if the reader is not inclined to be critical, and indulges himself in a fair amount of credulity. Too often he appears to descend to the level of the "yellow cover" or "penny-dreadful," but after all, we

feel that it would be unjust to consign his romances to that category, for, with all his crudeness, he has a freshness and originality that are pleasing, and his stories are well told.

THE CHURCH AND ITS APOSTOLIC MINISTRY. By the Rt. Rev. John F. Spalding, D. D., Bishop of Colorado. Milwaukee: The Young Churchman Co. \$1.

Bishop Spalding delivered a course of lectures in Denver last winter upon the subject given above, and now publishes them in permanent form. The book will prove as valuable in its line as Mr. Little's Reasons, and is a useful contribution to Church literature. Its appearance is timely, in view of recent assaults upon the truth of the Apostolic Succession. The clergy will be glad to have such a clear and well-reasoned statement to put into the hands of inquirers. There are seven lectures, upon the Nature, Authority and Ministry of the Church; Episcopacy Proved from its General Prevalence; Episcopacy in the First Century and in Apostolic Times; The Scripture Proof; The Apostolic Succession Unbroken. The concluding chapter is on the Practical Advantages of the Apostolic Ministry.

THE REALISTIC ASSUMPTIONS OF MODERN SCIENCE, examined by Thomas Martin Herbert, M. A., late Professor of Philosophy and Church History in the Lancashire Independent College, Manchester. Second edition. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 460. Price \$2.50.

When the first edition of this work was issued a few years ago, the tendency of the time was decidedly and strongly in the direction of Materialism. Among the defenders of the supernatural and transcendental was Prof. Herbert, who published the treatise under notice. And although Materialism as a philosophy appears thus early to be losing ground, yet as its dreary results still remain, a second edition of this valuable and important work is not inopportune. A clear and logical thinker, the author writes in a forcible style illustrating his points aptly and in a striking manner; and although his subject is not an easy one for the general student to follow, he is able to command unflinching interest.

The author's aim is to show, first, that Realism confutes its claim to represent things as they are, and (pushed to its logical issues) leaves the universe without thought or feeling anywhere; and in the second place to manifest the failure of Realistic Science to explain either the connection of a sensation with a distant object, the moral or spiritual life of man, the facts of memory and an enduring Ego, the conceptions of Time, Space, and Energy, or our conviction of the existence of an external power as the cause of sensations, etc. In the third chapter, the argument shows the necessity of transcending phenomena in order to recognize external objects and force, or to believe in ourselves or in other minds like our own, and that the belief in God rests on the same ground as does the conception of human minds, outside of ourselves. Finally, the author shows that the conceptions of the Divine Being possessing personal attributes, whilst necessarily relative, are as real and reliable as any knowledge we possess. Although there are portions of the argument here and there which might perhaps have been altered by the author had he lived long enough to revise his treatise, or from which the reader may dissent, yet on the whole, the reasoning as it goes on, is cogent and convincing, and shows that the assumptions (for they are but assumptions) of Realistic Science are untenable as well as absurd. The editor has divided the book into chapters and sec-

tions, and furnished it with a good table of contents.

HIS STAR IN THE EAST, a study of the early Aryan Religions, by Leighton Parks, rector of Emmanuel church, Boston. Boston and New York: Houghton, Mifflin & Co. 1887. Pp. 292. Price, 1\$.50.

A course of lectures delivered before the Lowell Institute in 1885 constitutes the substance of this volume, during which course the writer seems to have had in view the relations which the questions under discussion had to the problem of missions to the heathen. The author's position is that the "Bible is not the limit of revelation," but that God has been speaking to His children all along, and that their natural reason does not differ in kind from the revelation of Holy Scripture. His purpose is "first to point out the excellence of each religion which is considered, and then to show that the religion of Christ has the same; secondly, to show that over and above the excellent things which may be found elsewhere, there is in that Gospel that which eye saw not, and ear heard not, and which entered not into the heart of man, but which God hath revealed in the life of Jesus the Christ." In fulfillment of this purpose he discusses Vedaism, Brahmanism, Buddhism, Hinduism, and Zoroastrianism, and sets forth in an instructive way the specific excellencies of each. Two chapters are added, one on "The Perversion of the Gospel," the other on "The Future of the Religion of Christ." The failure of Christian missions to accomplish more than they have done is attributed to the influence of Dogmatism, Institutionalism, and Sectarianism. The author appears to think that the Creed should be reduced to the single article of belief in the Lord Jesus Christ, this belief to depend on the meaning each man may choose to attach to it, and that the Church should consist of those who hold this sort of belief. When once the Church as the divinely organized Body of Christ is thus virtually denied, of course there can be no such perversion of the Gospel as sectarianism, there being no established Church to split off from. We confess to a leaning to that perversion of the Gospel that embraces the Apostolic Creed and organization rather than to that twist that gets rid of Creed and Church altogether, and substitutes for the latter a "grouping of disciples." This is his plan for carrying on missions successfully. We should send the Gospel to the heathen in this beautiful "simplicity," and let the only thing they have in common be the love for their Master, no matter how differently they think of Him. Let them not bother themselves about the form of their organization, but let it be as free as their natural or race lines may determine. On this basis, it must be confessed, that little is left to be hoped for in the future of the Church. Any attempt to realize the unity of the Spirit without the bond of the one visible Kingdom as Christ organized it, or to substitute the "enthusiasm of humanity" for the faith once for all delivered to the saints, must be futile and vain, our author to the contrary notwithstanding.

HARPER'S Franklin Square Library.

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- MARRYING AND GIVING IN MARRIAGE. By Wm. Molesworth.
- NEXT OF KIN—WANTED. By Miss M. Betham-Edwards.

NEW CHURCH MUSIC.—Messrs. Biglow & Main, 81 Randolph St., Chicago, have issued a new edition, handsomely engraved, at 40 cts., of Caryl Florio's *Magnificat* and *Nunc Dimittis* in G for voices in unison. The antiphonal arrangement is between trebles and altos, and tenors and basses. It is melodious and easy for the vocalists, the accompanying harmonies are strikingly rich in color and enhance by their suggestive appositeness the sentiment of the several verses of the great evangelical canticles for Evensong. For use by a whole congregation it were hard to imagine anything better suited, or more impressive as a musical theme, to the massive tone of a great body of singers. And there is not even a touch of secularism in the whole composition. The same firm is about to issue "a Full Unison Communion Service", (which has been long used from MS., we may remark in passing, in the chapel services at St. Mary's School, Knoxville,) consisting of responses, *Kyrie*, Nicene Creed, *Sanctus*, Hymn, *Gloria in Excelsis*, *Benedictus*, *Qui Venit*, *Agnus Dei*, and the complete Offertory Sentences, for which subscriptions will be received at 75 cts. for the whole, by the author. [Care of Messrs. Biglow & Main, 76 East 9th St., New York City.]

HARPER'S Handy Series. Issued Weekly. Price 25 cents.

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- MIGNON'S SECRET and WANTED—A WIFE. By John Strange Winter.
- LUCY CROFTON. A novel. By Mrs. Oliphant.
- SHE. By H. R. Haggard.
- A CHILD OF THE REVOLUTION. A novel. By the author of "The Atelier du Lys," "Madlle Mori," etc.

The *Magazine of Art* is at its best in the current number. The frontispiece is a photogravure of "The Symbol," a painting by Frank Dicksee, A. R. A. The first article upon the artist, Mr. Frank Dicksee, is of great interest and is fully illustrated. Other articles are upon "Pictures in Enamel" by Casmo Monkhouse, illustrated; "Iconoclasm and the Destruction of Art" by Alfred Beaver; "Glimpses of Artist Life; the Royal Academy Banquet," "The Florentine Fete;" "Russian Bronzes;" Lafenestre's "Titian" and "Hardwick Hall," with full art notes, both English and American. [Cassell & Co., New York. \$3.50 a year.]

The *Art Amateur* begins a new volume with the June number and also appears in a new cover which is an improvement on the old. The supplements are three admirable plates in two colors of figure and drapery studies by Sir Frederick Leighton. Amateur photographers will find many valuable hints in the department devoted to photography. "Composite Photographs," illustrated by a pleasing "composite" of a literary club of nine young women, is an interesting article. [23 Union Square, New York. \$4.00 a year.]

The *Art Interchange* has in contemplation the publication of a series of designs for wood carving, embracing suggestions for such articles as frames, panels for boxes, cupboards and cabinets, hand mirrors and bellows. China painting always receives special attention. [Wm. Whitlock, New York. Fortnightly, \$3.00 a year.]

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REV. C. W. LEFFINGWELL, D. D.,

Editor and Proprietor.

The editor of "Trinity Register," Fayetteville, N. Y., has our thanks for the following kind notice: "I have recently been asked to name some good Church paper. There are a number that would be of great value in any Church family, and every family should take some one or more of them. For general use however I most heartily approve of THE LIVING CHURCH, published at Chicago. It is a wide awake weekly, full of general Church news, and giving many other things that are of value. Every number contains articles from some of the best writers of the Church. The subscription price, \$1.00, places it in the reach of all. I heartily commend it to any one who wants a live Church paper."

WE have in hand several letters relating to "non-communicating attendance," which we do not think it best to publish. A good deal of space has already been given to that subject, and probably all has been said that needs to be said. As to both theory and practice, a Churchman may take which side he thinks best, and no one can interfere with him; nor is it likely that any one will be so rash as to attempt coercion, one way or the other. No rubric for the exclusion of worshippers from any service of the Church can ever be put into the American Prayer Book. There is no cause for alarm or prolonged discussion.

As we have said before, we do not propose to continue the discussion of non-communicating attendance. We may, however, offer here a few words of explanation to an esteemed correspondent, who expresses surprise at our quotation in a recent issue, from Bishop Chase's Reminiscences. He says that now "non-communicating attendance has a specific and doctrinal meaning and is directly connected with the practice of private Masses, etc., but this is a very different view from the teachings of Bishop Chase." We beg to assure our correspondent that it is also very different from our views and teachings. There are probably not half-a-dozen clergymen in our entire list whose views and teachings approximate to what our correspondent says

is the specific and doctrinal meaning of non-communicating attendance; and we submit that he is not competent to give an authoritative definition, and to pronounce that it is the doctrine which we, and those who think with us, are endeavoring to promulgate. Not a word which has appeared in these columns has implied any such doctrine. Several other correspondents have made the same objection, and we desire to say here once for all, that in our opinion it is groundless. It is just this unwarrantable assumption, based upon the erratic conduct of a few priests, who represent only themselves, upon which most of the opposition to our liberties in this connection is based. When it is understood that the great mass of those who advocate the ancient privilege of remaining in church during the Holy Communion are not trying to introduce "Private Masses," or "High Masses" in which alone the priest communicates, there ought to be no further controversy. Our correspondent indicating what he believes to have been Bishop Chase's intention, fairly expresses our own views and the views of the great mass of those who desire to make the Holy Eucharist the great act of public worship on the Lord's Day. He says: "He (Bishop Chase) thought all the people present in the congregation, baptized and unbaptized, confirmed and unconfirmed, might be instructed by hearing the office of the Holy Communion, as they might be instructed by hearing the Baptismal services and by witnessing a Baptism."

