

The Living Church.

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

VOL. X. No. 21.

CHICAGO, SATURDAY, AUGUST 20, 1887.

WHOLE No. 459.

ST. MARY'S SCHOOL, Knoxville, Ill.

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

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ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

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

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ST. MARGARET'S SCHOOL, 5 Chestnut St., Boston, Mass.

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

ST. JOHN'S MILITARY SCHOOL for Boys, Manlius, near Syracuse, N. Y.

Rt. Rev. F. D. Huntington, S. T. D., Visitor and Pres't of Trustees; Hon. Geo. F. Constock, LL. D., vice-Pres't of Trustees. Prepares boys for College or for business. Fall term begins Sept. 14, 1887. For particulars address St. John's School, Manlius, N. Y.

OGONTZ SCHOOL FOR YOUNG LADIES, Philadelphia, Pa.

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

Principals: Emeritus Principals: MISS FRANCES B. BENNETT, MISS M. L. BONNEY, MISS SYLVIA J. EASTMAN, MISS H. A. DILLAYE.

HARCOURT PLACE, A New Church Seminary for Young Ladies and Girls.

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

KENYON MILITARY ACADEMY, Gambier, Ohio.

LAWRENCE RUST, LL. D., Rector. A Church School for boys. Preparatory for any College or University, or for Business. For catalogue address the Rector.

HOWE GRAMMAR SCHOOL, Lima, Indiana.

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

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

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

RACINE COLLEGE, Racine, Wisconsin.

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

CHELTHAM ACADEMY, CHELTEN HILLS, Cheltenham, Philadelphia, Pa.

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

STAMFORD, CONN. MISS LOUISA LOW.

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

THE CONSERVATORY OF MUSIC AT MT. CARROLL, ILLS.

is one of the oldest, and most complete in all appointments, and at same time much less expensive than those of large cities.

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

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

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

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

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Under the supervision of Rt. Rev. Geo. F. Seymour, D. D., LL. D., Bishop of Diocese of Springfield. A boarding school for boys. Advent session opens on St. Matthew's Day, Sept. 21, 1887. For terms, etc., apply to Rev. JOHN G. MULHOLLAND, LL. D., Rector.

EDGEWORTH BOARDING AND DAY SCHOOL FOR GIRLS, 122 West Franklin street, Baltimore, Md.

Mrs. H. P. LEFFEVRE, Principal. This School will reopen on Thursday, the 22d of September. The course of instruction embraces all the studies included in a thorough English Education, and the French and German languages are practically taught.

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

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

MISS MARY E. STEVENS' Boarding and Day School for Young Ladies, W. Chelton Avenue, Germantown, Philadelphia, will begin its twentieth year Sept. 21st, 1887. Students prepared for Bryn Mawr College.

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

"COMPTON LADIES' COLLEGE," Compton, Q., Canada.

The Diocesan College for the higher education of young ladies, re-opens on September 7th, 1887. This institution furnishes a thorough Christian education at the exceptionally low rate of from \$150 to \$200 (according to extras) per annum. It is under the management of a corporation appointed by the Synod of the Diocese, the Lord Bishop of Quebec being president. Send for circulars to Rev. G. H. PARKER, Hon. Bursar, Compton, Que., Canada.

ACADEMY AND HOME FOR TEN BOYS, Greenwich, Connecticut.

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

ST. GEORGE'S HALL for Boys, and St. George's, Md. Unsurpassed. \$230 to \$300 a year. Prof. J. C. KINEAR, A. M., Prin.

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THE HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H.

Regular Course of Study in preparation for Colleges or Scientific Schools, and Elective Courses in Latin, Greek, Modern Languages, Mathematics, Sciences, Drawing and Commercial and English Studies. Charges, \$300. Residents of New Hampshire, \$250. No extras. Ninth year begins September 13th. Catalogues and full information may be obtained of the Rector. The Rev. F. C. COOLBAUGH, A. M., The Rt. Rev. W. W. NILES, President of Board of Trustees, Concord, N. H.

KEBLE SCHOOL, Hingham, Mass.

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

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

ST. MARGARET'S SCHOOL, FOR YOUNG LADIES AND CHILDREN, 604 & 606 W. Adams St., Chicago, Ill.

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

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

MISS GRANT'S SEMINARY, 247 and 249 Dearborn Ave., Chicago.

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

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

VIRGINIA FEMALE INSTITUTE, Staunton, Va.

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

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A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. Henrietta C. etc. late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. CLERIC, 4313 and 4315 Walnut St., Philadelphia, Pa.

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EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, A. M., Principal. LEWELLYN HOXTON, Associate Principal. This Diocesan School for Boys, three miles from town, begins its 45th year on the 28th of September, 1887. For catalogue address the Principal, Alexandria, Va.

THE NATIONAL SCHOOL OF ELOCUTION AND ORATORY. (J. W. SHOEMAKER, A. M., Founder.) Large and experienced staff of Teachers. Diplomas and Degrees. FIFTEENTH YEAR begins September 26th. Send for catalogue containing report of last Annual Commencement. JOHN H. BECHTEL, Sec'y, 1124 Arch Street, Philadelphia.

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UNION COLLEGE OF LAW, Full term begins Sept. 21. For circulars address H. Booth, Chicago, Ill.

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

GENERAL DEBILITY.

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

INVIGORATES THE SYSTEM.

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

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

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

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

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

A TERRIBLE AFFLICTION.

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

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

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

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

GIVEN UP TO DIE.

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 23), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

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

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

WASTED TO A SKELETON.

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

BLEEDING FROM LUNGS.

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

Golden Medical Discovery is Sold by Druggists.

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

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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EGGLESTON'S ELASTIC TRUSS
Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the Ball in the cup presses back the Intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail, Circulars Free. EGGLESTON TRUSS CO., Chicago, Ill.

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The Living Church.

SATURDAY, AUG. 20, 1887.

NEWS AND NOTES.

ARCHDEACON PINKHAM was consecrated Bishop of Saskatchewan on Sunday, August 7th, by the Bishop of Ruperts' Land, assisted by seven other bishops, among whom were the Bishops of North Dakota, Minnesota and Rochester, England.

THE Bishop of Southern Ohio, Dr. Jagger, returned to this country in June, and is now in the Adirondacks. It is understood that his health is improved, but the date of his resumption of official duties has not been announced.

A MEMORIAL cross has just been erected in Risholme churchyard over the graves of the late Bishop of Lincoln and Mrs. Wordsworth. The cross, which stands fully eight feet high, is of the form known as an Iona cross, with a quadrangular tapering stem, and a circle uniting the four arms.

THURSDAY, November 3, has been fixed for the consecration of Truro cathedral. The Prince of Wales, who laid the foundation-stone of the cathedral, will be present at the ceremony, which will, it is expected, be performed by the Archbishop of Canterbury, the first bishop of the See.

THE editor of *The Church Messenger*, having been obliged to retire from its management, that paper has been consolidated with *The Church and Home* of Florida. The new paper will be devoted especially to the educational and missionary work for both the white and colored races in the South. The paper will be under the direction of the editors of *The Church and Home*.

THE REV. A. F. PAINTER's report of the Arrian Mission is one of progress in many of the hill villages. At one place where Mr. Baker was long ago rejected, 25 have been enrolled as catechumens, and have given up their implements of devil worship. In the two Arrian districts, Melkavu and Mundaykayam, there are 2,650 Christian adherents.

ONE of the most interesting memorials connected with the Victoria Jubilee will be the book which has just been published in London, containing a collection of representative hymns composed or translated during her Majesty's reign. Some of the best hymns in the language belong to this period. Among the names of authors are Keble, Benson, Newman, Havergal, Kingsley, Irons, Bonar, Skeats, and many others.

IT seems that Cleveland is to have its Church paper, albeit *The Standard of the Cross* has emigrated. A vigorous little paper called *Church Life* has started up, something after the plan of Mr. Applegate's venture, i. e., parishes may utilize it as a parochial publication. Its ambitious motto is "The Care of all the Churches." We hope that the burden will not break it down, and above all, that it will not "episcopize" in other men's matters.

THE great work of restoring the south transept of St. Alban's cathedral, undertaken at the sole cost of Lord Grimthorpe, is rapidly approaching

completion. Excavations have been made at the north transept with a view to ascertain the depth of the foundation, and commencing operations there. The fine high altar screen, renovated at the entire expense of Mr. Hucks Gibbs of Aldenham, has recently been completed.

THE total number of baptized Christians in the Travancore and Cochin Mission is 18,482, besides 1,262 under instruction. Last year there were 223 adult Baptisms. Bishop Speechly has held visitations in most of the parishes, confirmed 672 candidates, and ordained a native, Mr. I. K. Joseph, to deacons' orders at Mavelikara. The Bishop has sent home eleven interesting reports, supplied by native pastors, showing much good pastoral and evangelistic work going on.

BISHOP SARGENT lately completed his fiftieth year of honest and earnest work in India—a rare event in these days of short service. The following is the record of what he has seen of the results of the labors of the Church Missionary Society's mission in Tinnevely:

	1835.	1885
Native Christian Adherents.....	8,693	56,286
Communicants.....	114	11,246
Native ordained ministers.....	1	68
Christian teachers.....	183	700
Contributions from natives.....	Rs. O. Rs.	33,057

THE REV. JOHN DEANE, A. M., rector of St. Helens, Bishopsgate, and of St. Martin-Outwich, in the city of London, whose death has just occurred in his ninetieth year, was one of the oldest incumbents in the metropolitan diocese. He had been curate of St. Benetfink, and of St. Michael's, Wood street, and his name was known in the literary world as the author of "The Life of Richard Deane, General at Sea in the Service of the Commonwealth," and "The Worship of the Serpent Traced Throughout the World."

A GENERAL report of the Punjab and Sindh Mission of the Church Missionary Society, by the Rev. R. Clark, shows that the whole number of Christian adherents is 1,802, of whom 616 are communicants. Over 5,000 children are in the schools, and last year there were 115 adult Baptisms. Sixteen of these were admitted to the Church at Amritsar, one being a native officer belonging to a Punjab regiment stationed at Dera Ismail Khan. He was baptized by his own choice in full uniform, in the midst of a full Sunday service, that all men might know of his confession of Christ. He is now serving in Burma.

HERE is another leaf from Bishop Perry's book:

The Bishop desires to call the attention of the laity to the injustice often done, quite unintentionally, no doubt, to the rectors of the various parishes by the request that the Bishop should himself administer Baptism or perform the marriage or burial service in their parishes. In the case of a vacancy, the Bishop, when his services can be rendered, will gladly supply them; but it is his earnest desire that he should not be asked to come between the rector and his immediate charge, even by implication, in these offices. When the services of the clergyman in charge can be had, the bishop will feel obliged to decline to perform these services, even if requested. The force of the application of the old maxim, "to each his own," is irresistible.

SAYS the *New York Observer*: Sunday parades at West Point and other military posts are not only useless but

positively offensive as conspicuous exhibitions of the utter indifference of the military machine to the sentiment which has made one day in seven sacred in law as well as custom. Some commanders having recently interpreted a law permitting the omission of dress parades so as to dispense with them on Sundays, General Sheridan has issued an order stating that this permission does not give authority to dispense with parades on Sunday, but only when it rains. For those officers and cadets who prefer to keep holy one day in seven, there will be some consolation in a rainy Sunday.

A HANDSOME monumental slab has been placed over the grave of Dr. Trench, Archbishop of Dublin, in the centre of the nave of Westminster Abbey, not far from that of Dr. Livingstone. The stone is of polished dark Irish fossil marble, and bears the following inscription:—

In Memoriam Ricardi
Chevenix Trench Hujusce
Ecclesiae Per Annos VII.
Decani Per Annos XXI.
Archiep. Dublinensis
Qui Aeternae in Christo
Veritatis Captus Amore
Pulchritudinem Ejus
Sacrosanctam Vates
Cecitit Interpres Illustravit
Per Res Laetas Per Asparas
Vivens Moriens Incorupta
Fide Unice Coluit H.M.
De Gratias Agentes Posuerunt Sui.

THE election of the Bishop of Iowa to the vacant see of Nova Scotia is an event of more than ordinary interest. It is the first time that an American bishop has been thus complimented, though we remember that it was said that Bishop Whitehouse was once asked to consent to his election to the see of Montreal. It is a coincidence that the election of Bishop Perry took place while he was in England to preach the commemorative sermon on the centennial anniversary of the consecration of the first colonial bishop, Dr. Inglis, Bishop of Nova Scotia. Whatever may be Bishop Perry's decision, the action of the synod will be duly appreciated by the American Church, and will serve to knit more closely the ties of fraternal love which bind the two Churches of the North American Continent.

DEAN KITCHIN has made an interesting discovery at Winchester Cathedral during the construction of the monument to hold the skeleton of Bishop Courtenay. A workman, on making an opening in the choir wall, exposed De Bois's leaden coffer in which that bishop had enshrined the bones of his uncle Richard, the second son of the Conqueror, who was killed by a stag in the New Forest. Richard's bones were thus preserved by King Stephen's brother, and the coffer, after some seven centuries, remains perfect. The inscription denotes that the coffer contains the bones of Richard, but the words "Beorn Dux" lead antiquaries to believe that the coffer also holds the bones of Earl Beorn, nephew of Canute.

A GOOD carriage story has just been eclipsed. Bishop Wilberforce, so it is said, once sent to the churchwardens in his diocese a circular of inquiries, among which was: "Does your officiating clergyman preach the Gospel, and is his conversation and carriage consistent therewith?" The churchwarden of one parish replied: "He preaches the Gospel, but does not keep a carriage." "As I stood talking outside the Athe-

næum the other day," writes a correspondent of the *Pall Mall Gazette*, "I saw a bishop—a humble suffragan—drive up in a hansom and bid the (unpaid) cabman wait while he went into the club. A minute or two later out came a 'real' bishop, who guilelessly got into the waiting hansom, and, being mistaken by the cabman for his original fare, was straightway driven off. Then issued the suffragan, whose inquiries for his cab led to his being informed by a second cabman that it had been taken 'by another gent in leggins.' Piqued at this ribald allusion to the episcopal garb, the suffragan turned on his heel. But as he replaced his purse in his pocket I marked the frown pass into a smile of resignation as he realized how the wind was tempered to the shorn lamb."