THE PROPOSED CATHEDRAL.

The letter of Bishop Potter, addressed to the citizens of New York in the matter of building a grand cathedral in that city, has been received with singular interest and unanimity. The secular press, which has commented very generally and freely on the subject, has not called out a dissenting voice. The clergy, so far as they have spoken from the pulpit, have spoken with entire agreement. Furthermore, such words as have come from the members of other Communions have been words of commendation. It is rare indeed for any project, religious or secular, and, least of all, a project which may take many years and possibly a lifetime for its consummation, to spring at one bound, as it were into public favor.

This, then, is something. Possibly it is too much for the beginning, and the public ardor may cool as the plan is more carefully looked into. But in case the interest awakened holds its own, it would appear to be the call of Providence to have the great undertaking pro-

ceeded with. May it not have to do with that tide in the affairs of men which taken at its height leads on to fortune? What if the cathedral idea has struck a condition and feeling of the public mind which has long been in the way of preparation, because, for one thing, the tide has been so tremendous in the way of secular gain and splendor. Is it not a sign that New York is getting to be tired and disgusted, in some sort, with its show and secularity, its costly temples of trade and business, its desire of everything which concerns the lust of the eye and the pride of life? May it not be a reaction from that supreme concern for the visible which was getting to be a monstrous perversion and but one remove from sheer unbelief? This reaction may find its motive in the desire to build a great cathedral, in some great scheme of philanthropy, in no matter what, if it will lead away from the other. Better build the pyramids, though they remind of nothing beyond the heavens, than expend everything on costly temples of idolatry, lust and pleasure.

No doubt the motive which would lead many to join in this great undertaking would be a sufficiently low one. Their considerations would be of art and architecture, and of having a superb and towering pile to gaze and wonder at. They would build a grand cathedral as they would build a grand museum or a splendid academy of music. Very well; it is better to build in this way than to have no thoughts for anything above material comforts and luxurious living. Others would think of a cathedral as a thing to adorn and glorify the city and make it be proud, if not of the whole earth, at least of the whole country. They want New York to be to the nation what Jerusalem was to the Jews, and the cathedral would be a sort of Solomon's temple for all the tribes to go up to. But this even would be better than to expend fabulous sums on theatres and clubs and casinos and palatial residences, all of which reminds of absolutely nothing beyond this earthly life.

The cathedral project seems to have touched a responsive chord, and one which largely responds from good and worthy motives. Even the sentiment about the thing is better than nothing. If the New York newspapers, which provide their most tempting feasts for Sundays, and seem to have but occasional thoughts of the things unseen, find themselves inspired and uplifted in view of having a magnificent cathedral, it is a thing to be grateful for. The idea appears to have done them good, and it will do them still greater good to help on the undertaking.

As for the advantages of the work as set forth in the Bishop's letter, they are many and undoubted. It

is, of course, easy to say that to expend so much on a cathedral would be a waste of money, or that it will interfere with the charities of the Church, or that it will be a nursery of ecclesiastical pride, or that it will be an old-world imitation which our American institutions have no place for. There may be a touch of truth in all this and yet not be enough to signify. It is not in the power of man—not of all men put together—to see all the possibilities which may be bound up in the work proposed. So far, however, as human foresight avails, they seem to be full of promise for good. Such a costly temple, built and dedicated to the worship of Almighty God, will signify that this was an age of faith, and in manifold practical ways it will bear witness to that faith in the ages to come. Churchmen all over the world will rejoice at the inception of this work, upon the cornerstone of which will be written, and from every pinnacle of which, will be proclaimed: *Ad Majorem Dei Gloriam!*

THE INTERMEDIATE STATE.

II.

The Interior says that to attempt to fasten the doctrine of the Intermediate State upon the New Testament writers is "straight-out literary and theological rascality." We propose to do this very thing, notwithstanding the anathema of the Presbyterian editor. Last week we showed to what a goodly company of theological rascals we belonged, rascals of Presbyterian as well as Episcopal proclivities, rascals revered all over the world as the most learned and saintly of their age. Perhaps *The Interior* will shortly conclude that the New Testament writers were also rascals, inasmuch as they certainly taught this "strictly Roman" doctrine. It is said that some German Presbyterians propose to abolish the book of the Acts and the pastoral Epistles, as containing things contrary to Presbyterian polity. Luther, we know, could not tolerate the Epistle of St. James, because it did not agree with his Solefidian theory. So every man may not only decide what the Bible means but also just how much or little of the Bible he will accept.

In a former article we showed that this doctrine of the Intermediate State is held, and all along has been held, by the Anglican Church, and we named the books in which authorities are quoted proving that this has been the doctrine of all branches of the Church from the age of the Apostles.

Our third proposition is: This doctrine is clearly revealed in Holy Scripture. If our doubting contemporary had read or would read the authorities cited in the former arti-

cle, there would be no need of enlarging upon this point, for they treat the subject exhaustively from the stand-point of Scriptural authority. We need not stop here to argue against the heresy of a sleeping soul, which regards the soul as dead as the body, between death and the resurrection. The penitent thief was promised that he should be "this day" with Christ in Paradise. Neither heathens, nor Jews, nor Christians have considered the state of the departed one of unconsciousness. Souls must exist somewhere in a disembodied state, for a time, and that state is neither heaven nor hell. For convenience, we condense Bishop Hobart's analysis of the Scriptural argument.

1. There is but one judgment, and that is represented as taking place "at the last day," and before that final judgment the soul is not allotted to its final place. See Matt. xxv: 31, 32; John v: 28, 29; and xii: 48; Acts xvii: 31; Rom. ii: 16; 2 Tim. iv: 1.

2. The happiness of heaven and the misery of hell are represented as complete in both soul and body. The state of the disembodied spirit must be different from that in which the body shares. Matt. xxv: 34, 41; 1 Cor. xv: 52, 53, 54; Phil. iii: 20, 21; 1 Thess. iv: 14, etc.; 2 Thess. i: 7, 8, 9.

3. The patriarchs have not yet entered upon the full glory of which they shall partake. These have "received not the promises. . . . That they without us should not be made perfect." Heb. xi: 39, 40. With the primitive Fathers modern theologians maintain that this passage clearly teaches that the Old Testament saints are not yet exalted to heaven. Bishop Horsley's sermon on Christ preaching to the spirits in prison, eloquently sets forth this truth. "No man," says our blessed Lord, "hath ascended up to heaven." "David is not yet ascended into the heavens," testified St. Peter on the day of Pentecost. There must then be some other place where the souls of the saints live in conscious communion with God.

4. This place is particularly designated in Scripture as Hades. It is so named in an article of the Creed, and Christ's descent into Hades is as much to be believed as that He died upon the cross for men. The descent into Hades is predicated of the human soul of Christ. In His humanity He did not ascend till after the Resurrection. He said to Mary, "I am not yet ascended to my Father;" yet he had been in Paradise. The passage from Psalm xvi is expressly applied by St. Peter to Christ: "Thou shalt not leave my soul in Hades." The Hebrew word here rendered in Greek as "psyche," in English "soul," means the rational spirit, the immortal soul of man.

This is the only reasonable interpretation of the passage, which has been subjected to the most searching investigation of scholars. It follows that Christ's human soul was in Hades, between His death and resurrection. The Fathers are all in agreement upon this interpretation, and no Christian can deny it without denying an article of the Creed, founded upon the declaration of the Psalmist, applied by inspiration to Christ, and witnessed to by all Christian antiquity. The descent into Hades was one great argument of the Fathers against the Apollinarian heresy which denied that Christ had a rational, human soul. The denial of this article is a denial of the Incarnation. That the human soul of Christ was in Hades, not in heaven, between His death and resurrection, is so clearly taught that, saith St. Augustine, "none but an infidel can deny it."

5. The meaning of the word "Hades" is the place of departed spirits between death and the resurrection. The place to which the impenitent are finally allotted is called in Scripture "Gehenna." There is no confusion at all in the original, though in the authorized English version the word "hell" is used for both. Wherever the word Hades is used in the Greek New Testament, the place of departed spirits is meant. Wherever Gehenna is used, it signifies the abode of the lost. Many authorities might be quoted in proof of this statement. The Hebrew word "Sheol," of which "Hades" is the translation, has the same signification of temporary condition, the general state of the soul after death, the region of the dead collectively. Jacob says: "I will go down into the grave (sheol) to my son, mourning." He could not have meant that he would go down to the place of the damned. The learned Vitranga states that it was the common belief of the Jews, the Greeks, and the Romans, that there was a receptacle of departed spirits to which the Jews gave the name Sheol, the Greeks Hades, and the Latins Inferi. It is probable that the heathen derived their idea of the state of the soul after death from the Jews. When the writers of the New Testament used the word "Hades," they undoubtedly used it in its accepted signification, as the place of departed spirits, and not as the final abode of redeemed or lost souls. They certainly did not use it with reference to either exclusively. The Septuagint translation had already fixed the meaning of the word Hades as the equivalent of Sheol.

While the Hades of heathen and Jewish and Christian belief, assign all disembodied spirits to one general receptacle, they agree in teaching that there is a separation of the

souls of the righteous and the wicked in this vast abode. The Sheol of the Jews was distinguished into two regions. "Thou hast delivered my soul," said the Psalmist, "from the lowest hell," Moses, describing the justice of God, said: "A fire is kindled in mine anger, and it shall burn to the lowest hell" (sheol). That division of Sheol to which the souls of the saints were assigned was known among the Jews as Paradise. In this the Saviour promised that the dying thief should be with Him that day. It could not be a place of torment, for to such the name of Paradise was never applied. Paradise primarily signified the Garden of Eden. It is the wish of the devout Jew, as the Talmudists tell us, concerning a dead friend, "Let his soul be in the Garden of Eden;" and to this the prayer of the Christian corresponds, "May perpetual light shine upon him." More significant is the beautiful prayer of the Jew, "Let him have his portion in Paradise and in the world to come," in which Paradise and the final state of the Beatific Vision are clearly distinguished.