The *Church Times* thus answers a question of one of its correspondents: "The Church of England is not divided into 'sects.' A sect is a body which has withdrawn from the Church, and set up a new kind of ministry. There are three competing "schools" of religious opinion within the Church of England, but all three use the same office-book, worship in the same buildings, and have the same hierarchy, and are much more united, than would appear from the controversial language of a mere handful amongst them. It is one of the many sturdy figments of the Romans to allege that their doctrine is the same all the world over. They have well defined divisions and parties in their Church, and there is much difference of teaching on Predestination, on Purgatory, on the Holy Eucharist, and on Papal Infallibility, amongst them even now, though the Jesuits have made desperate efforts these 60 or 70 years to bring about a rigid uniformity. St. Augustine of Canterbury and St. Gregory the Great, who sent him hither, did not hold modern Roman Catholic doctrines at all. They believed just what the Church of England believes now; and Anglican Orders are more trustworthy than Roman Orders."

THE following notice of Mr. Wirgman's "English Reformation and the Book of Common Prayer," (Young Churchman Co.) we clip from "Frank Leslie's Sunday Magazine." Presumably written by Dr. Talmage, it is a remarkable testimony to the catholicity of the Anglican Church as judged by its standards and history from an outside point of view:

This is an exceedingly valuable essay in history, detailing the growth and development of the Prayer Book of the Church of England. It is written from the Catholic standpoint, and proves, we think, that the Prayer Book, and the Church which uses it, are Catholic, and not Protestant. Indeed we never could see how our Episcopalian brethren could claim to be Protestants while they reject the essentially Protestant doctrine of the right of private interpretation of the Scriptures. The English Church and its American daughter are as far removed from the Protestantism of the Diet of Spire and the Synod of Dort as they are from the Romanism of the Council of Trent, and it is a glaring misnomer to call them Protestants, in the sense in which the Presbyterians, Baptists, Congregationalists, and the other evangelical denominations, are Protestants. It has always seemed to us that the only true "Protestant" Episcopalians are the Reformed Episcopalians.

CANADA.

The Bishop of Ontario, who has been spending the summer in England, is shortly expected home. The synod of the diocese has been called to meet August 11th in the city of Kingston, when it is expected his lordship will make some statement as to the division of the diocese. During the session of the synod a "conference" is to be held for the discussion of subjects of practical interest as follows: "Attendance at Church," "Clerical Stipends," and "Congregational Singing."

The Bishop of Toronto held an ordination service last week in St. James' cathedral, Toronto, when three deacons were admitted to the priesthood, and four students of Wycliffe College, Toronto, were ordained deacons. The sermon was preached by the Rev. Prof. Boys or Trinity College.

The Rev. Canon Cooper, for the last twelve months hon. secretary of the Church Emigration Society of England, has resigned his post, and will take an important mission in the diocese of New Westminster, B. C. Mr. Cooper will arrive in Canada about the end of August, with a party of immigrants. The Society has this year sent out some 300 persons—the majority to Canada—all of whom are doing well. Canon Cooper's resignation will be a severe loss. The Rev. E. Wood has been appointed in his place.

The Bishop of Mackenzie River recently ordained two young men at Fort Simpson, both sons of missionaries, and born in the diocese. The church in which the ordination took place was built by one of the candidates' fathers 20 years ago. It takes a letter about nine months' continuous travelling to reach Toronto from Fort Simpson. Four clergy were last year added to the diocesan staff. The Rev. Mr. Canham takes the place of the late Mr. Sim, whose death, occasioned by self-imposed want of food which he gave to the starving Esquimaux, is one of the most touching incidents in the history of missions ever recorded. Mrs. Canham, the wife of the present missionary, will be the first white woman to penetrate so far north. The mission is situated on the Yucon River, and is well within the Arctic circle; during the winter months there is only four hours of light per diem, and in the summer unbroken daylight for several weeks.

During the vacancy of the see of Nova Scotia, episcopal work is being done by the venerable Metropolitan, and Bishop Kingdon. They have held several Confirmations. Dr. Edgehill has written a letter in which he gives his reasons for declining the offer of the bishopric. The declination was on the advice of the Archbishop of Canterbury, in whose hands he placed the matter. The synod met on the 10th inst., pursuant to adjournment from July, and proceeded to the election of a bishop. Upon the first ballot Archdeacon Gilpin received 53 clerical and 38 lay votes; Bishop Sullivan of Algoma, 23 clerical and 77 lay. Before the second ballot, Bishop Perry of Iowa, was nominated. He received 15 votes. After several ballots had been taken without an election, a conference was proposed. The result was to satisfy all nominees that neither of the original parties could be elected, but the special committee of conference agreed to recommend to the synod the name of Bishop Perry, who, on the re-assembling of the synod on August 11th, was unanimously elected.

On the 12th inst, the hundredth anni-

versary of this, the first colonial episcopate, the corner-stone of a cathedral of the diocese, which is to commemorate the centennial, was laid in Halifax by the Metropolitan of Canada, the venerable Bishop Medley of Fredericton. Among those who assisted at the imposing ceremony were Bishops Williams of Quebec, and Seymour of Springfield.

Bishop Anson has been preaching in some of the Ontario cities, and has been well received. His farm and college are in good working order. The Bishop is described as being of commanding appearance and possessing a very fine voice and impressive delivery.

Two more churches, in addition to that mentioned recently in these columns, are to be erected in Toronto, very shortly, which, with the cathedral, will make four new parishes and centres of work, a fifth (St. Barnabas') was built last year.

On the 10th the Provincial Synod of Rupert's Land, including Manitoba and the Canadian N. W. Territories, met at Winnipeg. A notice of motion was given for a union of all the dioceses of Canada, there being at present three distinct provinces, *i. e.*, British Columbia, (3 dioceses); this one (5 dioceses); and that of Canada proper, (10 dioceses). Notice was also given of a committee to confer with reference to a union of all the Evangelical Churches in Canada. But the chief question to be discussed is that arising from the petition of the diocese of Qu' Appelle, to drop the designation of "The Church of England in Canada," and substitute that of "the Church in Canada," a question which so largely engaged the attention of our late General Convention.

QUINCY.

QUINCY.—During the past week some more beautiful memorials have been placed in the church of the Good Shepherd. They consist of three bronze pieces, the head of the Saviour, and the heads of two cherubs. They were made by Messrs. J. and R. Lamb, of New York, from special designs, and are fully up to their standard of excellent work. The memorials are placed in the panels of the reredos, and are set in tiling, which is very effective in producing a proper relief. They are generously given to the church by the Inter Nos Society, and they are tenderly offered as sacred memorials for two little children who have passed through the portals into Paradise.

CENTRAL PENNSYLVANIA.

DINGMAN'S FERRY.—The church in course of erection here is nearly ready for consecration. The building is of wood, seating capacity 125, chancel 14x13 feet, organ room at left of chancel 12x7 feet, where the choir will be also; vestry at right of chancel the same size as organ and choir room, tower 18 feet above the roof, with bell, weight 511 pounds, which Mr. Niles bought of the Presbyterians in Milford, cast by Meneely, of Troy, N. Y., about thirty-five years ago. A plain gilded Latin cross is to surmount the tower and also the vestibule. The windows, all of stained glass, ten in the sides of the church, two rose windows in the roof, a large chancel window high up, so as to give room for the dosel which will be three feet above the retable. The chancel will be furnished with altar of oak, retable, vases, beautiful cross 26 inches high, with floriated ends, the two altar lights, the candlesticks being 16 inches high, credence table, and bishop's chair, which is given as a me-

memorial of Frank B. Fulmer. The altar is elevated on its three steps. Outside the rail will be, on the epistle side, the lectern, from which preaching will be done, instead of a pulpit; on the gospel side the priest's stall. In the nave in front of the altar will be the litany desk. The chancel furniture is all of oak. Mr. Niles has truly shown untiring zeal in this work. He has gathered here where the Church has never been, a large class for Confirmation and a large number to be baptized. We cannot but wish the Church and all of the people who have taken such an interest under this energetic leader, grand results and God-speed. St. John was the preacher in the wilderness, so this chapel is to be the upholder of the Catholic faith, and is appropriately named St. John's chapel. The consecration will take place about the first of September. A beautiful English organ has been given to the church by a Methodist lady at Sing Sing, valued at about \$500 or \$600.

KANSAS.

AUTUMNAL VISITATIONS OF BISHOP THOMAS. AUGUST.

30. Ottawa.
31. St. Barnabas' church, Williamsburg.
- SEPTEMBER.
1. Evening, church of the Ascension, Burlington.
 2. Evening, St. John's Memorial, Parsons.
 3. Morning, St. Andrew's church, Fort Scott; Evening, St. John's church, Girard.
 4. Evening, St. Peter's church, Pittsburg.
 5. Evening, Galena.
 6. Evening, St. Mark's, Baxter Springs.
 7. Evening, Columbus.
 8. Evening, Epiphany, Independence.
 9. Morning, Chanute; evening, Cherryvale.
 10. St. Andrew's church, Emporia.
 - 11-16. Topeka. 17-18. Newton.
 19. Hutchinson. 20. All Saints', Nickerson.
 21. Larned. 22. McPherson.

FOND DU LAC.

The Rev. Isidor Oser, late curate of Roggenbourg, Switzerland, has arrived at Little Sturgeon, and will assist Pere Vilatte in his work. He has been for some years engaged in Old Catholic work and his presence will be of great help in the mission, especially among the Germans. His name was upon the list of available candidates submitted to the session by the synod at which Bishop Herzog was elected.

The work in this field is constantly growing in importance. The citizens of Sturgeon Bay have deeded to Bishop Brown and Pere Vilatte, four acres of land and have pledged \$800 for the erection of a seminary for the education of French and German children. This gift is upon the condition that a building costing not less than \$3,000 shall be erected within the next two years, otherwise the property reverts to the donors. Most of this money must be raised outside of the mission, if this work is to go on. Here is a grand opportunity for the Church, and the faithful laymen whom God has blessed with means are earnestly asked to send their gifts to the Bishop or to the Rev. R. Vilatte.

VERMONT.

The following summary is from the journal of the 97th annual convention: Families, 1,789; individuals, 7,217; Baptisms—adults, 89, infants, 231, total 320; Confirmations—men, 91, women, 157, total, 248; communicants, 3,926; Marriages, 96; funerals, 176; Sunday school teachers, 201, pupils, 1,433; total contributions, \$11,269.05.

MICHIGAN.

DETROIT.—The Feast of the Transfiguration was duly kept here, there being celebrations of the Holy Communion in St. John's church and Christ church. On Sunday, the Rev. H. M. Kirkby preached in St. John's church to a large congregation on the subject

of the Transfiguration. The offertory, which was for the poor, amounted to \$60. The rector, the Rev. J. N. Blanchard, is away in Europe for three months.

The congregation of St. Peter's church has decided to build a new stone church, chapel, and rectory. The church is well situated, and has long needed a new building. The vestry are now considering the plans which have been sent in. The Rev. R. H. Hoskin is rector.

St. Andrew's mission, which was only started last year, has been much prospered. The mission building is a model one, and now a new and very pretty rectory is nearing its completion.

EASTON.

From the journal of the 19th annual convention we take the following table of statistics: Families, 1,608; individuals, 7,353; Baptisms, adult 31, infant 410; Confirmations, 136; Marriages, 86; funerals, 183; communicants, present number, 2,703; Sunday school teachers 222, scholars 1,700; Parish school teachers 2, scholars 36. Contributions for all purposes: general, \$631.18, diocesan, \$3,355.96, parochial, \$27,856.51, other purposes, \$2,376.25, total, \$34,276.80.

MISSISSIPPI.

The journal of the 60th annual council gives the following figures: Parishes, 36; organized missions, 17; unorganized missions, 15; total places served, 68; clergy actively employed in the diocese, 26, clergy not so employed, 4, total 30; candidates for Holy Orders, 5; lay readers, 20; families, 1,452; Baptisms—infant, 276, adult, 82; Confirmations, 293; communicants, 2,510; total of contributions, \$43,137; value of Church property, \$211,450; rectory property, \$64,300; other property, \$23,032; debt, \$3,948; Sunday school teachers, 193, pupils, 1,404; Marriages, 51; burials, 137.

THE LATE CHANCELLOR AND HIS SUCCESSOR.

BY T. S.

The annual meeting of the Board of Trustees of the University of the South, Sewanee, Tenn., met and organized on Thursday, July 28th, most of the dioceses being represented. Many matters of interest and importance received the attention of the Board. On Monday, August 1st, the committee appointed to report on the death of the late chancellor, consisting of the Rt. Rev. Alex. Gregg, Bishop of Texas; the Rt. Rev. J. N. Galleher, Bishop of Louisiana, the Rev. W. T. D. Dalzell, and Maj. Geo. R. Fairbanks, presented the following, which was unanimously adopted by a rising vote:

Your committee appointed to prepare a memorial of our late venerated and beloved chancellor, the Rt. Rev. Wm. M. Green, D. D., LL. D., Bishop of Mississippi, beg leave to report, that in the endeavor to perform the work assigned, they have experienced a painful sense of the difficulty of expressing in the brief compass allowed, what they would fain do in presenting a fitting tribute to one whose memory is cherished with profound respect and tenderest affection. They realize but too well the task of portraying in all its saintly elements that character, which, through a long and active life of labor for God and his fellow men, was marked by traits so conspicuous in all that dignities and adorns our nature. They feel that only a detailed and discriminating record, such as ought hereafter to be given to the Church, can adequately express what he was and what he did, how he lived, and how he put his house in order as he felt the end was inevitably drawing near, and how at length his sun went down in the evening of his days with the peaceful and beautiful radiance which only such a course as his could impart.

His early culture and his refined tastes as a teacher in the university of his native State, his love of polite literature, and his peculiar aptitude in forming like tastes in those committed to his care, and chiefly, his eminently Catholic spirit, his love of the Church, his deep conviction of the importance of an education based upon Christian principle and her training, such as our people had not largely enjoyed; all this combined to inspire his whole being with a burning desire, from its inception, to assist in building up and advancing the work of our cherished university. To its welfare he was from the first most earnestly devoted, feeling it to be a sacred part of his work as a bishop of

the Church, and never did he fail to do his part as ability and means were given him.

In the discharge of the duties of its highest office he was ever most faithful, commanding the respect and admiration of all. He would fain have relinquished the burden which his increasing infirmities made it painful for him to bear, but yielded to the earnest request of the members of the Board that he should not resign the office. And we need rejoice that he bore that burden to the end, for we doubt not the vacant chair he had so well filled, and the robes he had long worn with a humility that inspired universal veneration, touched every heart as yesterday the scene was surveyed. Of this humility it may be truly said there was never a more striking exhibition, as a strongly marked feature of his character, [as those who were present will remember], than at the first meeting of the trustees more than thirty years since, when he came feeble in health and with tottering gait, to take part in that impressive inauguration of the work, but strong in the faith of its ultimate success as the work of God, though not in his day to be attained.

With this spirit of unaffected humility his whole life was penetrated, as in self-sacrifice, unwearyed devotion, and unceasing ministrations for the good of others that life was pre-eminently distinguished. And never, we are persuaded, has there been in our day, a more striking exhibition of the power of gentleness, of the influence of true Christian courtesy, and the happy fruits of an unflinching observance, unstudied because instinctive, of the amenities of life, than were seen in his. Well, therefore, may it be said of him: "Whatsoever things were true, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report," these he cultivated, in these he took delight, and in these were found, though unsought, that good name, "which is rather to be chosen than great riches," and "the loving favor better than silver or gold." His works do follow him. We thank God for his example, and desire to leave on record our profound sense of his worth. Therefore, be it resolved:

1. That as members of the Board of Trustees of the University of the South, we hereby pay the tribute so justly due to the life and character of our late revered and beloved chancellor.

2. Resolved, That the Secretary of the Board be requested to convey to his bereaved family the assurance of our sincere condolence with them in their sore trial, and the loss which no words of ours can adequately express.

3. Resolved, That a suitable tablet be erected to his memory as the friend of mankind, as a bishop eminent for faithfulness and devotion in the Church of God, and for so many years the just and considerate presiding officer of this Board.

4. Resolved, That a committee be appointed to provide for a memorial sermon, to be delivered at the next annual meeting of the Board.

The order for the day then being the election to fill the vacancy, Bishop Gal-leher, of Louisiana, nominated the Rt. Rev. Alex. Gregg, Bishop of Texas, whereupon Bishop Garrett was called to the chair. The votes having been cast and counted, Bishop Gregg was declared unanimously elected chancellor of the University. Bishop Dudley and Dr. Dalzell conducted the chancellor-elect to the chair, and Bishop Garrett upon vacating, spoke as follows:

Rt. Rev. Sir:—On behalf of the Board of Trustees, I bid you a cordial welcome to this chancellor's chair. You have been identified with the University from its beginning, and have always been the friend of its institutions, the conservator of its interests, and the advocate of its cause. There is no one so well qualified to occupy this high position. You are familiar with the traditions which are here held sacred, cognizant of the principles by which we are governed, and of the policy which shapes our ends. I bid you, therefore, again, cordial welcome to this office to which you are entitled by your merits, and to which you have been unanimously elected.

Bishop Gregg replied in few, but touching, words, thanking the Board for the honor they had conferred upon him. He spoke of his predecessor, the beloved and saintly Bishop Green, with the deepest affection and veneration, and none could fail to be touched by the words he uttered.

The following have been chancellors of the University: Bishop Otey—elected July 4, 1857; Bishop Polk—elected June 14, 1864; Bishop Elliott—elected Dec. 21, 1866; Bishop Green—elected Feb., 1867; Bishop Gregg—elected August 1, 1887.

A CHINESE CHRISTIAN MERCHANT.

Mr. Ahok, a Chinese Christian merchant of the city of Foochow, is abundant in good works and alms-deeds. Though of humble origin, he has by industry, business tact and integrity, risen to a position of great wealth and

influence, having 1,000 men in his employ. He has been created a mandarin by the government, in recognition of his many and far-reaching benefactions one of which is the saving of innumerable girl babies by contributing to the support of poor mothers, who without this aid would put their female infants to death. The number of this kind of Mr. Ahok's pensioners is from 300 to 500 a year. As regards well-to-do parents, who simply cannot be bothered with rearing useless girls, he seeks to influence them by pamphlets against the cruel custom of child-murder and, by endeavoring to create a healthy public sentiment on the subject.

Mr. Ahok has acquired the English language, and it delights him to extend the hospitalities of his elegant home to English and American visitors and residents at Foochow. He is exceedingly friendly to foreigners, and gives them his unvarying support when they are in a just antagonism to his own countrymen. He never fails by every means in his power to help and honor all persons connected with Christian missions and his purse is always the first to open to all calls for aid to churches, schools, hospitals, and other Christian enterprises.

Among the very numerous good deeds of this exemplary Christian has been the foundation in a healthy situation in the country of a House of Rest for any over-wearied mission workers. He has been the means of the conversion of his wife, his mother, and many others. He has two Christian meetings every week at his largest store, and a monthly one at his residence. He urges and encourages all his relatives, friends and employees to become followers of Christ, and he himself is a living epistle of Christ known and read of all men. He has not only given \$1,000 as a first donation to the new Chinese Christian mission to Corea, but he has accompanied the Rev. J. R. Wolfe and the two Chinese evangelists to that country to see the mission started.

Mr. Ahok is a bright example to both natives and foreigners of Christian living and stewardship. Alas! from many foreigners he receives no encouragement and fellowship, but discouragement and ridicule. Especially do they scoff at him for his faithful observance of the Lord's Day, and his giving to his large body of men the Sunday rest. Foreigners at Foochow, with a few exceptions, keep the Chinese in their employ at work on Sundays as well as on week-days, and this native Christian merchant's course is a rebuke to them, a rebuke which, it is to be hoped, will not be without its effect upon some of them.

For some years before Mr. Ahok's public profession of his faith in Christ he had given up idolatry and become a worshipper of God. But he could not bring himself to say to his men that he could not give them work on Sunday. About four years ago, however, he fully resolved to follow the Lord's will in this and in all other respects, and he applied for and received Christian Baptism. It is very natural to suppose that one so thoughtful and benevolent would see that his men should not suffer even any pecuniary loss through his honoring the divine command, and we know that for some time he paid them the same wages as if they worked on Sunday; and if this method is not still continued, some other beneficent one has no doubt been chosen. So we see how this former worshipper of idols has been changed by the truth and

grace of God, into an enlightened, zealous and devoted Christian, and a very bounteous supporter of the Lord's cause and kingdom.—*The Spirit of Missions.*

HOW TO SPEND SUNDAY.

BY ***

A well spent Lord's Day should always begin with the supreme act of Christian worship, the Holy Communion. What the practice of our forefathers in the faith was, within a very few years after the Apostles had gone to their rest, we may learn from the celebrated letter of the cultivated heathen governor, Pliny, addressed to his imperial master, Trajan. "Christians," he said, "are accustomed to meet together on a stated day, before it is light, and to sing hymns to Christ as God, and to bind themselves by a sacrament—not for any wicked purpose, but never to commit fraud, theft, or adultery, never to break their word, never to be untrue to their trust." This was his impression as a heathen looking at the sacred services from without, gathering its nature from Christian language about it, which, of course, he imperfectly understood. And how Sunday was kept about the year of our Lord 140, is fully described by an eminent convert from Paganism, St. Justin the Martyr, who says that on that day there was an assembly of all Christians who could meet together in town or country, that the writings of the Apostles and prophets were read, that prayer was offered, that alms were collected, and, above all, that the holy Sacrament of our Lord's Body and Blood was celebrated. As we descend the stream of time, illustrations become more numerous. In the early Church of Christ it was taken for granted that the Lord's Day was to be kept first of all by a Christian taking part in the Sacrament and service which the Lord Jesus Himself ordained. A Christian of the first, or of the second century would not have understood a Sunday in which, whatever else might be done, attendance of the Holy Communion was omitted, and this great duty is best complied with as early in the day as possible. When the natural powers of the soul have been lately refreshed by sleep; when as yet the world has not taken off the bloom of the soul's first free self-dedication to God; when thought, and feeling, and purpose, are still bright, and fresh, and unembarrassed—then is the time for those who would reap the full harvest of grace to approach the altar. Those who begin their Sundays with the Holy Communion know one of the deepest meanings of that promise: "Those that seek me early shall find me." Not that it is wise or reverent to suppose that all the religious duties of a Sunday can be properly discharged before breakfast, and that then the rest of the day may be spent in amusement—no Christian whose heart is in the right place will think anything like this. Later opportunities of public prayer, of religious instruction in faith and duty, and the hopes of a Christian, will be made the most of. Especially should an effort be made on every Sunday in the year to learn some distinct portion of the will of God more perfectly than it was known before, some truth or aspect of His revelation of Himself in the Gospel, some Christian duty as it is taught by the example or by the words of Christ. Without a positive effort of this kind, a Sunday is surely a lost

Sunday; we shall think of it thus, every one of us, in eternity. Where there is the will to seek Christian truth and wisdom, there is no difficulty about the way. Books, friends, sermons, are at hand; we have but to be in earnest, and all will follow. And when the religious obligations of the day have been complied with, there are duties of human kindness which may well find a place in kind deeds and words to friends, in visits to the sick, in acts of consideration to the poor; all of them are in keeping with the spirit of the day. Above all, the day should be made—mark it well, parents and guardians—a bright as well as a solemn day for children; first solemn and then always bright; so that in after life they may look back on the Sundays of childhood as the happiest days of youth.

HYMN:

SUNG BY CHRISTIANS IN MADAGASCAR FLYING BEFORE THE ENEMY.

(Translated from the Cymraeg).

It cannot last, it cannot last,
This long, this dark tempestuous night,
Brief is the time we bear our cross,
Behold the first faint streak of light;
The dawn is breaking o'er the land,
A glorious day is now at hand.

It will not end, it will not end,
That glorious, bright, triumphant day,
A weight of glory will be ours,
A crown that fadeth not away;
Then shall we know as we are known
In cloudless light around the Throne.

Jennette Fothergill.

LICHTENTHAL CLOISTER.

THE BLACK FOREST.

BY A. G. W.

Half a mile from Baden-Baden, at the foot of the forest-covered hills we came to a long low row of buildings built in a quadrangle; entering at an arched stone gateway, we found ourselves in a courtyard, a hay cart at one side before the door of a flour mill, where a miller was grinding wheat, beyond, four or five farmers' houses, and a wine cellar. To the left of the gate at which we had entered was a somewhat higher building, a school for orphan girls, opposite the convent and chapel, connected with the latter by a little cloister, a very small Gothic chapel. This group of buildings was founded in 1245 at the suggestion of St. Bernard by Irmengarde, niece of Henry the Lion, and widow of Hermann V. of Baden. The religious are of the order of Citeaux; there are eighteen nuns who are confined to a strict rule, twenty-two second-order sisters who teach the children in the schools and tend the sick. The farmers and their families, as retainers, watch over the ground belonging to the foundation, grind the corn, tend the cows, and press the grapes of the vineyard. The parlour of the convent we reached by going through a long stone hall and ringing a bell; a maid opened the door, and we were graciously shown into a large room, on two sides were windows with white curtains, the floor of highly polished wood, a large German oven of white tiles in one corner, chairs and a table; through the centre of the room ran a delicate iron screen. On the other side of this we saw portraits of the Lady Abbesses; the last who died in 1882 held a gold crozier in one hand, on the other was a large sapphire ring, the habit was white cloth, with white cap about the face and white and black veils. The face was that of

a middle-aged woman of great spirituality and beauty. The nuns are of noble families, and the convent during many centuries has escaped injury, the Margraves of Baden having it under their especial protection. The church is whitewashed within, with pine benches, beautiful flowers on the simple altars, and a sarcophagus with the noble figure of the foundress. In the *chapelle des morts* are tombs of the Margraves; Rudolph VI. carved in stone lies in his armor before the high altar, with the date 1372. In a little salon were portraits of the royal family of Baden, and a book with their names written in it, and those of many of the crowned heads of Europe who have visited the pious nuns. Deeper in the forest we found Freiburg, ancient and like the middle ages, saints carved on the stone fountains, clear mountain streams running through many of the well cleaned streets. In the market place under the very shadow of the cathedral, peasants in quaint costumes had their baskets of fruit and vegetables. At ten the bell rang for mass, it was Thursday and no great saints' day, but market over, two-thirds of the men and women went in to mass. The interior was even more beautiful than the exterior, one altar after another rich and lace-like in wood carving, the handiwork of the peasants; the founder often represented in his early years as a knight and later as bishop in cope and mitre. Many of the houses in the town were painted elaborately on plaster, and one chemist's shop was dedicated to St. Francis and St. Clara. Taking diligence to the little lakes of Titisee and Schluchsee, we find chapels wherever there are chalets, sometimes not able to seat more than four persons, and looking more like toy churches. Within is a small altar, statues of St. Joseph and the Blessed Virgin, and a crucifix, with common little prints of saints, and dried flowers and other small offerings laid there in the long winter months when the snow lies too deep for the parish church to be reached safely. Here at Schluchsee the little church is of stone with a shingled roof. The door is ever open—within beside a pine altar is a small confessional screen of wood, poor little statues of St. George and St. Blasien, a less rough one of the Blessed Virgin, and a life-sized crucifix at one side. The holy water basin is a hand-beaten brass bucket hung on a nail. The little barn-like house at the side of the tiny grave yard—Gottesacher, the Germans call it—is the priest's. Here, with a few books and a large dog, he lives the year through, carrying for nine months of the year the Blessed Sacrament through snow and ice to the sick and dying. In the summer months he rents the best rooms of his house to travelers who take their meals at the inn. This year his boarders have several children; in the long twilights we see the priest with the children walking along these wonderful forest roads. In almost each peasant's house, hanging close to the great tiled oven with its seats on three sides of oak, hang a violin and a delicately carved crucifix. Every morning at light the chapel bell rings and mass is said, twelve or fourteen peasants in the costume of hard-working field laborers are present. On Sunday they come from miles over the hills all dressed in Black Forest costumes. At one, vespers are said, and then they return to the busy life in forest and field. There is no organ, no stained glass windows, no comforting stove, in winter they must bring their own coals,—

here all is most poor, but daily the Body and Blood of our Lord is offered up, and far off on the mountains or in the valley we see at night the light of the altar lamp like a star set on a hill. One contrasts all this to the card set up in most of the English hotels on the continent: "Once a week at the English church, service will be said by a resident English clergyman." At the English chapel in Berlin was printed in large letters upon one of the doors: "Royal Entrance." Six miles from here through the forest is St. Blasien the abbey of Benedictines, founded in the tenth century, suppressed in 1805. The church is after the model of the Pantheon at Rome, but far larger, the vast libraries and living rooms much like the Vatican palace, the main gateway is reached by a bridge which crosses a trout stream used as a moat by the monks. At present there are music stands in the venerable gardens, two hotels, a cotton and paper mill within the abbey walls, an establishment for water cures, besides private houses and cafes, all under the ancient roof. The church choir is still in use as a church, over the altar were pictures of St. Blasien healing sick children, St. Fridolin, the Irish monk and patron saint of the Forest, St. Benedict and St. Monica. In the floor were the tombstones of abbots. Returning at night, we felt as if we had been to Italy and not simply into a mountain pass of the Schwarzwald.