The passage from 1 Cor. xv: 55, "O grave (Hades), where is thy victory," can only be interpreted by this exegesis. The grave (Hades in the Greek) here means the place of departed spirits, from which, at the resurrection at the last day, the spirits shall come forth and the souls of the righteous shall have their perfect consummation and bliss both in body and soul. In Rev. 1: 18, we read: "I have the keys of hell (Hades) and of death." The doctrine of the Intermediate State is here vindicated. Christ is represented as having power not only to redeem the body from the dominion of the grave, but also to bring the soul from its abode in Hades and unite it with the glorified body. Several other passages from the Revelation might be quoted as bearing on this point, as e. g., "Death and hell (Hades) delivered up the dead that were in them," i. e., the bodies and souls of the dead came forth, the one from the grave and the other from the place of departed spirits.

We cannot better close this brief summary than by quoting the following eloquent passage from Bishop Horsley:

The state of the departed saints while they continue there (in the Intermediate State), is a condition of unfinished bliss, in which the souls of the justified would not have remained for any time (if indeed they had ever entered it) had not sin introduced death. It is a state, therefore, consequent upon death; consequent, therefore, upon sin, though no part of the punishment of it. And the resurrection of the saints is often described as an enlargement of them by our Lord's power, from confinement in a place not of punishment but of inchoate enjoyment only. Our Lord will break the gates of brass, and cut the

bars of iron in sunder, and set at liberty the prisoners of hope. And when this place of safe keeping is personified, it is, consistently with these notions of it, represented as one of the enemies which Christ is to subdue.

LANGE'S COMMENTARIES.

BY C. B. WARRING, PH. D.

Dr. Lange's Commentaries claim to give the ripe results of German and American scholarship. I leave to others more capable, to say how just these claims are in other departments. I propose now only to see how well they are sustained in that part which bears upon the relation of modern physical science to the account of Creation. I sat down to the book with prepossessions largely in its favor. I expected to see collated the statements of Moses with the accepted facts of science bearing on the same subject. I had a right to think that dead and buried theories would not be held up as having an authority which even their originators never attributed to them. My anticipations were quickly dispelled. Dr. Lewis, in the part which he has contributed, says nothing that can be objected to on scientific grounds by those who hold it scientific to believe in a real, personal God. But, at the same time, I must add that it is very difficult to find in his portion of the work any statements that can be tested by anything written in the Book of Nature. He carefully avoids all that tends that way. Dr. Lange abounds in "science," but science that reads strangely in the last half of the nineteenth century, e. g., that darkness is not the absence of light, but an actual substance! He says, page 166, quoting with evident approbation from Delitzsch: "One sees how false is the current and purely privative conception of darkness; as when, for example, a mediæval interpreter says: 'Silence is nothing. Where no sound is, there we say is silence. In like manner, darkness is nothing. Where no light is, there we say is darkness.'"

This idea is repeated again and again. On page 188, the writer speaks of "The separation of darkness and light, i. e., of dark and light matter." A little farther down the same page, we are told that "God did not make physical darkness in so far only as it is privative, mere absence of light, but he made it in so far as He made the earth, the darkness in general and the order of life; day and night." The exact meaning of this may in some respects be open to dispute, as for example, what does Dr. Lange mean by saying that "God made it (the darkness) in so far as he made darkness in general," and yet also "in so far as he made the earth?" In so far as I understand it, he means, "Of course God made darkness in general in the same sense that he made the earth" and he wishes to add only the information that the special darkness of the narrative was also made.

A little farther on, we read in algebraic form the absolute equality, "latent light = material darkness," whatever either may be. This "latent light" leads me to suspect that Dr. Lange had been "cramming" in the introductory essay of Sir John Leslie in the Encyclopedia Britannica, Vol. I, page 792, where we read that "the interior of the earth is filled with a very diffused medium of astonishing elasticity. The only fluid of which we know possessing this characteristic is light. The great concavity may thus be filled with the purest ethereal essence, light in its most

concentrated state shining with intense refulgence and overpowering splendor." It is "science" similar in age and character.

On the once vexed question of the firmament, we have on page 189 the following extraordinary piece of information. "The rakia, as firmament, indicates the boundary line behind which water, air, and ether flow together. Consequently, this firmament indicates at the same time the boundary line between the centripetal and centrifugal force of matter, between its impulse to become earth, and its impulse to become light."

This sentence may contain a vast amount of wisdom, but I cannot attain to it. "With the firmament between light and gravity are built the first formations of the earth," "as between light and gravity," the "fire and water" "Plutonic and Neptunian," sound like voices from the dead, so long have their theories been buried.

Towards the close of the paragraph, we read: "The crystals and precious stones, children of night!" What does that mean? What has it to do with the firmament? Why put it here?

In the ten lines devoted to "the characteristic traits" of the third day, we read and wonder that the writer should dare attempt to expound "the epitome of all science." Is "coal not mainly to be considered as pre-existing as a formative substance of the plants?"

Our wonder grows, for, on the fourth day, we read of "The metals, children of light." The italics are in the book. Won't Dr. Schaff, or some of the other editors explain this new origin of the metals? Water, creatures, and birds were made on the fifth day, and Dr. Lange tells us that "the birds of heaven must at least indicate the cosmical relation." Why so?

As to the sixth day, speaking on page 172, of the production of cattle, beasts, and creeping things, the author gives the following explanations apparently as of value in elucidating the great mystery of the introduction of land life. "According to the older opinions, it was the greater power of the sun that woke up this new animal life, according to Ebrard, it was the volcanic revolutions of the earth. Delitzsch disputes this. We must distinguish, however," so Dr. Lange says, "between a volcanic connection of the earth's crust and its partial eruptions." One is tempted to ask: Why? and if we must distinguish between the two, which one was it? "At all events," he adds, "the land animals pre-suppose a warm birth-place. And yet the volcanic power must have been active at a far earlier period, on the third day at least, and as long as the water was not water (proper) must the creative power of fire (!) have been in the water itself."

It is impossible by any selections to do justice to this marvelous mingling of sense and—what shall I call it? I make but one more quotation, italics and all: "Every grade comprises lower and higher formations; with the lowest it reverts to the preceding grade, * * * through those relapsing or bastard-like formations arise the poisons, according to H. Van Schubert and K. Snell, which are an allegory of moral discord and relapse into sin." This origin of poisons

is sufficiently surprising. The remainder of this paragraph (page 189, 2d col., 3d section,) is remarkable for a fundamental, a germinal principle, to which the author attributes almost everything from "the whole irresistible power of physical elective affinities in chemistry," "the crystal," "the whole power of reproduction in the plant," to "motion of all kinds in animals," and "self-consciousness in man." The principle is this: "The period which is peculiar to each grade appears with it in full power." Whether this be true or not, what light does the student of Genesis get from it as to the great problem of agreement or contradiction between this account and the Book of Nature? The truth is, that Dr. Lange's own notes of the Mosaic cosmogony are a medley of dead and buried scientific and other theories, dragged from their graves to do supposed service in the exposition of this account. Is it not time that a protest was uttered against such a substitute for the bread for which the reader asks?

So far as I have seen, neither Dr. Schaff, nor Dr. Lewis, nor Dr. Gausman, the three editors of this volume, has uttered a word of dissent from Dr. Lange's statements. The extracts from the notes fairly represent his own summaries, and contain almost all that he says having any bearing on the facts which modern science has made known.

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 publications and their prices, including 'The Art Amateur', 'Harper's Monthly', 'The Living Church', etc.

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

PERSONAL MENTION.

The Rev. W. Leggett Kob' has been called to and has become the rector of St. James' church Bristol, Pa. The Rev. Wilbur F. Watkins, D. D., became the rector of the church of the Saviour, Philadelphia, on Trinity Sunday; his recent charge was the church of the Holy Trinity, New York City.

ORDINATIONS.

On St. Barnabas' Day, at the chapel of the Philadelphia Divinity School, Mr. Lawrence Butler Ridgely and Mr. William H. Stark were made deacons. The Rev. Loring Woart Batten, the Rev. A. Z. McClure, and the Rev. Henry Bell Bryant, were advanced to the priesthood by Bishop Whitehead.

At Lynn, Mass., June 8, Bishop Paddock advanced to the priesthood eight deacons, viz: The Rev. Mr. Grant, presented by the Rev. Dr. Courtney, St. Paul's, Boston; the Rev. Mr. Smith, of Boston; the Rev. Mr. Bliss, presented by the Rev. Mr. Fisher, Linden; the Rev. Mr. Addison, presented by the Rev. John Cotton Brooks, Springfield; the Rev. Arthur Wright, presented by his father, the Rev. J. Wright, St. Matthew's, South Boston; the Rev. Gustavus Tuckerman, Plymouth; the Rev. E. B. Schmitt, presented by the Rev. F. L. Norton, St. Stephen's Memorial church, Lynn; the Rev. William H. Williams, presented by the Rev. George Walker. The Bishop took his text from Acts xx: 23, 24.

On Trinity Sunday, in All Saints' cathedral, Milwaukee, Bishop Welles or dained to the diaconate, Mr. Charles H. Schultz, of Racine College. The candidate was presented by the Rev. Canons Ashley and Francis, the former of whom preached the sermon. Choral Litany was sung by the dean and choir.

At the opening of the diocesan council, on Tuesday, the 7th inst. the Bishop of Fond du Lac ordained to the diaconate, Messrs. R. K. Upjohn, M. J. C. Agnew, and A. A. Cairns, Dr. Riley being preacher. The candidates are all from Nashotah

OFFICIAL.

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

NASHOTAH ALUMNI.

The annual meeting of the Convocation of the Alumni of Nashotah House, for the election of officers, will be held at Nashotah, June 28th. C. L. MALLORY, Sec'y.

MEETING OF CHURCH EDUCATORS.

The second meeting of Church Educators will be held July 5th at Saratoga Springs, N. Y. There will be a morning session at 11 A. M., and an afternoon session at 3 P. M., held in the music room of Congress Hall; a service at 8 P. M. in Bethesda church. Heads of Church schools and colleges, and all persons interested in Christian education upon Church methods, are invited to attend. The headquarters of the association will be at Congress Hall, where members will be received at \$2.50 per day. It is very important that an early notice should be sent to Congress Hall by all who wish to secure rooms. WM. E. PECK, Sec'y.

TRINITY COLLEGE.

COMMENCEMENT WEEK, 1887. Sunday, June 26: 7 1/2 P. M., Evening Prayer in Christ church, with Baccalaureate sermon by the Rt. Rev. Dr. John Williams, chancellor of the College.

Monday, June 27: Examinations. Tuesday, June 28: Examinations; 3 P. M., Class-Day Exercises on the campus; 8 1/2 P. M., Class-Day reception, in the new gymnasium and Alumni hall. Wednesday, June 29: Examinations; 10 A. M., annual meeting of the Alumni Association, in Alumni Hall; 12 M., annual meeting of the Phi Beta Kappa, in the latin room; 1 P. M., laying corner stone of new building for the scientific departments.