THE COUNTRY PARSON IN AUSTRALIA.

St. James' Gazette.

The up-country parson in Australia and New Zealand is not very like his representative in England, the country vicar. He is cast in altogether a rougher mould. Not that his birth, education, and even his predilections, may not have been very similar to those of his compeer at home; but his environment has been and is so different that it has left its mark in a very graphic form upon his character and tastes. The country parson may have the good fortune to be stationed in a comparatively civilized place, where most of the conveniences and luxuries of colonial life are accessible. But he may also find his home in remote parts, where he is daily confronted with the wilder aspects of nature and the rougher features of human civilization. An English clergyman would find it very dull and uncongenial living in such a district; but the genuine colonial parson does not object. At first he may have rebelled a little, but time has accustomed him to isolation, and, indeed, he often comes to like it. Even if he were inclined to grumble, he has not much time to do so, for the life of a parson is a pretty busy one in these regions.

Wherever the country parson is situated, he must do a great deal of riding and driving. He may consider himself lucky if the district of which he has charge is contained within thirty or forty square miles. More often he may ride ten miles each way, and yet be within his dominions. I know one who must ride for forty miles in a straight line before he can reach the outermost of his parishioners, and this is not an unusual case in the more remote regions. You would not always recognize him as a clergyman; for not unfrequently he doffs his clerical costume, and adopts one which will better accommodate itself to horseback exercise. But sometimes he struggles after

the conventionality and decorum of broadcloth. He is well known throughout his district; for although he does not find his way into some corners of it more than once a fortnight or once a month, yet these visits of his are marked with a certain importance. Sunday is his hardest day. He lives, say, at Clinton, where he holds his morning service; after which he snatches a hasty lunch and rides some ten miles to Ombiri, where he is due in the afternoon. At seven or eight in the evening he must be at Woody Gorge, eight miles further still. There he sleeps at night, returning to Clinton in the morning. In these out-of-the-way places his congregation come almost as far as he does. They drive and ride in from miles around, and while the service is in progress in the schoolroom (there is probably no church) the yard is alive with horses, ponies, and traps of every description. The congregation—men, women, and children—are clothed in their best, for this is a great occasion with them. Such a scene of liveliness, such an aggregation of the human kind as takes place after the service has not been witnessed for a month or more. There is much talk among the men of crops and sheep and horses, of household matters among the women; and then one by one horses are harnessed, traps prepared, and the throng dissolves away, leaving the parson and his officers the sole occupants of the yard.

The country parson's annual holiday is his trip down to town when the synod is sitting. Then he puts up at the house of a friend and starts on a fortnight of dissipation. This includes a long course of dry discussions in the synod, services taken for his town friends, perhaps a concert, afternoon teas, luncheons and dinners at various houses. At the expiration of his holiday he goes back to resume work in his cure, a happier and more satisfied man. Perhaps he can afford a real holiday, and then he engages a *locum tenens* and goes away for a month's complete change. But he is rarely able to do this, for he is never a rich man.

As a rule he is on capital terms with his parishioners, upon whom he depends for his stipend. But occasionally he finds a tough, obstreperous old farmer who has ideas of his own on matters of Church service and Church reform; and if so, the parson may have some trouble. But generally speaking he is very popular; for in most cases he "has no nonsense about him." He is a good judge of horseflesh and can make a good bargain. He can tell a good ram when he sees it, and knows all about crops. Indeed, he may well know all this, for he has personal experience of it all. He has about a hundred acres of land, which he and his sons cultivate. You may see him sometimes with his coat off, hard at work in the fields. He has been known to drive a reaper and binder, and that very successfully. His Merinos were highly commended at the local show the other day, and his roses, or rather his daughter's roses, obtained second prize. He is a man of a busy and healthy, and, withal, a happy life. He knows that he is not likely to remain where he is for very long; for there is little stagnation in colonial life, and the shifting currents about him will one day take hold of him and bear him away to some other place, where his work will be less arduous. I have known him now and then, however, to forsake his clerical calling and become merged in the farmer. This is not at all usual, but it does happen sometimes when the stipend has grown

too small, and the prospects of farm life are very alluring. He is often but one stage removed from the farmer; and all that you are conscious of when you meet him is that, saving his black coat, he is an honest, hard-working gentleman, whose classical learning is now fading into the dim limbo of forgotten things, who knows quite as much about sheep as he does about theology, but who is a model of what a good, active, muscular Christian should be.

"RECEIVETH SINNERS."

"Receiveth sinners and eateth with them."

BY F. BURGE GRIEWOLD.

Ah! blessed truth! who among us would dare,

Unto God's table, ever to repair,
If only holy ones were welcome there!

"Receiveth sinners"—Chief of these am I,
And yet I hear His gracious voice: "Draw nigh,
And take the food that cometh from on high."

"Eat, and thy soul shall live; dip thou with me

In the same dish, but let no treachery
Betray thy Lord, who deigns to eat with thee."

A sinner thou, for whom thy Saviour died,
For whom all good He freely doth provide,
Repent, believe, and in His love abide.

So shalt thou always be His welcome guest,
Thy Lord may even suffer thee to rest
Thy weary head upon His gentle breast.

Washington, D. C.

SOME CHURCH CLOCKS.

We have however, some masterpieces upon which we may, nevertheless, plume ourselves. Those who have heard Great Peter of York announce that midnight has come, are not likely to forget the deep and thrilling resonance that fills the air and booms over the silent city. This bell weighs twelve tons and a half, and cost £2,000. It was second to none in this kingdom till Big Ben was set up at Westminster to stand sentinel-like over the mighty Thames. Great Tom o'Lincoln is another bell of great reputation. It was recast in 1835, and on its return from the Whitechapel foundry it was welcomed home by a procession of clergy, gentry, and citizens, with banners flying and bands playing, at the south entrance to the city. It is six feet high, and nearly seven feet in diameter, and weighs five tons and eight cwt. Its tone is also of an extraordinary fulness, richness, and sweetness, especially when heard in the dead of the night. And in the north transept of Wells Cathedral there is a clock in which there is sufficient eccentric mechanism to enable a small figure of a man to step forward periodically and proclaim the time.

It must be allowed that church clocks in country towns are very considerable additions to the general convenience of the inhabitants. Some of them set up in the seventeenth century are furnished with curious devices, which have gradually got out of order, as in the case of the Church of St. Martin-le-Grand, York, which had the figure of a naval officer on the top of it in the act of taking a solar observation, who used to move and follow the course of the sun. Most of them are attached to the bells and chime the hours. Stamford, which we may almost look upon as a legacy from Queen Elizabeth's Lord Burleigh, is rich in the matter of church clocks, and over all the Elizabethan houses with their bay windows, and dormers, and sunny gardens full of pear trees and bees, and over the wide river and low-lying meadows by

the side of it, passes a wave of silvery sound every quarter of an hour that is delightful to hear. On Uffington church, in the same neighborhood, the clock face has the semblance of a hatchment. This church has a somewhat remarkable appearance otherwise, also, on account of its long lengths of embattled parapets and low roofs. The tower is capped with a very lofty crocketed octagonal spire, with five buttresses, and on the string-course of the third stage is fixed the dial in question. Further north, about seven miles out of Newcastle, is the pleasant village of Ponteland. Situated beyond the influence of the smoke of the numerous works along the Tyne, it is very green and leafy. The chief hostelry is an addition to an old fortified tower, with archways, mullioned windows and turrets, and is a fair specimen of ancient Border architecture. The vicarage house stands in well-wooded grounds, where there are the remains of another pele tower. The church is on a large scale and has a tower, like many others in this contested part of the country, that could afford protection to many refugees when occasion required it to do so. Within this valiant old tower is a clock, and on the face of a large dial, six feet across, it shows the time of day, like an admonition, to all who care to look up to it. The greater number of small churches in rural districts, however, have to content themselves with mural sundials. These are generally placed on the porch, and are often enriched with a motto setting forth the fleetness of time. In old times, it may be added, sundials were more in request than they are in the present day. We learn from an inquiry made in the reign of Louis IX, that they were sometimes placed in the highways in France in the thirteenth century.—*The Quiver for November.*

COINS AND HISTORY.

Every coin is the declaration of an historical fact. A handful of five-franc pieces might easily include French coins of the Consulate, of three republics, of two empires, and three kingdoms; and the dates they bear would make it possible to trace the outer framework of French history for the last hundred years; while we should also encounter the suggestive fact that, while there were coins of Louis XVIII. and Napoleon III., there would be none bearing the name or effigy of a Louis XVII. or a Napoleon II. Coins are often the most authentic sources of early history; being occasionally the only historical materials on which we can rely. It is mainly from coins that we are able to trace the varying fortunes of the struggle between Greeks and Carthaginians for the dominion of Sicily, and to compile a complete list of the cities which from time to time became members of the Achæan League. The unimpeachable evidence of the weights of the *staters* minted in different Greek cities may be said to have revolutionized our conceptions as to the sources from which the early civilization of Greece was derived. The belief of the last generation of scholars, that the culture of Greece was largely obtained from Egypt, was rudely shaken by the discovery that the weights of Greek coins bore no relation to Egyptian systems of metrology; but that they were based on the weight of the Babylonian *mina*, and that the relation of the talent to the *stater* depended on the sexagesimal numeration of the Babylonians, which we retain in the division of the

hour into sixty minutes and of the minute into sixty seconds. Further research has made it clear that there were two great channels, wholly distinct, by which in prehistoric times the civilization of Asia reached the shores of Europe. It is now rendered certain, mainly from the evidence of coins, that Babylonian culture was conveyed to Greece by two independent trade routes: the oldest leading up the valley of the Euphrates to Carchemish, the Hittite capital; then by land through the great central valley of Asia Minor to Lydia; and thence by Sardis and Samos across the Ægean to Eubœa, Attica, and Corinth; whence it spread to Sicily and Italy. The other channel was by the valley of the Tigris to Nineveh, and across to Sidon; thence by sea to the Phœnician trading posts in the Ægean Islands—to Crete, Bœotia, the Peloponnesus and Corfu; whence it reached the Adriatic coasts of Italy, encountering in Etruria the other stream which had come by Sicily and Cumæ. The two standards also met in Thrace: the first arriving by the land route through Phrygia, the other by sea from Miletus. It is found that the light Babylonian talent, known also as the *mina* of Carchemish, became the basis of the Euboic silver standard used in the coins of Athens and Corinth; while the heavy Babylonian or Assyrian talent was the source of the Æginetan silver standard, employed in the coins of the islands, Bœotia, and the Peloponnesus. These conclusions as to the two rival channels of Eastern culture, which we may call the Lydian and the Phœnician, have afforded an explanation of many facts which have hitherto perplexed scholars. They have thrown light, for instance, on the two early alphabets of Greece—the Dorian, in which the sibilant was *san*, and the Ionian, in which it was *sigma*. They enable us also to understand how the twofold worship of the Babylonian Istar developed into the widely different cults of the chaste Ephesian Artemis and of the lascivious Aphrodite of Cyprus and Cythera; the two cults following the same routes as the two monetary standards. The later political alliances and commercial jealousies of the Greek States are seen to follow the same lines of division, while the study of the sources of the earliest Greek art leads to somewhat similar conclusions.

Not a few chasms in later history are bridged over solely by numismatic evidence. From coins alone we learn that the kings of Galatia, such as Brogitarus and Deiotarus, bore Celtic names which might have belonged to their kindred who were left behind in Gaul when the long march of devastation was commenced which led from Treves through Rome and Delphi to Ancyra. From coins alone we obtain the names of the early dynasts of Thrace and Macedonia, Sarotocus, Scostoces, and Bergæus. From coins we obtain the names of the Phœnician kings, Baalmelek, Asbaal, Baalram, Melekiathon, Pumiathon, and Sidqimelek, who reigned over Cyprus before the conquest by the Ptolemies. On coins we also read the names of Persian satraps—Tirabasus, Pharnabazus, and Mazæus—who ruled in Asia Minor before Alexander's inroad; and from coins we discover that there was in India a dynasty of Greek kings—Epander, Menander, Nicias, Philoxenus, and others—who bear on their coins the Indian title of Maharaja, but whose names furnish the strongest evidence we possess of the enduring results of Alexander's Indian conquests. From coins, in the absence of any native historian to celebrate their deeds, we can

establish the succession of the Parthians or Arsacidan kings who ruled over Persia for five centuries, who divided with Rome the sovereignty of the world, who defied and defeated the Roman legions, and whose magnificent court afforded to exiles the sole haven of refuge from the vindictiveness of Rome.—*St. James' Gazette.*

BOOK NOTICES.

BAR HARBOR DAYS. By Mrs. Burton Harrison, author of "Golden Rod: an Idyl of Mt. Desert," "Helen Troy," etc. With illustrations by Fenn and Hyde. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. 1887. Pp. 181. Price \$1.00.

A curious and diverting account of a summer trip of two boys and their sister, and two pet dogs, the story of all the events given by one of the latter. The various exploits and dilemmas are well told, and the description of Nature, in the latter part of the book, is most interesting and beautiful. The illustrations are good, and add not a little to the charm of the story.

THE HOUSEKEEPERS' HANDY BOOK OF USEFUL INFORMATION. Alphabetically Arranged. New York: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 224. Price \$1.

A very useful collection of general information for household need, gathered from many reliable sources. Cooking recipes, remedies for ailments, household hints for selecting flour, getting rid of insects, cleaning furniture, silks, gloves, etc., a spelling list of words in common use, meaning of proper names, language of flowers, postal rates, and many other useful directions for everyday work, are to be found within the covers. A handy little book to have within reach.