Thursday, June 30: 11 A. M., sixty-first Commencement, in the Opera House; 2 1/2 P. M., Commencement dinner, at the Allyn House; 8 P. M., President's reception, at No. 115 Vernon Street.

On Alumni Day, Wednesday, June 29th, an omnibus will leave the Allyn House at 8:30 A. M., and every hour afterwards until 12:30 P. M. (starting on the half hour) to carry the Alumni and visitors to the College, free of charge. On arriving at the College, the Alumni are requested to report and enter their names upon the Alumni register at the tent, which is to be erected upon the campus for their accommodation. The Alumni will please remember, without further notice, that they are invited to a lunch at the College on Wednesday at 1:30 P. M., and to the annual Commencement dinner at the Allyn House on Thursday at 2:30 P. M.

TO CORRESPONDENTS.

"LAYMAN."—1. We have said before that Baptism by laymen, even by schismatics, if administered in due form, is valid. 2. A priest has no right to "admit" to the Holy Communion those who are not confirmed, or ready and desirous to be confirmed; at the same time there are probably none who would repel an unconfirmed person without private admonition beforehand.

OBITUARY.

GEER.—Entered into rest at Norwich, Conn., June 1st, 1877, Mary Ellen, wife of James L. Geer, aged 67 years, 6 months.

PRADT.—At Mazomanie, Wis., June 8, the Rev. John B. Pradt.

ROGERS.—Entered into the rest of Paradise, Sunday morning, May 8th, 1887, the Rev. Lewis Loree Rogers, aged 71 years, for many years rector of St. Jude's church, Fenton, Mich.

The Western Convocation of the diocese of Michigan, which occurred at Flint, May 26, adopted the following on the death of the Rev. L. L. Rogers:

The Western Convocation of the diocese of Michigan, assembled at Flint, May 26, at this, its first session since the lamented death of our friend and brother, the Rev. L. L. Rogers, rector of St. Jude's church, Fenton, desires to express its sense of bereavement and of loss, in that he who was wont to meet with us so regularly and whose fatherly mien was such a felt benediction, will meet with us again on earth no more.

While his uniform kindness and unfeigned humility, his devout patience and sweetness of presence and of counsel, his gentleness and meekness united with a remarkable clearness of judgement and decision of character, made him greatly beloved of us all, his large and varied experience and his long residence in the diocese gave him an authority to which we all gladly appealed and willingly deferred.

In extending our sincere condolence to those more nearly related to him by family and parochial ties, we cannot but remember with gratitude and record with joy, that in the brightening of his set

ting sun, in the peace and usefulness which was his at eventide, in the greater and fuller appreciation which gathered around him on all sides as he prepared for his departure, we recognized the ideal ending of a Christian ministerial life growing into, and already partaking of the larger, serviceableness of the life above. He being dead yet speaketh.

Adopted by the Convocation. EBENEZER THOMPSON, Sec'y.

APPEALS.

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

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

MISCELLANEOUS.

WANTED.—A Churchwoman who would like to work with Sisters in a school. Must be able to teach the English branches. Small salary if desired. Address, with references, SISTER SUPERIOR of the Community of the Holy Name, 218 Tremont St., Boston, Mass.

A CLERGYMAN, M. A., of Toronto diocese, can take temporary duty in July and August. Address, C., 39 Charles St., Toronto, Ont., Can.

TO RENT.—At Old Mission, Grand Traverse Bay, near the Dock, a comfortable cottage, mostly furnished, eight rooms, ice-house filled, row-boat, etc. Rent \$100 for the summer. Address W. D. BAGLEY, Old Mission, Mich.

THE registrar of the diocese of Western Michigan will be very much obliged to receive the numbers of THE LIVING CHURCH noted: Vol. II, 1-14, 17, 19, 37, 47, Vol. I, entire. Postage will be returned. Address REGISTRAR, 162 Fountain St., Grand Rapids, Mich.

LEMUEL N. IDE, Church Book Publisher, Claremont, N. H., offers Prayer Books and Hymnals. Sunday school library and other Church books and tracts at half the usual price. Send for circular and price list. Orders filled by mail.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

WANTED.—The following old Registers of St. Mary's School, Knoxville, Ill: Third, sixth, ninth, and eleventh years (1870, 1873, 1876, 1878). The Rector will be glad to receive a copy of each to complete a file.

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

An Unconscious Epitome.

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

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

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

OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.—Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y., D. & F. Missionary Society, 156 McNab St. North, Hamilton, Ont.

The Household.

CALENDAR—JUNE, 1887.

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

JUNE 24.—ST. JOHN BAPTIST.—The color is white because we celebrate the nativity not the martyrdom. The honor of this exception is awarded to this saint doubtless, because he was the herald of the Incarnation; his birth was related to that of our Lord and was foretold by the angel. Seven hundred years before, Malachi had prophesied of him. He was six months older than our Lord. The days begin to decrease in length on his festival, and on Christmas they begin to lengthen, a curious coincidence with his own assertion, "He must increase but I must decrease." St. John iii:30.

THEN AND NOW.

BY EMMA SOPHIE STILWELL.

Because I spent the strength Thou gavest me
 In struggle which Thou never didst ordain.
 —Sarah Williams.

Let me hourly drink afresh
 Love and peace from Thee, my God!
 —Richter.

When it is over—the trial and pain
 We counted as needless and doubted the gain;
 When we view the warm tintings, the beautiful glow,
 That lined the far side of our dark cloud of woe;
 When we see that no other way could we have come,
 That the smooth paths led from and not to our home;
 When we hear the low throbbing of joy-notes, that our ears
 Were too dull to discern thro' the discord of fears,
 Oh, then, in a wonder and ecstasy sweet,
 We will fall down adoring—confess at His feet
 That the moments, the hours, the long days of pain,
 Were all for our good—were all for our gain!

Ah! when it is over! We know it will be—
 That "some day" will come to you and to me.
 Then let its sweet glory, its radiance clear,
 Now lighten the gloom—now lend us its cheer!

Philadelphia.

AT Lincoln College, Oxford, copes were worn by that well-known Low Church Archbishop Williams, as visitor of the college, when Bishop of Lincoln.

A PASTOR in a State adjoining Virginia, preaching from the text, "Beware of covetousness," said: "Last Sunday night the collection in this church amounted to \$1.80, and the dollar was thrown in by a Baptist brother from Richmond, Va., who happened to be here and did not know any better. The other 600 of you dropped in the eighty cents."

"I AM not a Ritualist," says Sir Beresford Hope; "long before Ritualism *eo nomine* was heard of, I had matured my ceremonial convictions and taken my stand as an ecclesiologist upon certain principles of English Church worship which I find in the Prayer Book of 1549, and also in that of 1552, and for ourselves most authoritatively in the actual statutable book of 1661, and which I recognize expounded, exemplified and illustrated in the writings and in the doings of Andrewes, Wren, and Cosin, of Sparrow, and Sancroft, and of Wilson and William Palmer. Secure in this position, I can look with equanimity upon that miscellaneous muster of phenomena which are ignorantly classed together as Ritualism."

AN honored clergyman of Massachusetts tells the following: When he was settled in N—, during the Tractarian

controversy, he received a copy of Dr. Pusey's sermon on the Holy Eucharist. He tore off the cover and title-page and handed it to Deacon M., of the orthodox Puritan church, a wise and clear-headed man, who read it and returned it with his approval of the sermon as evangelical. But the clergyman asked him to read it over deliberately a second time, as he wished him to give it a full consideration before he decided on its merits. The good deacon read it a second time and returned it with even a more cordial endorsement. "Well," said the clergyman, "that is queer, for that sermon is Dr. Pusey's famous sermon on the Lord's Supper, which is so much condemned."

THERE is in Lucas county, Ohio, a Bible which was preserved by being baked in a loaf of bread. It now belongs to a Mr. Schebolt, who is a native of Bohemia, having been left to him by his grandmother. During the persecution of the Bible readers in that country, all Bibles were ordered to be delivered up and burnt. Those who wished to preserve their Bibles contrived many different plans in order to save them. When the authorities came to the house of Mrs. Schebolt, it happened to be baking day, and hearing them coming, she placed the Bible, carefully wrapped, in a batch of dough, and stowed it away in the oven to be baked. When the search was over and the danger past, the book was taken out of the loaf and found to be uninjured.

MR. LOUIS L. LORILLARD has taken possession, with his family, of the magnificent villa at Newport, bequeathed to him by Miss Catharine Lorillard Wolfe. Since the death of Miss Wolfe, he has learned that during his two years' absence in Europe she instructed her agent, who was buying the treasures for the adornment of the house, to consult his tastes in all matters in order that he might be the better pleased when he came into possession; but she never gave Mr. Lorillard the slightest intimation of her intention to leave him the property. Her death occurred on the morning of his arrival in New York, whither he had come to visit her in her illness. Every day he finds stored away in the commodious closets of the villa surprises in the shape of costly embroideries or bric-a-brac, or whose existence nobody seems to have known. The whole story is almost a chapter from the "Arabian Nights."

THE death is announced from Leghorn of an old lady who was one of the few relatives of the late Lord Beaconsfield. This (says the *Jewish World*) is Mdme. Sara de Rossi, *nee* Israeli-Tedeschi. Her mother was Rachel D'Israeli, half-sister of Isaac D'Israeli, and elder child of Benjamin D'Israeli, grandfather of Lord Beaconsfield. Benjamin D'Israeli was twice married, and his daughter Rachel was the off-spring of the first marriage. The first Mrs. Benjamin D'Israeli was Rebecca Furtado, who was born in Portugal, and together with her mother, had to flee from the clutches of the Inquisition. Her grave and that of her mother are still to be seen in the cemetery in Mile-end, with the story of the escape inscribed on the tombstones. Lord Beaconsfield's father was the off-spring of the second marriage. It is curious to observe that the great earl, in his introduction to his father's collected works, adopted the history of the Furtados as a family tradition of the D'Israelis. Mdme. de Rossi was ninety years of age. She died in the faith of her fathers.

THE SECOND SUNDAY AFTER TRINITY.

BY E. O. P.