ST. PAUL'S PROBLEM AND ITS SOLUTION. By Faye Huntington. New York: Thos. Y. Crowell & Co. Pp. 218.

The problem is, "How to interest young people in Church work," but as it is neither raised nor answered from a Churchly standpoint, the manner of its solution will have but little interest for Church people. The book contains, nevertheless, an interesting account of the establishment of one of the many "Societies of Christian Endeavor" now in existence among the sects, and is written in the pleasant style so familiar to the readers of "the Pansy books," whose author, Mrs. Alden, and Faye Huntington, have been, we believe, collaborators in this line of work for some years.

THE YOKER OF THE THORAH. By Sidney Luska. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Pp. 320. Price \$1.

Those who have read the author's other stories will expect to find this novel marked with the same characteristics of genius, passion, picturesque situations, exciting narrative and thrilling interest that they met with in them. nor will they be disappointed. Mr. Luska has struck out into a new field and has laid his plot in scenes which owe much of their interest to their strangeness and unfamiliarity. The story turns on the struggle of the human heart against the stern exactions of the Jewish *Thorah* or law, that forbids the marriage of a Hebrew with an alien under the penalty of its awful ban. The hero, having through the power of this superstition, deserted the woman he loved and allowed himself to be seduced into marrying a woman he did not love, awakened to the horror of remorse and despair; and this analysis of emotion is one of the most powerful parts of the story. The dark and tragic background is lightened now and then with some scenes of drollery and humor that characterize Hebrew life in our great metropolis. We assure the reader that he will find his interest sustained to the very end of the book.

WORD STUDIES IN THE NEW TESTAMENT, by Marvin R. Vincent, D. D. Vol. I. The Synoptic Gospels, Acts of the Apostles, Epistles of Peter, James and Jude. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Pp. 822. Price \$4.

The plan of this work is most excellent, and while it is neither a commentary nor a lexicon and grammar, it combines the advantages of all three, and aims to put the ordinary English student nearer to the standpoint of the Greek scholar, by dealing with the words in detail and allowing them to tell their individual stories. In this way, by disclosing the pictures, figures, hints and histories underlying the separate words, a flood of light is thrown upon the meaning of a passage, and the reader is enabled to make his own exegesis. We can well fancy that it must have been a labor of love to prepare this volume, although a labor that must have demanded a vast amount of study. This volume covers the Synoptical Gospels, the Acts of the Holy Apostles and the Epistles of St. James, St. Peter and St. Jude. The plan of the author is this: Each word in the passage commented upon is cited first according to the authorized version, followed generally by the Greek word in brackets, which is taken from the text of Westcott and Hort compared with Tischendorf's eighth edition. Then follows a pithy and concise explanation of the word cited, with its history, or the Greek idiom, or its synonym, the figure or picture hidden in it, the simpler distinction of the Greek tenses and the force of the Greek article, characteristic usages of word and phrases by different authors, and an exegesis in cases where the word under consideration is the point on which the meaning of the passages turns. An introduction is prefixed to each of the books commented upon, and a list of Greek words peculiar to the individual writer is appended to each book. A list of authors and editions from which Dr. Vincent mined his material is also given, and an index of English words as well as of the Greek words explained in this volume completes this very valuable work, which is characterized by accurate scholarship and clearness of explanation, and represents a great amount of careful and critical study.

It strikes a reverent Churchman painfully to see the holy writers spoken of familiarly as Matthew, Mark, etc.; and in the explanation of such words as the Church, the Faith, bishop, etc., one misses the catholic interpretation, but such omissions can easily be supplied by the well-instructed Churchman.

The paper and print of the volume are all that could be desired and are quite worthy of the book. The author hopes, we are glad to know, in due time to complete his work by an additional volume containing the writings of St. John and St. Paul.

MR. THOMAS WHITTAKER of New York has in press, "Living Voices of Living men," a collection of practical sermons by representative bishops and clergy of the American Church. Among the bishops contributing to the twenty-six sermons in the volume will be found the names of Dr. Williams, the Presiding Bishop, Bishops Wilmer, Clark, Potter, Randolph, etc., and among the clergy, are Drs. Dyer, Huntington, Satterlee, Shipman, Mulchahey, Cushman, Cooke and others, mostly of New York city. It is expected that the volume will have a large sale in England as well as in America.

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

THE unparalleled railway disaster in Illinois has cast a gloom over the whole country. There is scarcely a household in the land where the echo of that awful crash has not sent a pang to sympathizing hearts. It was a woful night, indeed, when that mass of mangled humanity was dragged forth from the smouldering wreck of trestle and train, in roar of thunder and flash of lightning, the dead and dying side by side upon the storm-swept prairie. It is natural that the feeling of horror inspired by the catastrophe should be succeeded by one of indignation in the public mind, against the management of the road upon which the accident occurred; yet doubtless to none but the victims was the shock greater or the anguish more keen than to the railway officials. Some of them with their families were on the ill-fated train. The ordinary precautions were observed, and so far as we know this excursion train, in its make-up and oversight, was no exception to hundreds of excursion trains which are conducted annually over our roads. At this writing we know not what the coroner's verdict may bring to light, but it seems cruel to bring in advance harsh accusations against men already sorely smitten by the destruction of property and life in their care. But such horrible accidents ought not to be possible, and if there is no special blame assignable to the officials, under our present railway system of construction and management, the system is to be blamed and its reformation can be undertaken none too soon. It ought to be seen that in these days of crowded travel the flimsy trestle-work of the prairie road is not permissible, save at points where stone cannot be used, and there watchmen should always be stationed. Better have crossed every slough on the T. P. & W., with earth and stone, than that this slaughter should have been possible.

Again, it is evident that on all roads

where crowded excursion trains are run, extraordinary precautions should be taken; not only because the loss of life by accident must necessarily be greater; but also because the momentum of such trains greatly increases the liability to accident. Such trains should be run slower, not faster, than the regular trains, and the whole line should be under the watchful guard of section-hands. It needs no great experience in railroading to understand that a train of five times the average weight, and running at a greatly accelerated speed, incurs a vastly greater risk of accident than the trains for which a road was built. Another precaution which we venture to suggest, and which many locomotive engineers invariably observe, is that every train, great and small, should be "slowed up" at the sight of fire along the track, until the road-bed is surveyed; then if it is safe to run the fire, open the throttle.

We cannot, by reproaching the railway officials, restore the dead or heal the broken hearts of the afflicted, but we may learn from the occurrence a lesson by the instruction of which many precious lives may be saved, and all the crowded travel upon American railroads may be made more secure.

FIVE REASONS FOR BEING A CANNIBAL.

Various writers in the *North American* have been asking and answering the questions, each in his own way, "Why am I a Presbyterian?" "Why am I a Methodist?" "Why am I a Jew?" etc. The latest question in the series, viz., "Why am I a Heathen?" is asked and answered by a Chinese. In a future number it may be presumed that a South Sea Islander will consider the question, "Why am I a Cannibal?" While an American and a Christian could not be expected, of course, to reason on the subject with the intelligence and skill of a native, the latter may be conceived to submit reasons for his faith and practice something as follows:

"1. I am a cannibal because cannibalism stands to nature. For living beings to feed upon their own kind is well-nigh a universal law. Insects devour insects, fish devour fish, birds devour birds, animals devour animals, and by parity of reasoning, man should devour man. It is now the recognized teaching of science that all the lower orders in creation point to the higher. This teaching is held by the inhabitants of the South Seas. But our scientists go farther and claim that the most common method by which the so-called lower orders largely sustain life is prophetic of the way in which man should sustain his own.

In this respect, savants and philosophers among us are impatient of any new departures and hold to the fitness of the consumption of man by man as a strict scientific deduction.

"2. I am a cannibal because cannibalism is the most direct and certain way to dispose of a surplus population. But for the way in which the lower orders devour one another, the air would be so alive with insects as to impede circulation; the sea would swarm with fish and make navigation difficult, not to say impossible, while the earth would be so overrun with animals as to make it unfit for man's habitation, the same would be the unhappy results of overproduction in the human race. If immense areas like those of India and China can scarcely sustain their inhabitants, what of our comparatively limited islands? one could perhaps, fall back upon war, pestilence and famine, but they are uncertain and unequal in their methods and results, and nature discovers to us a more regular way of demand and supply, and of keeping our people within the desired limit. Our political economists who have studied the question in all its aspects consider that our method of solving the problem is by far the most natural, regular, and most to be relied upon.

"3. I am a cannibal, because cannibalism takes for its law the survival of the fittest, and acts upon the principle that only the fittest should survive. The unfittest to survive according to our faith and practice, are our missionaries, then in an ascending scale, come some Christians in general, Jews, Mohammedans, Chinese, Africans, and last of all, our enemies in the South Seas or those among our own people who are physically weak and cowardly. By regulating our food supply according to an ascending scale we rid the islands, first, of all hated foreigners, then of our most obnoxious enemies, and last of all, of a useless, as well as a superfluous population. By such means our people are not only homogeneous, select and high-bred, but truer to their traditions and ancestry than any other people on earth. It is universally conceded among us that cannibalism has been the chief instrument of maintaining what is best among us and ridding ourselves of what is worst.

"4. I am a cannibal because it is not becoming to a people so select and high-bred as the South Sea Islanders to sustain life on other than their own kind. All supplies in the way of sea-food, animal food, game, etc., are of a lower kind and, therefore, have a tendency to make us ignoble and degenerate. While we deny that man has a soul, we recognize something in him which

entitles him to be ranked in the higher order of beings, and this something is what gives him his special fitness and flavor for eating purposes. Diet of this sort is as nectar and ambrosia to the gods. And as the gods disdained the food of ordinary mortals, so our people, high-fed and high-bred for generations, disdain ordinary supplies. They could not for a moment entertain the notions of Christian people in such matters. Least of all, could our people imitate the other's practice and forego their own, without becoming equally unsentimental, mean-spirited, and unfit to live.

"5. Putting together the foregoing reasons in addition to many others equally weighty and unanswerable, it follows that I am a cannibal because cannibalism is a religious duty. It is more than a matter of taste, more even than a privilege. It is an obligation. If it is forbidden by a supposed law above us, we defy any such law in the first place, while it is plainly taught and warranted in a universal law beneath us and within us. It is involved in the on-goings of nature. It is a part of her beautiful and progressive order. It is a way of turning all resources to account. Indeed, I might have given as a sixth reason for being a cannibal that cannibalism is economy, by as much as it is a practical and successful protest against waste. As a people who follow instinct and the light of nature, we could not be other than we are in this matter without being false to the most natural, instructive and obligatory ordering of life."

It follows, of course, that as our Chinese friend ended with exhorting all Christians to become heathen, our supposed South Sea Island friend cannot do other than exhort all Christians and heathens to become cannibals.

The meaning of it all is that there are reasons, real or plausible, for being anything and everything under the sun. There are reasons for being a Sophist, an Atheist, an Anarchist, a Thug. In his "Vindication of Natural Society," Burke sets forth so vividly the miseries and evils arising to mankind from every species of artificial society that for sometime the "late noble writer" was supposed to be Lord Bolingbroke. In his "Vindication," Burke took Lord Bolingbroke's method of reasoning away the Christian religion, by reasoning away society, and an avowed anarchist could scarcely make it seem to be more odious. "Revolve, my Lord, our history from the conquest. We scarce ever had a prince who by fraud or violence had not made some infringement on the constitution. We scarce ever had a parliament which knew, when it attempted to set limits to the royal authority, how to set limits to its

own. Evils we have had continually calling for reformation, and reformations more grievous than any evils. Our boasted liberty sometimes trodden down, sometimes giddily set up, and ever precariously fluctuating and unsettled—it has only been kept alive by the blasts of continual feuds, wars, and conspiracies. In no country in Europe has the scaffold so often blushed with the blood of its nobility. Confiscations, banishments, attainders, executions, make a large part of the history of such of our families as are not utterly extinguished by them." Such an array of facts would satisfy and more than satisfy an anarchist, that government was a crime and ought to be abolished.

Since this article was begun, a New York anarchist declared at one of their gatherings: "No man has a right to make a contract, it is not natural, and the unnatural is wrong. If a man wants anything he should take it. If there are obstacles in the way, he should remove them. The marriage contract is a crime. Each man should be a law and a government unto himself, and would fulfill truth, justice and liberty when obeying the behests of his senses and his impulses."

Is there no help for it? None, so long as man's heart is what it is and so long as his narrow and beclouded mind reasons from the confused world of facts and fictions with which he is surrounded. For anything he is or wants to be, he can find reasons, and more and better reasons to his understanding, than for being the thing he ought to be.

CHURCH UNITY.

BY THE REV. F. J. HALL in *The Schollast.*

This is a subject which is now engaging the attention of the Protestant world to a wonderful extent, and many have been the plans proposed for bringing about a union of the various bodies professing to set forth the Christian faith and practice. In response to this agitation the House of Bishops has issued a manifesto in which, after laying down the fundamental proposition that every one who has been baptized with water in the Name of the Trinity is a member of the Holy Catholic Church, they set forth certain conditions, the acceptance of which is essential to a true Church unity. They are four, viz.: 1. Holy Scriptures, containing the truth. 2. The Nicene Creed, setting forth the same in explicit terms. 3. The sacramental system, embodying the arteries of the Church's supernatural life. 4. The historic Episcopate, essential to the constitutional and organic anatomy of the Church.

Now it appears to us that the bishops have done all that was consistent with their position, and even more. We lay down the proposition, which we hope to establish hereinafter, that it is undesirable to make conscious effort for Church unity, so called. This may seem to be a startling position, but we hope to show that it is not inconsistent with a sincere desire for the advancement of the

Catholic religion which we believe and profess to be obligatory upon us all.

At the outset it seems necessary to define what is and what is not Church unity. The description of the Church frequently insisted upon by St. Paul (that Apostle whose Catholic writings have been so absurdly manipulated in a Calvinistic direction) states that she is the Body of Christ, her Head. Such being the case, certain joints and arteries extending through different limbs are essential to her constitution, and her unity resides solely in the common organic connection which, by means of the joints and arteries, unites the various limbs to the one Head and Source of life. The Head, as we have already seen, is Christ. The joints are the historic successions of bishops, perpetuating the ministerial agency of grace. The arteries signify the sacramental system, which is the instrument by which streams of life, descending through the joints, are able to energize the limbs. The limbs fitly represent the branches of the Church Catholic.

Such is the Church of the Sacred Writ, which is ever at unity by very nature. To talk of restoring her unity is a mistake.

Now in this world only the branches or limbs of Christ's Body are visible. The bond of union above and the life-giving streams which energize the limbs below are unseen; and when the diverse branches are not at peace with each other, we affirm that the unity of the Church is not destroyed. It would be more accurate to say it is obscured. The Church is one by nature. To be more than one, she must cease to be.

Church unity resides only in a common organism in the Body of Christ, by means of connecting joints of the apostolic episcopal ministry, and with an energizing life which flows through sacramental arteries. On the other hand, Church unity does not consist in a visible lying together of the different limbs or branches militant, although such unity is better seen of men when this takes place.

Real corporate unity is to be brought home to each soul by its incorporation into some true limb of the one Body of Christ through Baptism and by its proper use of the joints and arteries, i. e., the historic ministry and sacraments of Christ's Church. On the other hand, rendering visible the Church's inherent unity by that which is mistakenly called corporate reunion of her branches, is not to be forced, until the causes of soreness have been removed.

We should apply the same principles of common sense to this matter of Church unity. We should ever be ready to extend the benefits of the Church's real unity to every soul or congregation of souls which applies for them at our altars. Such readiness is evidenced in the bishops' manifesto. And its reception by such sectarian bodies as have noticed it, reveals the fact pretty well understood before, that, in their organized capacity, they are far from being disposed to accept that real Church unity which is the subject of our discussion. We cannot waste our energies and abdicate our Catholicity by offering a counterfeit.

Let us pursue our own work as best we can, healing our own sores by developing our Catholicity more and more. In God's own time and manner the same work will be accomplished in other apostolic branches of that Church which is now, as ever, at unity organic in her Head. When the proper time comes, the sores will be healed, no

doubt, and then will come that sort of revelation of the Church's unity for which we pray.

THE CRUISE OF THE ARGO.

VI.

SAULT STE MARIE, July 26, 1887.

DEAR LIVING CHURCH:—

Perhaps you are tired of being "Rolled to starboard, rolled to larboard, While the surge was seething free, And the wallowing sea-monster spouted His foam fountains in the sea."

You may say this does not apply to our case because there are no "wallowing sea-monsters" in the cruise of the Argo. Softly, my friend, you have not heard our fish-story. If you will read patiently till we get there you shall hear all about it. It is a marvellous tale, I warrant you.

At Detour, mouth of St. Mary's River, on the morning of July 14th, we took a line from the schooner Libbie Carter and shared with her the expense of a tow to Sault Ste Marie. Nearly all day gliding between the close shores and in the expanded bays of the beautiful river, we came to "The Soo," as it is pronounced, and sometimes spelled by those phonetically inclined. We saw from a distance the flash of the white foam on the rapids, and drawing nearer, heard the subdued roar of the rushing waters. And there before us is the great lock in which four large ships are lifted nearly twenty feet in half as many minutes, more gently than a baby is borne from the cradle by a mother's arms. The ponderous gates close behind us, and from below, the waters rise in boiling eddies and rage around their little circles as if they would tear the good vessels in pieces if they could only get free and let out all their strength. Without sign or sound of toil we sail up-hill and mount to the level of the upper lake. I cannot here describe the stupendous works, so much in advance of the old locks alongside, yet already inadequate for the commerce of the great lakes. The dredge is now at work for a greater lock in the place of the old one, every stone of which is to be torn out that a way may be made for the largest vessels. The work will probably consume ten years.

Sault Ste Marie has had a "boom" of late. The large new hotel is crowded, the streets are thronged, new buildings are going up, everything is promising. We found the postal service unsatisfactory, the office in a mean place and poorly managed. Our parish there is prospering and the rector, the Rev. P. T. Rowe, has great cause to be encouraged. With an assistant he is also doing grand missionary work over a large field, among Indians and whites.

On Friday evening we were favored by a helping hand (or line) from a schooner in tow of the steam barge R. P. Ranney, of Cleveland, to whose polite commander I take this opportunity of expressing thanks. Without any charge he took us along nearly two hundred miles. Going up White Fish Bay Friday evening the barge got aground and the schooner had to make sail, leaving her consort to struggle alone on the shoal. We concluded to stick to the schooner, and so all night sailed in her wake solemnly and slowly, for she was heavily loaded. The next morning the barge "picked us up" and out into the great lake we steamed. M. has entered in the log that we were "close-hauled" all day, which shows how little he knows of nautical terms. The wind came out of the north with a

chilling fog, and old Superior gave us a taste of his quality. Before night the temperature had fallen to 42 degrees, water the same—within ten degrees of freezing! We put on the warmest garments we had and all we had, but had to go below to get warm. At 6 P.M. a thunder squall from the west came down with a bang, the wind changing without any interval of calm, and we barely had time to drop sails without breaking something. Then we staggered on through the dense fog and pouring rain. It came in floods. We could see nothing but a few feet of our tow line, and now and then a dull glare of lightning; we could hear only the rush of waters, the roar of wind and the heavy roll of thunder, to which our steam barge responded by a hoarse blast of the whistle. Once in the night another barge with tow passed very near ours, and in sepulchral tones the two held converse through the impenetrable gloom. The sea rose as the darkness fell, and our light craft rolled and writhed at the end of her line like a strong fish trying to tear from the hook. The Argo was in a rage at being "yanked" on the high sea where she should sail on free and joyful course. She seemed to feel the outrage to her very keel, smashing and thrashing through the heavy sea as the inexorable steam monster dragged her along. At midnight we nailed down the hatch, for the waves were sweeping the fore-deck, and two or three came tumbling down with a thud and a splash into the fore-castle.

The man at the wheel was wringing his woolen mitten and trying to take a cheerful view of the dim light on the schooner ahead, as I came on deck at 2 A.M. We seemed to have sailed out of the world into a cloud. I know not when I have had a more solemn sense of being whirled through the immensities, beyond earth and sea and sky. By the dampened glow of the binnacle lights, the wheelsman loomed up in the fog like a phantom. The few lines of spars and rigging which were visible, vanished near by as if reaching out for something in the dark. We could see only the near foam of the surges which sullenly rose and fell around us, and the diffused gleam of the steering light on the schooner ahead. I could easily have imagined that we had made fast to a comet and were swinging off into infinite space.

The daylight was fighting its way through the dense fog when we cast off and bore away to the south, and no words can describe the delicious sense of relief as we felt ourselves again under sail. JASON.

ON PREACHING.

It would probably have astonished many laymen if they could have seen clergymen, presided over by a bishop of the highest reputation, assembled on a hot day in the city of Westminster to discuss and to take counsel together as to the best way of fulfilling their duty and privilege of preaching the Gospel. It is the fashion of the day, it is the sure way of selling a newspaper, to throw out a cynical sneer at a preacher or at a sermon. No doubt many a laugh is secured at the expense of the rector, vicar, or curate; but the witty (?) writer of the sneer, and the thousands who laugh at his wit, will hardly give credit to the idea that men would patiently sit in a close room to discuss how they might best fulfil their high calling of preaching the Gospel of Christ. Perhaps the witty critique would be that

they met together with very small results. Others, however, know better, and can patiently endure all such observations, feeling how great are the benefit and blessing to themselves of such a gathering.

It appeared to be almost the unanimous opinion, that unless there were a special order of preachers, or at least until such an order be founded, the parish priest would much ease his own mental labour, and greatly improve the hearts of his people, by almost systematically preaching during each month on a variety of subjects; e. g. (possibly unannounced beforehand), one sermon monthly for edification; another distinctly for conversions—a rousing sermon, quite different from the sermon on edification, though by no means contradictory of it; then another might be historical, so as to give the people good Church history; another might be liturgical, and teach good truths to the folk on worship, and lead them to understand, and thus to rightly value, the Prayer Book.

The same observations would apply to the other varieties of preaching. Catechising was also recommended. All unreality was to be avoided. The power of sympathy of soul with soul in preaching was very forcibly dwelt upon by two or three speakers, and their remarks were seen to be of much value. One, who has long been a distinguished preacher in London and elsewhere, spoke with much earnestness and feeling on the importance of fully preaching the Atonement, that 'without shedding of blood there is no remission,' and that it was simply useless to preach if this great truth were to be abandoned or explained away.—Church Bells.

THE EPISCOPAL OFFICE.

There has been of late the most searching enquiry into the earliest literature of the Church. The result is a decisive one as to the position of the Church in declaring that there have ever been three orders in the ministry, bishops, priests, and deacons. To question the soundness of this view is to indulge in verbal quibbling. The New Testament tells of the fact of episcopal control in the language used to Timothy and Titus, in the co-ordinating, as it were of the Apostolate and Episcopate by St. Paul when he addressed the Church at Philippi, "Paul and Timotheus, the servants of Jesus Christ." That the title of bishop was given to the lower, or second order, in Apostolic days, is no evidence against certain of the bishops being invested with ruling powers over "elders and deacons;" the directions given by St. Paul distinctly assert this superior position. The most convincing testimony is found in the Epistles of Ignatius, written during the first century, before the death of St. John. The following cannot be misunderstood.

... "My fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop, as to the grace of God, and to the presbytery as to the law of Jesus Christ."—Ep. to Magnesians, (c. 2).

"I exhort you to study all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the council of the Apostles, along with your deacons, who are most dear to me being entrusted with the ministry of Jesus Christ."—Ep. to Magnesians. (c. 6).

"It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be you subject also to your presbyters as to the Apostles of Jesus Christ, who is our hope. . . . It behooves you also that you please the deacons also, as being ministers of the mysteries of Jesus Christ."—Ep. to Trallians (c. 2).

"In like manner, let all reverence the deacons, as an appointment of Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrim of God and College of the Apostles. Without these there is no Church."—Ep. to Trallians (c. 3).

"Fare ye well in the Lord Jesus Christ, while ye continue subject to the bishop, and in like manner to the presbyters and to the deacons." He says again, Ep. to Trallians, (c. 7): "He that is within the altar is pure, but he that is without is not pure; that is, if he that does anything apart from the bishops, presbyters and deacons, such a man is not pure."

"See that you follow the bishop, even as Jesus Christ does the Father, and the presbyter as ye would the Apostles; and reverence the deacons at the command of God."—(c. 8). He says again: "Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as he is to the Father."—Ep. to Smyrians (c. 9). See also Ep. to Philadelphians, chapters 2, 3, 4, 7, and 10.—Ec.

A VERITABLE POEM OF POEMS.

Mrs. H. A. Deming of San Francisco is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English poets. The names of the authors are given below:

- 1. Why all this toil for triumphs of an hour?
2. Life's a short summer, man a flower.
3. By turns we catch the vital breath, and die,
4. The cradle and the tomb, alas! so nigh.
5. To be is better far than not to be,
6. "Though all man's life may seem a tragedy;
7. But light cares speak when mighty cares are dumb,
8. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all;
10. Unmingled joys here to no man befall.
11. Nature to each allots his proper sphere,
12. Fortune makes folly her peculiar care;
13. Custom does often reason overrule,
14. And throw a cruel sunshine on a fool.
15. Live well, how long or short, permit to heaven.
16. They who forgive most shall be most forgiven.
17. Sin may be clasped so close we cannot see its face—
18. Vile intercourse where virtue has not place;
19. Then keep each passion down, however dear;
20. Thou pendulum betwixt a smile and tear;
21. Her sensual snares, let faithless pleasure lay,
22. With craft and skill to ruin and betray.

- 23. Soar not too high to fall, but stoop to rise,
24. We masters grow of all that we despise.
25. O, then renounce that impious self-esteem;
26. Riches have wings, and grandeur is a dream.
27. Think not ambition wise because 'tis brave.
28. The path of glory leads but to the grave.
29. What is ambition? 'Tis a glorious cheat.
30. Only destructive to the brave and great.
31. What's all the gaudy glitter of a crown?
32. The way to bliss lies not on beds of down.
33. How long we live, not years, but actions tell;
34. That man lives twice who lives the first life well.
35. Make then, while yet ye may, your God your friend.
36. Whom Christians worship, yet not comprehend.
37. The trust that's given, guard, and to yourself be just;
38. For, live we how we can, yet die we must.

- 1. Young; Dr. Johnson; 3. Pope; 4. Prior; 5. Sewell; 6. Spenser; 7. Daniel; 8. Sir Walter Raleigh; 9. Longfellow; 10. Southwell; 11. Congrev; 12. Churchill; 13. Rochester; 14. Armstrong; 15. Milton; 16. Baily; 17. Trench; 18. Somerville; 19. Thomson; 20. Byron; 21. Smollett; 22. Crabbe; 23. Massinger; 24. Crowley; 25. Beattie; 26. Cowper; 27. Sir Walter Davenant; 28. Gray; 29. Willis; 30. Addison; 31. Dryden; 32. Francis Quarles; 33. Watkins; 34. Herrick; 35. William Mason; 36. Hill; 37. Dana; 38. Shakspeare.

SPECIAL COMBINATION OFFER.

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

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

Communications concerning these periodicals, after the receipt of the first number, must be made, directly to their respective offices of publication. Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill

PERSONAL MENTION.

The address of the Rev. C. E. Brandt is 427 South Oakley Avenue, Chicago. The address of the Rev. J. Wayne is Burlington, Kansas. The Rev. J. H. Eichbaum has resigned St. Stephen's church, Escanaba, Mich., and accepted the rectorship of Christ church, Henrietta, diocese of Mich. The Rev. John Wright began his duties as rector of St. Paul's church, St. Paul, Minn., on the first Sunday of August. His address is 383 East Ninth Street. The address of the Rev. J. N. Chesnut, B. D., is Chadron, Neb. The Rev. A. Fletcher has changed his place of residence from Colton, Cal., to Hedland, (Lugonia P. O.), Cal.

TO CORRESPONDENTS.