Our collect is from St. Gelasius' sacramentary but in the present form it is due to the Savoy Conference in 1661. The original is rendered more closely and in fewer words in the earlier English Prayer Books but its own terse language is not reproduced in any translation and there are special compensations in a study of the old Latin form. The mysterious and very awful character of God's name as it is constantly set before us in both the Old Testament and the New, challenges attention of all readers, for everywhere in the Scriptures we find worship of the Holy Name is reverence of God Himself. In Adam's fall the image of the Triune God was marred, but that sea of glass before the throne which figures* Baptism ever reflects the mystery of the Godhead and once again the name of the Blessed Trinity has been written upon the forehead of every child of the Church, its holy sign stamped upon his soul. Baptism wherein each child is made a member of Christ, alone entitles any to say "our Father," and not until Baptism in the thrice-holy Name shall give the enabling grace, can it be truly hallowed. With slight change in form, many of the Psalmist's utterances are caught into our collect to have fresh embalming there, and as some of these may well be taken as prophetic strains of our Lord's Prayer, the Saviour's words also are strongly echoed in its petitions. We think of the "vials full of odors" rising as incense in the heavenly courts, knowing the perfume of Christ's merits alone can make our prayers acceptable to the Father and also that the words of His well-beloved Son are ever a divine and fitting censer, and it is much to us that we may fill our Lord's own words with breathings of individual and special needs. There is help too, in the thought of fragrance imparted to our poor prayers by whatever petition of our Lord's we bring into them and that it must surely win God's favor.

This world is the enemy's country and in it God's children are ever assaulted of the adversary whilst still His good providence protects them, and His loving Spirit shall lead them forth into the "land of righteousness." It is Christ Who thus speaks by the mouth of His servant David, for in this, seventh of the Penitential Psalms, "David is Christ when He was suffering from the 'power of darkness.'" Love and holy fear alike are the gift of God and would we perpetually fear and love His holy Name, this gift must continually be renewed of Him as saith the Psalmist: "Quicken me, O Lord, for Thy Name's sake." And those who bear His Name He comes thus to quicken, giving Himself to be the mighty Leaven, the daily Bread for which we are taught of the Son to ask the Father. For the sake of Himself Who is righteousness and Whom sacramentally He communicates to the faithful soul, God will bring it out of trouble. He will destroy all enemies and "deliver us from evil," for we know that Thou, Lord, "never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love."

The fear which our collect asks cannot indeed be a servile or a slavish fear but rather is "filial anxiety lest we do not please." It is last upon the list of the Spirit's seven-fold gifts, and as it is also the "beginning of wisdom" it has

*The Rev. I. Williams.

been called the "Alpha and Omega of the gifts."

God is so good that He graciously accepts love although it be only of that poor kind which is offered through fear of punishment, or that which proceeds from a sense of duty owing Him Who is man's Creator and Redeemer, or such as comes from hope of reward. Not the smallest of His children's offerings does the Father refuse and none are sent by Him, empty away. But asking of God that He continually renew the fear and love of His holy Name we will also so open our hearts to these gifts as more and more ardently to desire their increase, and will not allow ourselves to stop short of loving God with a wholly pure and disinterested love such as seeks Him for Himself alone.

"Not with the hope of gaining aught,
 Nor seeking a reward;
 But as Thyself hast loved me
 O ever loving Lord!"

THE INTERPRETATION OF THE BIBLE.

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

II.

Now we of the Catholic school do not despise the literal sense, nor disparage any worthy efforts to elucidate the literal sense, by study of the times in which the different Scriptures were written, the places in which their scene is laid, or to which they refer, the customs and manners and characteristics of Oriental nations, the whole historical and geographical setting of the sacred writings, and the life and genius of each individual writer, as well as the language in which he wrote, and all the circumstances that influenced his diction and style. We do not wish, nor intend, to neglect the human side of Scripture authorship. We recognize that the deeper sense of any Scripture is based upon, and grows out of, its primary, literal sense. We accept with gratitude the brilliant illustrations of the Bible which writers like Farrar and Stanley and Milman and Ewald and other rationalists have given us, while we supplement, and sometimes correct, their writings by those of Wordsworth and Burgeon and Pusey, of Lange and Bengel and Stier, men trained in a more patristic and catholic school. We accept, in good part, these men's teaching about the literal sense, though we feel that it is far from fathoming all the purpose and meaning of Scripture. But what we particularly object to is their denials of some truths that to us are very sacred. To instance one or two of these from Archdeacon Farrar. He denies that the "Song of Songs" has any reference to Christ and the Church. To him it is a simple idyl of true and chaste love in Israel. He says it is "in defiance of the whole history of the canon," that we hold "Chronicles and Ecclesiastes and Esther" to be parts of the Word of God as really as the Gospel of St. John. He faults an ancient expositor for asserting, "in opposition to the whole idea of the New Testament," that not only the family of Aaron in the Old Dispensation, but the Christian presbyters in the New, are "sacrificial priests." He commends Cardinal Newman for acknowledging that the Rule of Vincent of Lerins is "hardly applicable for our times," apparently forgetting the special interest Newman had in discarding that rule, and the position in which his rejection of it left him. He gives as one of his

mottoes a quotation from Spenser: "We should not interpret the Scriptures by the Creeds but the Creeds by the Scriptures." In more than one place he repudiates the idea of interpreting "according to the analogy of the Faith." He sneers at St. Augustine for believing that the words "I laid me down and slept, and rose up again, for the Lord sustained me," had their principal intention in a prophetic reference to our Lord. Criticising Tertullian, he says of him: "If, in spite of St. Paul's express disclaimer, he insists on the resurrection of the identical flesh, he asserts that St. Paul does so likewise." St. Paul certainly says, "To every seed his own body," and *resurrectionem carnis* is the usual Latin of the Apostles' Creed, and all the resurrections of the Bible were resurrections of the identical flesh. Even our Lord's Body was *idem*, although *alter*, in the resurrection change. Archdeacon Farrar refuses over and over again to find a plural personality in the form Elohim, or in the phrase: "Let us make man in our image," or in the "Holy, holy, holy," of the Angels' Hymn, and he praises Calvin for rejecting these and other patristic fancies, such as that the mercy-seat was the throne of God, which Calvin called "a crass figment"—not even like the English Prayer Book, *tolerabiles ineptias*, and applauds Luther for asserting that Scripture has none but its literal meaning, though he says Luther was not always consistent in maintaining this, and he says in his own name, that "it is as impossible now to interpret Scripture by the methods of Akiba or Hilary, as to interpret nature by the methods of Pythagoras." It is very ingenious in him to sandwich Hilary between Akiba and Pythagoras. But that is only one out of many places in which he avows his contempt for the whole patristic school of interpretation. His method is to pick out all the mistakes made by each successive school that he discusses, all the extravagances of which any of its members were ever guilty, and then to present these massed together, as fair samples of the method of that respective school. Then, having reviewed and condemned every past school, this judicious *abscission* leaves only the present glorious school of himself and his friends, as alone worthy the attention of sensible men. Let me endeavor, as briefly as I can, to show that in some essential respects this shallow and vainglorious modern school is really inferior to the ancient and the Catholic consensus of Scripture's soundest and best interpreters. As in so many other cases, the true doctrine of the Church Catholic on this subject includes and comprehends all the imperfect doctrines concerning it, as the infinite arch of God's sky includes and comprehends all human works and devices. It is "the way of God more perfectly." I will speak specially of a sense beyond the literal sense of Scripture, of what is called the Mystical Interpretation.

First, there is a large class of uninspired writings that convey a sense beyond the literal sense. Æsop's fables live, not as statements about particular animals that are mentioned, but as suggestions of broad facts in human nature and in human life. Oriental literatures contain poems avowedly mystical, in which love and wine, with their physical excitements, are used to shadow forth the religious history of souls. Bunyan's unrivalled prose epic is to the child an interesting series of literal adventures. To the adult its literal sense is transparent glass, shone through everywhere

by spiritual meanings. Spenser's *Færie Queene*, the best parts of Dante, the best parts of *Paradise Lost*, for instance Satan's colloquy with Sin and Death, send us almost without our noticing it from their literal to their spiritual meaning. Nay, it is the common method of language itself to introduce the spiritual by the physical. Only we have forgotten the literal meaning of many of the words we speak or hear, and retain in our minds only their spiritual sense. Our Saviour, above all teachers that ever lived, sent His disciples from the literal to the mystical sense of the words he used. "I spake it not to you concerning the leaven of bread; that ye should beware of the leaven of the Pharisees." "Destroy this temple, and in three days I will raise it again." "Our friend Lazarus sleepeth, but I go that I may awaken him out of sleep." "No man putteth new wine into old wine-skins." "The good shepherd giveth his life for the sheep." Will Archdeacon Farrar say that the story of the good Samaritan, or that of the Prodigal Son, are only to be taken in their literal sense, or that their surface meaning is important, in comparison with that which underlies it?

The Old Testament is not so full of parables as the Gospels, although it contains Jotham's fable, Sampson's riddle, Isaiah's song of the vineyard, Ezekiel's story of Aholah and Aholibah, and his vision of the dry bones, and of the restored city and temple, Jeremiah's potter's wheel, Daniel's visions of empires, Pharaoh's and Nebuchadnezzar's dreams, the visions of Zechariah and of other prophets, preludes to the glorious cycle of visions that make up the last book of Holy Scripture, the Apocalypse of St. John. Archdeacon Farrar's worst perpetration as an interpreter of Scripture has been his referring the whole Apocalypse to the early period of the Christian era. As well say that the resurrection is past already, as to say that the whole Apocalypse has been fulfilled.

It may be said to be from the nature of things, from the constitution of the two worlds, "visible and invisible," which God hath made "double, one over against the other," that the Divine Word, like the highest merely human utterances, like the best poetry, expresses spiritual truths by words and phrases that on their surface speak of mere material things. But it has been by divine institution, since the original Creation, that the appointments of one dispensation, largely material in themselves, have prefigured things of another dispensation—things, if not exclusively spiritual, yet much more spiritual than they. Every one's memory will furnish abundance of instances. Every Old Testament sacrifice, even those of Isaac and of Jephthah's daughter, foretold the death of Christ. The Burnt-offering, the Sin-offering, the Peace-offering, the Passover, the Red Heifer, the Meat-offering, the Drink-offering, the Incense, the Shew-bread, the Seven-branched Lamp, have each a reference to some part of the Gospel plan of salvation. Will Archdeacon Farrar aver that the arrangements of the service of the Jewish temple, or the ceremonies of the Great Day of Atonement, had no meaning but their primary and literal meaning? Has he written a commentary on the Epistle to the Hebrews, and does he maintain the Melchizedek, and Moses, and Levitical priesthood, are nothing but pieces of history to us Christians, have for us only their primary and literal meaning? *Credat Judæus—non ego*. I rather listen to St.

Augustine, with his

In veteri Testamento novum latet.

In novo Testamento vetus patet.

And not only by divine institution, but by providential arrangement, the things and the persons and the events of the Old Dispensation were continual prefigurations of the things and the persons and events of the New. What the Old Testament Scriptures were to the old Hebrew Church was one thing. What they are to the Christian Church is all that and far more. The Law and the Prophets had served their purpose for the Church to which they were originally given, when He whom they prefigured came, and for His disciples "opened their understandings" that they might understand in fulness those ancient writings, and "explained to them in all the Scriptures the things concerning Himself." And yet we are told that Holy Scripture has no mystical meaning, and that they are foolish and frivolous triflers who seek in inspired Old Testament Scripture a meaning probably unknown to its first readers, perhaps not fully understood by its authors themselves, "searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." So far from being frivolous or extravagant, at least in their principle, the mystical interpreters, as Dean Burgon said twenty-five years ago, are simply "following the method of Christ and His Apostles." It was a mystical interpretation when Christ said to the God of Abraham, and of Isaac, and of Jacob, "He is not a God of the dead, but of the living," and drew from the dialogue at the burning bush an argument for the resurrection of the dead. When St. Paul says of Sarah and of Hagar, "these things are an allegory," I do not believe he was mentioning the only allegory that he knew of in the Old Testament; nor when he applied "Thou shalt not muzzle the ox that treadeth out the corn" to the maintenance of the Christian ministry, do I believe he was making a mere fanciful and arbitrary and isolated adaptation of an Old Testament text. Rather, in my judgment, he was giving samples of a method, a method perhaps not always correctly applied by the doctors of the post-Apostolic Church, but correct in itself, and to be judged in its applications, not by one sweeping condemnation, but according to the merits of each particular case. I but mention the spiritual interpretations of the story of the Flood, warranted by inspired New Testament writers, and pass to the early history of Israel as a nation. Through a long period that history is one continuous allegory, accepted as such by the vast majority of Christians; yet only some hints of the entire spiritual bearing of that story are found in the writers of the New Testament. You will not find it fully drawn out in the New Testament that the land of Egypt represents the world; Pharaoh, the lord of this world; the Red Sea, the blood of Christ and the waters of Baptism; the drowned Egyptians; the forgiven sins of Christians; the wilderness, the Christian pilgrimage; the giving of the law, Confirmation; the manna, the quails, the water from the rock, the Lord's Supper; the river Jordan, death; the land of Canaan, heaven; the Canaanitish tribes, the chief besetting sins; Joshua and the other successive deliverers, Christ; David also and the kings, Christ in one relation; Samuel and the Prophets in another; Aaron and the Priests in a third; you will not find, I say, this vast sys-

tem of type and allegory fully drawn out in the New Testament, yet the principle on which we draw it out is sufficiently guaranteed there. "As Moses lifted up the serpent in the wilderness," said our Lord to Nicodemus, "even so must the Son of Man be lifted up." "As Jonah was three days and three nights in the fish's belly," even so the Son of Man. "They drank of that spiritual rock that followed them," says St. Paul. "They were all baptized unto Moses in the cloud and in the sea." But all this is mystical interpretation, as much so as the interpretation which Archdeacon Farrar sneers at, that the scarlet skein of Rahab the harlot typified the Blood of Christ, even as did the blood-crossed door of an Israelite's house on the Exodus-night; or that the falling flat of the walls of Jericho at the trumpet-blasts of the priests, typified the power of Christ's Gospel against the fortified kingdom of Satan and his hosts.

(To be continued.)

LETTERS TO THE EDITOR.

ROMAN CATHOLIC CONFIRMATION.

To the Editor of *The Living Church*:

It seems to be imagined, sometimes (as appears to be the case with one of your correspondents), that the imposition of more than one hand is necessary in Confirmation. In the Prayer Book of the Church of England the rubric reads: "He [the bishop] shall lay his hand [not hands] upon the head of every one," etc. The rubric in the Roman Pontifical carefully directs the imposition of one hand, in the words: *Et dum hoc dicit, imposita eadem manu dextera super caput confirmandi, producit pollice signum crucis in frontem illius*, etc. There would, therefore, seem to be no weighty objection to the validity of Roman Catholic Confirmations.

N. F. R.

THE CHANGE OF NAME.

To the Editor of *The Living Church*:

The brief report which appeared in your last issue, of what Bishop Worthington said in his council address as to the change of name, does not fairly represent his position. It was correct as far as it went, but it stopped short of stating his full position. I was not present when it was delivered, but the position taken by him is, that while he sympathizes with the opposition to the present name, because it is narrow and indefinite, yet he deprecates the forcing of change, at this time, because of its inexpediency. I deem it but just to the Bishop to set him right, not because I am at one with him as to the thought of dreading the use of force in this matter, but because I do not think that we who advocate change need to have any one misrepresented, however innocently, in this matter. But this episcopal dread of rape of the dear old Protestant Episcopal name is so utterly groundless, that one cannot patiently abide it always.

Do the bishops not remember that a house of Anglican prelates bars the way to any hasty, forceful action? Do they not know that no Anglican House of Bishops, or any large part of such a house, for two hundred years has ever consented to any change or any action that was not perfectly safe to consent unto? If they forget that, we do not. They may rest in peace; even when the House of Deputies vote for a change of name, as I believe they will in the course of the next six or nine years, we are quite sure the bishops will not, until Delaware, Virginia, Massachusetts,

and Connecticut, cease to have nightmare as to coming in of the Pope, because Churchmen believe in their hearts what they utter now with their lips. Chancellor Judd and Judge Sheffey will both, I am sure, pass to their high reward, before the heart of the one will be gladdened, and that of the other lacerated, by the consenting of the American House of Bishops to the dropping of the P. E. C. of the U. S. A. Do you exert your influence in THE LIVING CHURCH to quiet this untoward alarm of the bishops and other ministers and the godly laity. The *vis inertia* of the House of Bishops will alone prevent that.

JOHN WILLIAMS.

A CORRECTION.

To the Editor of The Living Church:

In your issue of May 21st, under the head of "Long Island," I read the following: "At the recent Confirmation in the church of the Atonement, the Rev. A. C. Bunn, M. D., rector, the candidates went forward, one by one, and knelt at the chancel rail, the Bishop remaining seated in the chancel. This custom was adopted for the first time in this diocese, outside of the cathedral." The last statement is incorrect. The custom was adopted in the church of the Incarnation on the occasion of the Bishop's visitation the Sunday after the Feast of the Ascension, A. D. 1886. The fact is barely worth mentioning, except for historical accuracy.

JAS. W. SPARKS,

Rector, church of the Incarnation, Brooklyn, L. I.

THE DELAWARE CONVENTION.

To the Editor of The Living Church:

Your account of the Delaware Convention stated that Dr. Eccleston received a majority of the votes cast for bishop on the first three ballots. This is incorrect. There were eleven ballots taken, Dr. Eccleston receiving a *plurality* on six ballots, and the Rev. A. A. Benton receiving a *majority* on five ballots.

J. HIGGINS.

Wilmington.

[We followed our correspondent's copy.—ED. L. C.]

OPINIONS OF THE PRESS.

The Church Times.

THE BELL-COX CASE.—There is the initial objection at starting, that the Privy Council and Lord Penzance have no just right or title to try ecclesiastical cases at all. It is only by a violation of the Constitution that they do it. Precisely because the Church of England is the Established Church, the State has less power to interfere with it than with any other religious body in the country. Roman Catholics and Dissenters exist here, politically speaking, only on sufferance, and it is in the power of the State (we are not speaking of wisdom or justice) to impose any terms it pleases on them as the price of toleration; and one such condition it actually does impose is that they must apply to the civil courts to decide any question among themselves on religious matters which they cannot settle by private agreement, for the State does not recognize any of their courts as a real and valid tribunal. But the clergy of the Church of England are the first estate of the realm, having precedence over both Lords and Commons, and the Church of England has its own Parliament, and its own courts, older in date, higher in sanction, and co-equal in legal authority in their own sphere with the civil parliament and courts. The State has no legal or moral right to encroach

on this domain, and Parliament has no more legal justification in pretending to make laws for the Church of England in spiritual matters than to make laws for France or Germany. All the State can or may lawfully do is to add civil sanction to laws passed by the Church Parliament on Church questions. But the judicial committee was set up as an ecclesiastical Court of Appeal without the consent of the convocations, and Lord Penzance's Court against their protest. And thus these two courts are as null and void in law as if they had been set up by the House of Commons alone after the Lords had thrown out the Bill for creating them. No one is morally or constitutionally bound to pay any regard to them, nor are they composed of persons with competent knowledge of ecclesiastical law and history.

The Banner.

PERSECUTION.—Another clergyman imprisoned in the Year of Grace 1887—not for crime, immorality, or vice of any sort, still less for neglect to perform the functions of his sacred office, but for taking what his bishop holds to be a false view of the meaning of certain rubrics and the obligations of certain ecclesiastical laws affecting the ritual of the Church! And this in the face of the fact that Mr. Enraght and Mr. Green, who were previously imprisoned, are now working in London churches with the license of the Bishop of that diocese; that Mr. Pelham Dale, who went to prison, is the holder of a benefice in Lincolnshire; and that Mr. Tooth, the other modern clerical prisoner, is the head of an orphanage which must, we fancy, be practically sanctioned by the Archbishop of Canterbury. The arrest of Mr. Bell Cox was duly carried out yesterday, and thus, while Bishop Ryle rests in his palace, the priest sleeps in prison. Remembering that, without any exaggeration of statement, hundreds of clergymen are day after day doing, without let or hindrance, exactly what Mr. Bell Cox did, the injustice of his imprisonment must be obvious even to the most bigoted fanatic; and, as the Bishop of Liverpool could have prevented it if he had seen fit to do so, we shall not be surprised to learn that his Lordship deeply regrets the course which he took in allowing the prosecution to go on. Mr. Mackonochie, although never actually imprisoned, is a powerful illustration of the mischief wrought by these prosecutions, seeing that his broken health absolutely prevents him from actively ministering; and, as nothing can be gained by them, it is little short of criminal to allow them to go on. When will Churchmen rise as a body and reduce to order the system under which such monstrous anomalies and inequalities are possible?

DIOCESAN CONVENTIONS.

WESTERN MICHIGAN.

The 13th annual convention met in St. Andrew's, Big Rapids, Tuesday June 7, at 7 P. M. After Evening Prayer the Bishop read his address in the course of which he affectionately alluded to the deaths of the venerable Bishops Potter, Green and Lee; and also to that of the Rev. V. Spaulding, an aged priest of this diocese, a devoted servant of God, who passed away at the ripe age of four score and eight. After the address the convention was organized by the election of the Rev. J. N. Rippey, as secretary. The former secretary, the Rev. J. W. Bancroft, who has served the diocese since its organization declined a re-election on account of his other pressing duties. The real work of the convention be-

gan on Wednesday. Holy Communion was celebrated at six o'clock A. M.; a departure from the former custom that was well received. Morning Prayer was said at 8:30. Several important subjects were brought before the convention by the Bishop in his address, and able reports were presented by the several committees to whom these matters were referred. Among these were the subjects of Church unity; the election of a minister to a parish; frequent clerical changes; Church Building Fund; the manner of election of a bishop, and upon lay work. In connection with this latter subject, there was a supplemental report on the revival of the primitive diaconate which was referred to a special committee to report at the next convention. The canon introduced bearing on the subject of the manner of election of a bishop was received and lies over to the next convention for action. There are some valuable features in it, which are designed to make the election a solemn religious act. A canon on the election of a minister to a parish was adopted, the prominent feature being to bring the vestry into closer relations with the Bishop and to give him the right to appoint a minister after six months of vacancy, if the vestry fail to elect one; such appointment upon the concurrence of the vestry shall be equivalent to an election in the ordinary manner.

The Standing Committee consists of the Rev. J. W. Bancroft, president; the Rev. Campbell Fair, D. D., secretary; the Rev. J. N. Rippey, and the Rev. R. E. Jones; and Messrs. W. R. Shelby, H. S. Severens, and Wm. J. Stuart. Mr. T. P. Sheldon was re-elected treasurer of the diocese. The condition of the diocese is very satisfactory, this being the first year in which it pays the salary of the Bishop in full. The various funds are gradually increasing, and the financial foundations are being well and permanently laid. The number of Confirmations, 337, is larger than any preceding year since the organization of this diocese, with the exception of the one in which that notable class at Niles was presented. The pledges for missions within the diocese this year are larger than last, and indicate a healthful missionary spirit. The great, the imperative need, is men to do the work. Missionary addresses were made by the Rev. Messrs. Greenleaf and Morrill, and Mr. W. P. Brown on Wednesday night. The subject of Church Unity was considered, and a special committee was appointed on the subject, to report to the next convention. The diocesan secretary of the Church Unity Society was not able to effect an organization at this convention, but hopes to consummate it in the near future.

The business of the convention was finished about 11 o'clock P. M. on Wednesday, and after words of affectionate counsel from the beloved Bishop, with prayers and benediction the convention adjourned, to meet next June in Battle Creek. The ladies of St. Andrew's at Big Rapids, generously entertained the convention at the lunch at the rectory on Wednesday, and the parish extended hospitality to all the clergy.

INDIANA.

The 50th annual convention met on Tuesday evening, 7th inst, at Grace cathedral, Indianapolis. The day had been occupied at the same place by the annual meeting of the Woman's Auxiliary of the diocese. A strong and very able sermon by the Rev. L. S. Osborne of Trinity church, Chicago, upon mission work, from Matt. xiii: 31, 32, was followed by an address of cordial welcome by the Bishop, who is *ex officio* president, Mrs. Josephine R. Nichols being the vice-president, and the secretary, Miss Emily L. Upfold. The report showed that the auxiliary has raised the past year, for missions and other branches of woman's work \$6,769.57. Hon. L. Bradford Prince, ex-Chief Justice of New Mexico, made an address in the interests of the American Church Building Fund. Papers were read upon germane subjects, and general discussion had, and the session closed with the reading of letters from different parts of the country acknowledging efficient aid from the Indiana Woman's Auxiliary.

The convention opened with a processional of the Bishop and 22 clergy in surplices led by the boy choirs of Christ and Grace churches. The Rev.

W. D. Engle was unanimously elected secretary, he having held the office 11 years, of the past 15. The Bishop then read his address, which showed an enormous amount of work done by him the past year; \$2,600 raised for missions, three mission churches built at Rockville, Greencastle and Kennard; the Howe Grammar School at Lima, the Indianapolis Institute for Young Ladies, the Barker Hall, a school and parish at Michigan City, all giving evidence of great prosperity and promise. Also a day school at Vincennes, established through the liberality of a gentleman of that city, and without remuneration from the poor people for whom it is intended. A rectory has been built at Goshen by Dr. and Mrs. Latta, costing \$2,500; and a chapel and rectory for St. Paul's church, Evansville, costing \$15,000, the gift of Mr. and Mrs. Charles Veile. New churches begun at Crawfordsville and Jeffersonville, and new rectories at Elkhart and Fort Wayne. Towards the endowment of the episcopate \$20,000 has been subscribed, and \$5,000 paid up, \$75,000 being the sum aimed at by the Bishop. He had licensed 27 lay readers, dismissed 11 clergymen and received 11. Six others are soon coming. He had confirmed 203 persons in Southern Ohio, besides 506 in this diocese, visited 50 parishes and 25 missions, delivered 174 sermons and 61 addresses, and baptized 34 persons. He spoke in behalf of the Temperance and White Cross movements, and urged the clergy to further in their respective parishes, these great moral reforms.

On June 8th, after celebration of the Holy Communion, the convention got down to hard work. The Rev. Dr. Pettis offered a resolution, proposing that the committee on assessments should also assess upon each parish and mission the amount required from them the coming year for missions within the diocese. This was advocated by Drs. Jenckes and Kemp, and opposed by Dean Faude and others, upon the ground that offerings for missions should be voluntary and not assessed. A compromise resolution by the Rev. Mr. Hallam of Richmond, and also one by Mr. Isaac Kiersted, were offered, and the whole matter referred to the Board of Missions to report during the day. They decided (1) that \$5,000 ought to be raised the coming year for missions; and (2) that the deans of the three convocations in consultation with the rectors of parishes, take such united measures as shall result in raising the largest sum possible. Dr. Jenckes offered a resolution providing that the baptized persons in the parishes be counted as members, instead of the communicants, and the committee on the State of the Church, to whom it was referred, reported in favor of the insertion in the parochial reports of a column giving the number of baptized persons in each parish. Dr. Bradley offered a report upon Church unity which was adopted, strongly urging that steps be promptly taken to give practical effect to the desire which is generally felt in its favor, and Dr. Bradley was elected diocesan secretary to promote the same. Mr. L. B. Martin of Terre Haute was elected treasurer of the diocese. The Standing Committee were as follows: The Rev. Dr. E. A. Bradley, and Hon. Wm. Mack, re-elected; the Rev. Dr. Wm. M. Pettis, and the Rev. E. G. Hunter, and Messrs. R. R. Parker and D. E. Snyder, new members.

The convention adjourned to meet in the evening at Christ church, where missionary addresses were made by the Rev. Messrs. Cole, Hallam and Spalding, and the Bishop closed the session with congratulatory and affecting remarks, respecting the prosperity of the year just past, the devotion of his clergy to their work, and an earnest injunction to redoubled efforts for the future.

EASTON.

The 19th annual convention met on Wednesday, June 1st, in Emmanuel church, Chestertown. The convention sermon was delivered by the Rt. Rev. A. A. Watson, S.T.D., Bishop of East Carolina, from 1 Cor. vi:20, upon the conclusion of which, the Holy Communion was celebrated by the same bishop. Divine service being concluded, the president of the Standing Committee, the Rev. Dr. Barber, called the convention to order. On motion of the Rev. Dr. Stearns, Dr. Barber was unanimously elected president; the Rev. J.

A. Mitchell elected secretary; and Mr. Wm. S. Walker, assistant secretary. The usual committees were then appointed.

At the afternoon session, the treasurer and registrar of the diocese presented their reports and were referred to the proper committees. The Rev. C. E. Buck, chairman of the committee on the Bishop Lay Monument Fund, reported that a monument had been erected over the grave of the late Bishop at a cost of \$370, and there remained in the hands of the trustees of the fund \$93.67, which, with other sums that may come in, was ordered to be invested and the interest thereon to be used to keep the monument in order. The report of the Standing Committee was then read, the statistics from which will be given at a later date. The election of a bishop being in order, the convention proceeded to ballot for the same. The following names were put in nomination: the Rev. John S. Lindsay, D. D., rector of St. John's church, Georgetown, D. C.; the Rev. J. Nevitt Steele, rector of Zion church, Wappinger's Falls, N. Y.; the Rev. Jas. A. Mitchell, of the diocese of Easton, and the Rev. Campbell Fair, rector of St. Mark's church, Grand Rapids, Mich. On the first ballot the whole number of votes cast was, clerical, 24; lay, 33; necessary to a choice, clerical, 13; lay, 17. Dr. Lindsay received 13 clerical and 16 lay votes, while the Rev. Mr. Steele was second on the list. There being no election, the convention adjourned to 8 P. M. On the re-assembling of the convention, on the second ballot, the vote gave Dr. Lindsay the requisite majority and the president announced him duly elected, and on motion it was made unanimous.

Thursday, June 3d, a short service was said, after which the secretary read a telegram from Dr. Lindsay declining the Episcopate of Easton. The routine business of the convention was transacted. The reports from committees were in order. The Rev. Dr. Barton presented the report of the Diocesan Board of Missions, which urged upon the convention the importance of diocesan missions and asked for further help in their work. A statement was made that an annual contribution of one dollar from each communicant would give the committee all the money it needed at this time and enable it to do its work in places where there is great need for the board's help, but which it is now compelled to neglect for want of funds. The report of the Episcopate Fund shows that the diocesan investments for the support of the Bishop have been wisely managed. The report was given in detail and showed that the permanent investments in stocks, bonds and other securities amount to \$41,025 par value, with a market value of \$2,000 more, and with \$2500 in hands of trustees for permanent investment when opportunity is found. Report of treasurer for diocesan Clergy Relief Fund shows \$4,742.05 invested. The convention then proceeded to election of the Standing Committee. The following were elected: The Rev. Dr. T. P. Barber, the Rev. Messrs. F. W. Hilliard, J. A. Mitchell, A. R. Walker, and S. C. Roberts; registrar of diocese, the Rev. C. E. Buck. To the proposition of putting laymen on the Standing Committee, the committee on canons presented two reports. The majority report prepared and signed by the chancellor of the diocese, and the Rev. W. Y. Beaven, discussed at length the whole question in the history of the Church, and recommended that there shall be no change in the present canon, which provides that the Standing Committees shall consist of five clergymen. The minority report was signed and read by the Rev. E. J. Stearns, D. D., which likewise entered into an exhaustive consideration of the subject, and proposed a resolution to amend the canon so that the Standing Committees shall hereafter consist of five clergymen and two laymen. The motion to amend so as to provide for lay representation on the Standing Committee was lost on a *viva voce* vote.

The order of the day the election of a new bishop was announced by the president of the convention. After silent prayers and reading of collects, the following were nominated: The Rt. Rev. Wm. F. Adams, D. D., the rector of Holy Trinity church, Vicksburg, Miss., and the Rev. J. N. Steele of New York. The vote resulted in favor of Dr. Adams, and on motion the election was

made unanimous, and the president and secretary were directed to notify the Bishop of the action of the convention.

Hon. Jas. A. Pearce offered the following resolution, which was unanimously passed:

"WHEREAS, since the death of our beloved Bishop, the administration of the diocese has largely devolved on the president of the Standing Committee, and this convention desires to recognize his faithful service in that behalf, therefore,

Resolved, That the treasurer of the Episcopal Fund, be, and is hereby authorized and directed to pay to the Rev. Theo. P. Barber, D. D. president of the Standing Committee, out of the interest from the Episcopal Fund, the sum of \$150, for each of the years 1886 and 1887.

The convention closed its session on Thursday night, after a sermon delivered by the Rt. Rev. Bishop of East Carolina. The next convention will be held at Christ church, Cambridge, on 1st Wednesday in June, 1888.

MICHIGAN.

The 53rd annual convention met at Christ church, Detroit, on Wednesday, June 8th. The convention opened by a celebration of the Holy Communion, the Bishop being celebrant. The sermon was preached by the Rev. Joseph A. Nock, from the words, "For even Christ pleased not Himself." Rom. xv: 3. After the service the clergy and others present adjourned to Christ church house, where the Bishop called the convention to order at 12:30. At the roll call 55 of the clergy answered to their names. After lunch, the Rev. S. W. Frisbie was re-elected secretary, and the Rev. Paul Ziegler assistant secretary. The Bishop having announced the names of those to serve on the various committees, read his annual address. He opened with words of welcome, and referred approvingly to the spirit of diocesan unity that was manifestly growing among clergy and laity. He paid warm and tender tributes to the memories of the Rev. L. L. Rogers, late rector of St. Jude's, Fenton, and of the Rev. T. C. Pitkin, D. D., of Detroit, both of whom died within the same week. The changes made in the Prayer Book at the late General Convention were noticed, and especially the restoration of the Feast of the Transfiguration, the clergy being instructed to preach sermons and duly observe the Feast on August 6th. The past year had been one of gratifying progress in the diocese. Money and men were needed for pioneer and missionary work. The work of the Church Temperance Society was commended by the Bishop, but he warned the clergy against fanaticism on the subject. The Church Hall and the work of Hobart Guild at Ann Arbor was a cause for thankfulness. To Hon. H. P. Baldwin was due a tribute of gratitude for his painstaking work as treasurer, and for his noble gift of \$10,000 for a lectureship to be given in the Hall yearly. Up to this time the receipts for the Hall were \$43,573.83. In conclusion the Bishop referred to the Church's law concerning marriage and divorce and made strong and pointed remarks on the subject, reminding the hearers that the Church recognizes only the divorce of a civil court in infidelity in the case of the innocent party, but in all other cases forbids its ministers to marry any divorced persons.

H. P. Baldwin 2nd, then submitted his report as treasurer, which shows on hand \$358.04; receipts, \$1,416; disbursements, \$1,504.78; now on hand \$229.26; Fund for Aged and Infirm Clergy, on hand, \$593.85; received, \$910.03; cash now on hand, \$336.25. H. P. Baldwin, treasurer of Episcopal Fund, reported the total amount as being \$88,297.28.

In the evening in Christ church was held the missionary meeting when addresses were made by the Rev. J. N. Blanchard, the Rev. G. M. Williams and Hon. H. P. Baldwin who urged systematic giving by all members of the Church, showing that four cents a week given by each communicant will swell up to \$22,000, and the Bishop was asking only for \$11,000. Pledges were then made by the churches and individuals amounting to \$7,700. On Thursday at 10 A. M., the convention re-assembled. Reports from various committees were read and adopted. Mr. Wm. C. Maybury made a speech giving a glowing tribute to ex-Gov. Baldwin on his completing 50 years of life and Church work in Michigan, and offered resolutions which were adopted by a rising vote. The Bishop gave thanks to the prominent business men of Detroit who had given their valuable time to the convention

The Standing Committee is as follows: Mr. James V. Campbell, secretary, the Rev. Messrs. R. W. Clark, A. W. Seabreeze, J. N. Blanchard, and S. W. Frisbie; Messrs. H. P. Baldwin, and Sidney D. Miller. The convention will meet next year at Jackson.

FOND DU LAC.

The 13th council of this diocese met on Tuesday, 7th June, in the cathedral at Fond du Lac, now first in use since its destruction by fire some years ago, and much enlarged and beautified, although not yet completed. The Rt. Rev. E. R. Welles, D. D., Bishop of Wisconsin, and the president, faculty, and students of Nashotah House were present at the opening services. The sermon was preached by the Rev. Prof. Riley, D. D., of Nashotah, from Rev. i: 11, 12. Three students of Nashotah, Messrs. Upjohn, Agnew and Cairns, were ordered deacons.

After divine service council was called to order and began its labors. The Bishop's address was delivered at 4 o'clock in the afternoon and touched upon the recent changes perfected by General Convention in the book of Common Prayer, and the attitude which the Church should maintain towards the large body of foreigners which lie at her doors, especially in her Western work. The following Standing Committee was elected: The Rev. Messrs. W. E. Wright, F. R. Haff and J. B. Williams; Messrs. J. B. Perry, G. L. Field, and C. A. Galloway. The Board of Missions for the ensuing year: The Rev. Messrs. J. W. Greenwood, H. C. E. Costelle, and Messrs. E. H. Jones, J. H. Jenkins and F. Spratt. Secretary of the diocese, the Rev. H. C. E. Costelle; treasurer, J. B. Perry, Esq.; registrar, the Rev. James H. Smith, Fond du Lac. A committee of five priests and five laymen was appointed to confer with a similar committee from the diocese of Wisconsin upon provincial relations.

After a session of unusual interest and vivacity the council adjourned on Wednesday afternoon. The Bishop notwithstanding arduous labors and journeys manifold looks well, and the good work goes on apace. The diocese is in a condition of general prosperity, and there are indications of a large influx of German Lutherans to the Church, which might be said to have been inaugurated on Whitsun Day last when 100 persons were confirmed in the German mission at Oshkosh, under the care of the Rev. K. E. G. Oppen, of whose work we spoke in our issue of June 11. This mission, "Christus Kirche," with six others, was admitted to union with the council at this session.

PITTSBURGH.

On Wednesday morning, June 8th, the convention was opened with divine service at St. Paul's church, Erie. The Bishop then delivered a portion of his annual address, in which he referred to the history of the Church in Western Pennsylvania. After 1793 the Rev. Dr. Doddridge was the first missionary who from that year to 1820 gathered several congregations. A bishop was sought, but not until 1825 did Bishop White come; the episcopates of White, Onderdonk, Potter, Bowman and Stevens were touched upon up to the organization of the diocese under Bishop Kerfoot. Since 1825 the Church has increased sixfold in the number of clergy; the parishes from 20 to over 100, Confirmations from 200 to 800.

At this point the Bishop proceeded to the celebration of the Holy Communion, after which the convention was called to order. The Rev. R. J. Coster was elected secretary and the usual committees appointed. The Bishop then continued his annual address, and referred to the General Convention and its work. He next spoke of the indifference shown in the preparation of the Lord's Table and made a strong plea for order, decorum and decency in this matter. He advised the use of unleavened bread in the Sacrament for convenience and decency and not on account of doctrine, and showed that the cutting of bread into cubes is not only unauthorized but distinctly Romish. He went into an exhaustive discussion of the subject of vestries and rectors and showed that both were unknown to the early Church. He mentioned the growth of the Church, referring to the various improvements made. He reported 124 visitations, 238 services held, 134 sermons preached, 86

Confirmations at which were 757 candidates.

The reports of the several committees were read and referred, and the ordinary routine business transacted. At 2:30 P. M. a meeting was held in the interest of Church Unity. On motion, a diocesan branch of the Church Unity Society, on the basis of the declaration of the bishops, set forth in the Chicago Convention of 1886, was organized with the Bishop as *ex officio* president and the Rev. G. A. Carstensen, vice-president. The methods of the Pennsylvania branch were adopted as the rule of the Pittsburgh branch, with the addition of a clause concerning contributions.

At 3 o'clock the convention re-assembled. The committee on the Bishop Kerfoot Memorial reported \$1,750 pledged and \$197 received. The report of the executive committee of the Board of Missions was read; \$6,000 was the amount appropriated for Diocesan Missions for the ensuing year. At 4 P. M., in the chapel, the annual business meeting of Pittsburgh branch of the Woman's Auxiliary was held. Miss Alice D. Howe presided. The report of the secretary was read, giving the work of the 28 branches. In the evening a meeting was held in the interest of the American Church Building Fund Commission. The Bishop presided. Spirited addresses were made by the Hon. L. Bradford Prince, of New Mexico, the Rev. George Hodges, of Pittsburgh, and the Rev. W. W. Wilson, of Kittanning.

On Thursday, after action on several unimportant canons, the report of Committee of Episcopal Rooms was presented and a permanent committee appointed, thus making the rooms a diocesan institution. A complimentary resolution was tendered the Rev. Wm. White, D. D., on the completion of the fiftieth year of his ministry and work in this diocese where all his labor has been offered. The Bishop then appointed the usual committees. The election for officers for the ensuing year resulted as follows: Registrar of the diocese, the Rev. George Hodges; treasurer of convention, Mr. H. J. Lynch; Standing Committee, the Rev. Messrs. Thos. Crumpton, D. D., R. J. Coster, M. Bylesby, S. Maxwell; Messrs. Hill Burgwin, F. R. Brunot, J. W. Paul, E. M. Ferguson. A new canon was proposed and laid over to the next convention, providing for the trial of clergy. A canon was passed providing for the election of a chancellor, and Hill Burgwin, Esq., of Pittsburgh, was unanimously elected to that office. The resolution concerning the primary meeting of the Federate Council was laid over until the next convention. The time of the meeting of the next convention was fixed for first Wednesday in June, 1888, and the place St. Andrew's church, Pittsburgh. After the usual complimentary resolution, the convention adjourned after devotions by the Bishop.

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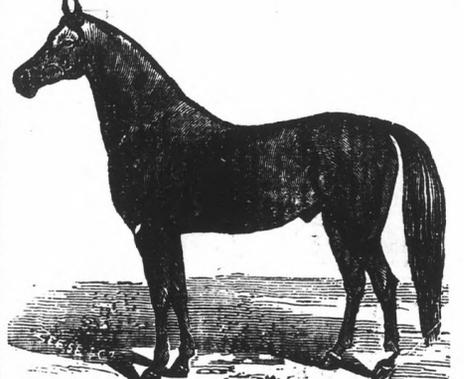
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