J. M.—We gave the substance of your letter in our issue of August 6th, under Church news from New York. MRS. E. F. E.—Your suggestion is a good one, and we shall follow it. Thanks. NUMERUS.—While we do not always publish the writer's name, it must be sent with the copy to the editor. PRIEST.—Altar breads are prepared by the Sisterhood of St. Mary, at a nominal cost. Address the Sister in charge, St. Gabriel's School, Peeks 11, N. Y. W.—Allusion has been made to your suggestion in editorial column. We think it not best to press the issue at present. H. P. S.—Joseph Blanco White was born at Seville, Spain, in 1775. He was ordained priest in 1799. He left Spain and abandoned the Roman Communion, and in 1810 settled in England. He did not exercise his ministry in the Church of England, as his speculations led him nearly to skepticism. His most important publications were: Letters from Spain, (1822); Practical and Internal Evidence against Catholicism; Poor Man's Preservation against Popery (1825); Second Travels of an Irish Gentleman in search of a Religion, 1833. He died in 1841. In 1845 there was published "The Life of the Rev. Joseph Blanco White, written by himself," with portions of his correspondence, edited by John H. Thom.

OFFICIAL.

THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH. The General Convention having granted its consent to the diocese of Wisconsin to change its name to the diocese of Milwaukee, and the said diocese of Wisconsin, at the session of its forty-first annual council, held in Milwaukee on the 21st day of June, A. D. 1887, having changed its name accordingly, notice is hereby given that the said diocese is now known and recognized by the General Convention as the diocese of Milwaukee. Attest—WILLIAM TATLOCK, Secretary of the House of Bishops. CHAS. L. HUTCHINS, Secretary of the House of Deputies. August 15th, 1887.

OBITUARY.

HOLLY.—At his residence in Stamford, Conn., on the morning of Friday, July 29th, Alfred A. Holly entered into rest, aged 87 years. "Blessed are the peacemakers." MCKEE.—In West Troy, N. Y., August 5th, 1887, Richard D., youngest son of Robert and Ellen McKee, aged 7 months and 15 days. O'BRIEN.—Entered into rest, August 2nd, 1887, on the cars between Fernandina and Waldo, Fla., Elizabeth B. O'Brien, beloved wife of the Rev. W. J. O'Brien of Waldo, Fla., "R. I. P."

APPEALS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Asks for Church collections and individual gifts to pay the missionary stipends September 1st. "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little." As the Fiscal Year closes August 31st, diocesan and parish treasurers and others having moneys for the Society, are requested to remit them to Mr. R. FULTON CUTTING, Treasurer, 22 Bible House, New York, so that they may be included in the year's receipts. Wm. S. LANGFORD, General Secretary.

THE SEABURY DIVINITY SCHOOL.

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

ACKNOWLEDGEMENTS.

RECTOR acknowledges with much gratitude: M. H. Wigelsworth, Kenwood, Chicago, \$1.00. In all \$23.50.

MISCELLANEOUS.

WANTED.—A position as matron of school for boys or girls by a lady who has experience and highest testimonials. Could assist in music and kindergarten, and teach primary classes. Address "W." care of this office. WANTED.—A good live man to assume the rectorship of St. James' church at Texarkana, Texas. Good opening for an energetic worker; church in good condition. Address in care of P. O. Box 20. WANTED.—By an active clergyman in full orders, a parish. Address, "A. B." LIVING CHURCH office. WANTED.—Position in Church school. CHURCHMAN, Box 690, Bellefontaine, Ohio. WANTED.—A young unmarried priest for Groton, Dakota. Good church building. Address, W. J. BREWSTER, Groton, Dakota. MISSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

THE DANSVILLE SANATORIUM.

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

MUSICAL EDUCATION FREE.

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

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, or 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.

The Household.

CALENDAR—AUGUST, 1887.

21. 11th Sunday after Trinity. Green.
24. St. BARTHOLOMEW. Red.
28. 12th Sunday after Trinity. Green.

AN OLD ENGLISH BALLAD.

AUTHOR UNKNOWN.

I have heard of a beautiful home
That is above the bright blue sky,
A wonderful place it must be
Where people never die.

Little children are never hungry
And mothers are never sad,
There is nothing to make them sorry
And there is plenty to make them glad.

They say the sun shines brighter
Than any sunshine here;
There is always a sound of singing
And nobody sheds a tear.

And some of my neighbors tell me
They have got a home up there,
And the thought of it makes their
troubles
Not half so hard to bear.

MRS. ROSE TERRY COOKE and her husband lately received Confirmation in the Church.

THE Bodleian Library has one of the most valuable collections of Hebrew manuscripts in Europe.

AT breakfast he began to play with the cruet-stand. I told him not to do it. He persisted, and at last upset it and spilled the red pepper on the tablecloth. I said: "Now, Allen, you were disobedient, and upset the pepper-caster, and I should make the punishment fit the crime by putting some of the red pepper on your tongue." He looked up like a flash and asked: "Would the punishment be the same, papa, if I upset the sugar-bowl?"

IT has been shown that the odoriferous molecule of musk is infinitesimally small. No power has yet been conceived to enable the human eye to see one of the atoms of musk, yet the organs of smell have the sensitiveness to detect them. Their smallness cannot even be imagined, and the same grain of musk undergoes absolutely no diminution of weight. A single drop of the oil of thyme, ground down with a piece of sugar and a little alcohol, will communicate its odor to twenty-five gallons of water.

IT was the custom of the Jews to select the tenth of their sheep after this manner: The lambs were separated from the dams and enclosed in a sheepcot with only one narrow way to get out; the dams were at the entrance. On opening the gate the lambs hastened to join the dams, and a man placed at the entrance, with a rod dipped in paint, touched every tenth lamb, and so marked it with his rod, saying: "Let this be holy." Hence sayeth the Lord by the prophet: "I will cause you to pass under the rod."—Ezek. ii: 27.

A SKEPTICAL young collegian confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said: "Does thee believe in France?" "Yes; for, though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe in anything thee or others have not seen?" "No; to be sure I won't."

"Did thee ever see thine own brains?" "No." "Ever see anybody that did." "No." "Dost thee believe thee has any?" The young man left.

SOME facts about London: About twenty-eight miles of new streets are laid out each year; about 9,000 houses are erected yearly; about 500,000 houses are already erected; about 10,000 strangers enter the city each day; about 125 persons are added daily to the population; about 120,000 foreigners live in the city; about 129,000 paupers and beggars infest the city; about 10,000 police keep order; about 2,000 clergymen hold forth every Sunday; about 3,000 horses die every week; and, it is said, about 700,000 cats enliven the moonlight nights.

ONE of the first things that strikes a new comer in India is a corresponding modest self-assertion among the Brahmins. A dirty, half-clad native, sometimes with little or no education, will tell a well-bred, highly cultivated Englishman that he acknowledges no superiors and recognizes no equals, that all who are not of his caste are mere pariahs to him. They may have a certain degree among themselves, but he is so high above them in the favor of God, that he cannot recognize any of their distinctions. If the shadow of an English officer, however high in rank, falls across him, it pollutes him to a certain extent, and he needs washing; if the shadow falls across his food, it is contaminated, and only fit to be thrown to dogs. Before the English conquered India, the laws of the country, made by Brahmmin priests, proclaimed it to be a criminal offence for any low caste man to allow his shadow to fall on one of high caste, the penalty for the offence being death.

GENERAL WINFIELD SCOTT, while he was still at the head of the army, was coming out of his office one day to enter his carriage, cane in hand. A volunteer orderly approached him with a letter, which he had been directed to deliver to General Scott at once. The orderly, recking nothing of adjutant-generals or chiefs of staff, interpreted his order literally, and hastily giving a careless salute, began: "Oh, general, here's a paper I want you to look at before you—" For a moment the old commander-in-chief seemed petrified. Then, raising his cane, he said in a loud, clear voice: "Clear out, sir, clear out of the way." The startled orderly sprang to one side, and the general got into his carriage and was driven away. The soldier then delivered his letter to some one in the office, and walked slowly out. General Scott's carriage had not gone thirty rods before it stopped and turned about. The driver, raising his voice, summoned the offending orderly to the door. Trembling in every limb, cap in hand, he approached. General Scott asked his name and regiment. He gave them. "Well, sir," said the general, "report to your colonel that you were guilty of gross disrespect to General Scott as an officer, and that General Scott was guilty of gross disrespect to you as a man. General Scott begs your pardon. Go to your duty, sir."

A YOUNG mother, passing down a busy thoroughfare, met a friend, and the two girls—for they were little more—at once began to talk of the baby which the first was carrying. Proud of its powers, the mother put her child down in the middle of the pavement, and then the two women, stepping back a pace, coaxed it to walk to them. All the passers-by stopped, looking over the

girls' shoulders, to watch the wonderful achievement, and in a great public street, at noon on a working-day, a crowd soon gathers. Behind the mother and her friend, therefore, the stream of passengers rapidly thickened, the crowd became almost a mob, vehicles could not come out from the side streets, and right up to the farthest corner of the broad thoroughfare there was a block on the footway. And why? All because a dot of a thing dressed in blue was walking to its mother! Meanwhile the all-important infant, unconscious that it had laid its little finger upon the mighty heart of a populous capital, or arrested the pulsing traffic of a great trade artery, had raised itself fairly erect upon two crumpling stocking-feet, and gathering up all its courage to the effort, tottered forward a few inches, and fell with a cry of pleasure into its mother's arms. A loud murmur of applause broke out all at once from the by-standers, and the mother and her friend, turning suddenly in alarm, found to their consternation the whole road crowded up behind them, and, what they had not noticed in their intentness upon the child, that the baby had held an entire street against all comers for at least three minutes. A regiment of grown-up men could not have done more.

THE BRIGHT SIDE OF FLIES.

BY E. G.

Not trout flies, but those troublesome little creatures scientifically termed *musca domestica*, so persistently warred upon by the good housekeeper.

These insects with their wonderful heads and magnificent wings showing alternating shades of beautiful green and crimson, know more than some people. To specify: they know enough to come in when it rains, to come to the table when hungry and to keep a good place when once in possession, (if only some men were as wise in this respect!) They are very energetic and also display scientific knowledge. In eating hard substances the fly does as the cutter of stone or the driller of iron—applies a liquid to the article to facilitate operations. The proboscis of the fly is a wonderful piece of mechanism and well repays studious observations. Therefore if you would pleasantly and profitably spend an hour this warm weather, study the poetic side of the much-abused fly. Recently my attention was arrested by two flies quarreling over the possession of a lump of sugar. Each strove hard for the sweet morsel and they became so excited that, forgetting common politeness, they even trampled on each other's heads. While this struggle was progressing, the prize became lighter and lighter and the flies proportionately heavier. It was exceedingly interesting to see through the microscope how rapidly they excavated this hard piece of sugar. At times they would lift it in air, meanwhile avariciously devouring it. Finally the sugar entirely disappeared and then these two flies looked about for more of the sweets of life.

Scientists assert that flies are sanitary agents of much value to the civilized world. Therefore, gentle reader, wreak not vengeance on the innocent and useful fly.

"Take not the life thou canst not give; All things have an equal right to live."

How seldom we regard the small things, and yet what wisdom and reverence can they teach. They fulfil well their sphere in life. Do we ours?

THE ELEVENTH SUNDAY AFTER TRINITY.

BY E. O. P.

O God, Who declarest Thine Almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Latin original of our collect was written by St. Gelasius. In the Edward Sixth Prayer Book we find it more faithfully rendered than in the book of present authorized use, where certain changes and an added reference to God's commandments, are due to the revision under Bishop Cosin.

Our collect's vivid picturesqueness must impress every one who observes the devout and forcible words in which its teachings thus are expressed by one of the old masters of the spiritual art of prayer, and pointedly recalls the fact that it was upon his knees Fra Angelico obtained the visions he devoutly painted. Our great prayer-composer's humble sense of need echoes yet again the publican's cry for mercy, and in memory it somehow blends with tears shed by the Venerable Bede in his cell as those old office words came before him: "Thou wilt not leave us orphans."

The unfolding of a divine and wonderful panorama is begun by the invocation words: "Who declarest Thy power most chiefly in showing mercy and pity." The creation of man, his fall, through which sin became upon God's fair earth a tremendous obstacle to His eternal counsels, and then the blessed Sacrifice of the Cross meeting it with the stupendous miracle of forgiveness of sins perpetually repeated to the penitent—are all in turn presented. But he who most skilfully writes or paints what heaven sends him, intimates revelations which he will not attempt to give, and often deeply touches the soul as perchance he discloses its needs, by leaving unexpressed what yet is subtly indicated upon his canvas, or which glows between lines that he has written.

It is in this spirit of suggestiveness that our collect invocation breathes of many a "hiding of His power" which is a manifestation of God's mercy and pity, and we thus have the bright and blessed meanings of the Incarnation brought before us in a very special way as we remember the overshadowing power of the Most Highest and its hiding in the chamber of the Holy Conception only to be in due time declared Christ the Merciful Saviour of the world. Nor is our collect picture less suggestive of the continued extension of the Incarnation, for where do mercy and pity so declare God's power as upon the altars where our Emmanuel loves to come? Perhaps too, we shall find the prophet's story is caught into the devoutly rendered picture we are briefly considering, and as with him we own God's power in the wind, the earthquake and the fire, with him we also know His mercy and pity chiefly declare it in the still small voice.

The Christian's race-course—which is next in our collect's imagery—certainly is the way of God's commandments, although there is no allusion to them in the Latin original, but instead is the graphic "running to Thy promises"—vividly suggestive of these as the prize graciously extended by the Divine Master Himself to every winner. Yet if truly filled out, the promises of the picture which is sketched in our collect words, would show the cup of bitterness, the Baptism of our Lord's Passion, and every way some touch of His Holy Cross.

The petition: "Grant unto us such a measure of Thy grace," in the translation of 1549, reads: "Give unto us abundantly Thy grace," and taken in connection with the closely following idea which pictures our being helped so to run that we finally obtain the prize, it is a paraphrase of the Introit words; "O quicken me after Thy loving kindness; and so shall I keep the testimonies of Thy mouth." But in whatever terms we ask of God His quickening grace, if so be we "run with patience the race that is set before us," we may be sure, however it comes, it is sufficient.

"Partakers of Thy heavenly treasure" outlines what it shall take many a Bible text to fill into a picture which still cannot more than shadow forth the good things that must ever pass man's understanding. But looking unto Him who holds in His blessed keeping the treasures it may be we have sent into the "far country," shall we not hope for harvest of unanswered prayers, of sighs which God has noted and of tears His angels have gathered? And have we not sure hope that amid all other treasures awaiting us shall be the smile of angel faces that "we loved long since and lost awhile?" Some, we know, will have laid up in those heavenly courts to "receive an hundred-fold and shall inherit everlasting life."

PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH

OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

V.

Ball playing is the delight of the Oneidas. On the 4th of July and other public days they make up grand games. Each player has a bat, made by bending one end of a hickory stick in the form of an ox bow, and weaving across the bow strings of deer-skin. The ball must not be touched by hand or foot, but only with the bat. There are two sides in the game, one composed of all the old men disposed to enter into the sport, the other of an equal number of young men. For the purpose of the game, the man who is the father of two children is *old*. Two stakes forming the wicket are set in the ground about sixteen feet apart, and at a distance of forty or sixty rods two other stakes are set up, opposite the first. It is the object of one side to put the ball through one set of stakes the first run, and of the other side to put it through the other set. The next run each side tries to put it through the opposite set of stakes, so that each shall have the advantage of the light, lay of the land, etc., etc. A game consists of five or seven runs, as may be agreed on, the side winning the odd number obtains the victory. At the commencement of each run both sides are drawn up opposite each other, at points equally distant from the two sets of stakes. Each player stands with his bat in his hand, the bow resting on the ground, and about three feet from his partner, and the same distance from his opposite opponent. The best player on each side stands in the centre of his line. The ball is placed on the ground between the bats of these two, then the signal is given, and each one strives to pick up the ball with his bat, and to prevent the other from doing the same; two good players will keep the ball where it was first placed between them, ten or fifteen minutes. At last one of them raises it and gives it a weighty throw towards his stakes. Then all the throwers make a fierce rush for the

ball, it is caught on a bat, the next instant it is hurled high in the air, and flies off to a great distance; a fast runner catches it on his bat, and carrying it thus, nicely balanced, runs for the stakes; another fast runner of the opposite side cuts him off just as he is about to run between the stakes, and with a great blow on the under side of the first one's bat knocks the ball high over his head, towards the other set of stakes. Thus they run and struggle, and knock, and tumble head-over-heels, till at last the ball is passed through one of the sets of stakes, when all of the players drop on the ground to take breath, and rest for the next run. The game is very exciting, even to the lookers-on, and calls out all the strength, skill, activity, and endurance of the players.

The Indians have a mystery, or medicine for many things, among others for ball playing. Old Peter used to make this particular mess, and it was said that the party who bought and used this medicine could not be beaten. One summer when the excitement among the ball players ran very high, the young men hired old Peter to make this medicine for them, paying him a very high price for it. But when the game was played they were defeated, and at night they caught Peter, who was on the playground, and poured all the medicine that was left down his throat. He lived only a short time after the dose, an hour or so, dying by the roadside. It is said that this mess must be mixed in a human skull.

One old woman makes medicine to guard against witches. Old John House was famous for this. One summer about ten years ago, a witch appeared in the form of a large black hog; it only appeared at night running after people, and making awful noises. One night it chased a party of young men, who turned upon it with stones and clubs, pounding it soundly, when to their great astonishment old John House cried for mercy. He was ill for some time after this pounding, and had hardly recovered when a new witch appeared in the form of a wildcat; it was always up in some tree, and made the most hideous noises imaginable. The same party of young men were walking along the road one evening, and heard the wildcat; they armed themselves with clubs and stones, and looked about for the creature, which they soon found perched upon the limb of a large tree; they stoned it furiously until it tumbled down, and again old John cried out for mercy. This time the foolish old man died after a few days' illness.

Sunday, 22d. There was a very large congregation at church to-day; during the service two little red babies were baptized. They both looked as sweet and clean as any babies. One had on a long white dress, the other a pink calico. We do not now often see babies on their Indian cradle boards. When we first came here we never saw them on anything else. They were then baptized on their cradle-boards. We used to see them hanging up in the log houses, or perhaps suspended from the branch of a tree, while the mother would be hoeing corn or digging potatoes near by. This cradle is a thin board about two feet long, which has been split from a maple log, and made smooth, and gaily painted with various colors, and all sorts of designs. A wooden bow is bent over the place where the child's head lies, the ends being firmly fastened to the sides of the board. On this bow little bells and other trinkets

are fastened to amuse the child, it also serves as a handle to the cradle. Down each side of the board are fastened strong straps of deer-skin or bark, between which and the cradle is passed a broad bandage which binds the child closely to the frame, so that it cannot move hand or foot. It can only move its eyes and mouth, otherwise it is bound as closely as a mummy. Yet the little creatures make no complaint, and thus learn one virtue, patience, common to all Indians. The little ones christened to-day, smiled as usual as they were held in the missionary's arms, and looked up into his face. I cannot at this moment remember seeing any Oneida baby baptized who did not smile as the clergyman baptized it as if to thank him for admitting it into Christ's Church.

After the Baptism this morning there was a marriage. The bride is fifteen, and looks modest and child-like. As a rule the young people have not a word to say in regard to their own marriages. The mother of the young man picks out a wife for him and makes a bargain with the girl's mother. Then the young man sends the girl a present of cloth, etc., through his mother, in value according to his circumstances. In case the girl breaks off the match she must send back the presents, but if the young man breaks off the match, the presents are kept by the girl. When we first came here, the young people were sometimes forced by their parents to marry. As soon as my husband understood the matter, he refused to perform the service unless both parties gave their full consent.

A CATECHISM OF THE HISTORIC CHURCH.

BY A. C. H.

A LITURGY.

24. What is a historic liturgy?

A service which can be traced back to the days of the Apostles.

25. Show how God approved of forms of prayer?

(a) He provided them under the law. (See Numb. vi: 23-26; x: 35, 36; xxi: 17, 18; Deut. xxi: 6-8; xxvi: 5-11, etc.)

(b) The synagogue worship which Christ attended, was pre-composed. (Luke iv: 6, represents what occurs in synagogues at the present day.)

(c) Our Lord gave his disciples a form of prayer. (Luke xi: 1-4)

(d) He gave a form for Baptism. (Matt. xxviii: 19.)

(e) The hymn (Matt. xxvi: 30,) sung at the Last Supper, was the great Hallel, composed of different Psalms.

(f) Christ repeats His words. (Mark xiv: 39.)

(g) Christ's prayers on the cross were quotations from the Psalms. (Luke xxiii: 46, and Ps. xxxi: 5, also Matt. xxvii: and Ps. xxii.)

(h) The Apostles prayed "with one accord." (Acts iv: 24-26, compare Ps. ii: 1, 2.)

(i) See also Acts xiii: 2. The word in Greek is "as they were liturgizing."

26. When was the first liturgy formed?

Most probably before many parts of the New Testament were written, in order to celebrate the Eucharist (Acts ii: 42.) St. Paul in several places seems to quote from one. (I. Cor. ii: 9, xi: 23-25; Eph. v: 14.) The first of these references is sometimes called a quotation from Isaiah, but in the original they are entirely different. The second more nearly agrees with the liturgies than the Gospel accounts of the institution of the Eucharist. The last reference in Greek is metrical. Other probable

quotations from a liturgy or some existing manuscript. I. Tim. i: 15; iv: 8, 9, 10; II. Tim. ii: 11-13; Tit. iii: 8.

27. Give a short history of the Prayer Book?

In the second century we find the *Trisagium*, (Isa. vi: 3; Rev. iv: 8.) and *Gloria in excelsis* (Luke ii: 14) being Bible verses expanded. In the fourth century are traces of the *Te Deum*; in the fifth, the collects of Gelasius, and in the sixth, those of Gregory and the present use of Epistles and Gospels, appropriate to special days. At the Reformation the errors, which had accumulated during preceding centuries, were laid aside.

NOTE.—A celebrated divine attempted to draw up a liturgy in a day, but he found it was a growth, preserving the piety of the past, and introducing what the present demands. In the same way the book of Psalms was gradually formed.

28. How does the Prayer Book show the origin of the early Church?

By preserving certain terms. Thus in the time of Christ the civil world was Roman, the intellectual world Greek, the true religious world Hebrew. In these three languages the title on the cross was written. The Church has preserved this idea. She has her *Kyrie eleison* (Lord, have mercy upon us) which is Greek. The headings of the Psalms are in Latin and the words *Hosanna*, *Alleluia* and *Amen* are Hebrew. The Prayer Book also shows traces of translations of the Bible into English. Certain versicles and the Psalter are from the version made in the midst of the Reformation struggle, called the Great or Cranmer Bible. Other quotations are from King James' version.

VESTMENTS.

29. How do vestments indicate a historic Church?

By preserving a connection with apostolic days, and not being subject to frequent change, like the fashion of man. The Apostolic Constitution (a work of the second or third century) mentions the "*splendidam vestem*." Eusebius (fourth century) speaks of the "sacred gown and sacerdotal garment worn by bishops and priests."

30. Does God approve of vestments? He provided them in the only mode of worship he was pleased specially to regulate. We also read of white vestments worn by saints. (Rev. iii: 4, iv: 4, vii: 9-11, xv: 6, xix: 6-14.)

31. What is the intention of the historic Church in using vestments?

(a) Reverence for the sacred office.
(b) Decency in the worship of God.
(c) To identify the present with the first century. The vestments generally are of the character and shape worn by our Lord while he was man on earth.

NOTE.—When the fashion changed for the worshipper, the robe of the priest, who was the leader of the people and representative of Christ, remained unchanged. In the lapse of ages some few alterations have been made especially: (1) When Roman emperors, at Constantinople, (A.D. 325) presented richly embroidered robes; (2) from a desire to resemble Aaron. The word *surplice*, not the garment derived from the northern nations who wore their white robes over fur coats (*superpellicium*) II. T. n. iv: 13 is by some supposed to refer to St. Paul's order of prayer (books, parchments) and Church vestment (cloak left at Troas).

32. How does a ritual indicate a historic Church?

When the piety of an age established a ceremony, the Church preserved it, or a trace of it, unless some good cause induced her to lay it aside.

33. Illustrate this?

Confirmation or laying on of hands (Acts viii: 17, xv: 11, xix: 6, Heb. vi: 2) is preserved. Cyprian (A.D. 250) says: "Those who have been baptized in the Church, are brought to the president (bishop) of the Church, that by prayer and imposition of hands they may receive the Holy Ghost, and be consummated with the Lord's seal."

Exorcising the baptized was a ceremony from the second century. It now finds place in a prayer, that Satan may have no power over the candidate.

34. Does God approve of a ritual?

He provided an elaborate one for the Israelites. Christ conformed to the ceremonial law. He ordered bread to be broken in the Communion, and water applied in Baptism. The Apostle says: "Let all things be done decently and in order" (I. Cor. xiv: 40.)

(To be continued.)

LETTERS TO THE EDITOR.

MOTHER'S MEETINGS.

To the Editor of the Living Church:

Seeing a communication addressed to your paper (July 30th), asking some suggestions with regard to conducting mothers' meetings, I trust some hints or a brief account of a successful conduct of those meetings will be useful not only to the enquirer, but others, who should wish to open one in their own parish. I can only say from experience it is a most important factor in the growth of a congregation both spiritually and in numbers (so very important in these days). The writer has been for the past eleven years associated with a faithful Christian woman who herself twenty-four years ago started a mothers' meeting in a very destitute part of Philadelphia, known as Kensington, open winter and summer; in the cool weather, average attendance (unless of a very stormy night) ninety to one hundred, and frequently over that number. During the summer the number decreases so, only between thirty and forty are present, and to many it is very pleasant to come in an airy room, enjoy the freedom from household cares, and quiet rest for an evening. Of course we must be at first content with a "day of small things." At the head, a lady of tact, ability, and some talent for humor, (a very great help) combined with a Christian love for souls, a womanly touch of love, an interest for all, once felt by those who attend, a very strong influence for good shapes and marks their character in their own home, and as helpers in the church belonging to that parish where the mothers' meeting is held. The clergyman might give a notice of a mothers' meeting to be opened; but I really think the best way would be for several ladies whom the rector might think suitable, to start on a house-to-house visiting—each take a different street in the poorer or humbler part of the parish (though in fact for a mothers' meeting an invitation to any woman, old or young, be in place). The writer has frequently stopped persons in the street, invited them, and in very many instances they put in an appearance on that very evening. Now how to conduct it: Make them welcome by a smile and a shake of the hand, introduce new-comers to others, have a book with their name and residence; if they fail to come, let one of the ladies look them up, it is wonderful how the attention pleases them. I am supposing, at least two or three ladies are connected with the work; if the head of the mothers' meeting should either be absent or sick, of course her place could be then supplied by no stranger to the mothers, besides having the benefit of her associates. Time begins a quarter before eight with the exercises. I would advise the room open at half-past seven, so that those who come might have a social talk, and the ladies an opportunity to have a motherly talk as well, an opportunity to find out any wishes or advice they might need, and

if it is a case that needs more time and attention, see them after the meeting is over. The opening (we are supposing it is a union of social and religious intercourse); after a few kind words of greeting from the stand, read for about three-quarters of an hour, a book of interest, a story book suitable for their age, (if a Church one so much the better) one with a *little fun* not amiss, a good laugh not out of place, and a help to send them home happy, and with pleasure to talk over with their family the events of the night then a few minutes of quiet to be ready for the religious instruction. If a cabinet organ can be had, so much the better, to lead the singing, a hymn from our own Church book, a simple tune that all can join in, but also a suitable one to the Church's seasons. After the hymn, it is most profitable to take either the Gospel or Epistle for the coming Sunday, read with reverence (that goes a great way), and then a *short*, plain, practical talk over it; the interest to which that instruction is listened to, most helpful and touching to the instructor; if a holy day comes on that evening, or the Sunday, be sure and speak of it, take the Gospel, and talk over it, make them love the Church's ways, and they will teach their husbands and children to do the same, then close with the Lord's Prayer, general confession, and collect for the week, and following Sunday; be sure and give an invitation for the Church services, so as to bring them to Confirmation and the Holy Communion, the desired end; as they pass out, give them a good night, and shake of the hand. It is well to have once a month a small box to put in, if only a penny for some missionary object, either foreign or domestic. As the mothers become interested, let them in turn bring their friends. Once at least a year give them a tea party, some simple refreshments, together with some volunteers who will help to entertain in some pleasing way; you will be astonished how many useful, helpful ways in time will come from a simple mothers' meeting. Get your rector interested in them—if he can be present for the last half-hour at least once a month, and give a fatherly talk to the "women," speak a kind word to them, and make them feel he is interested for their best welfare. Trusting I may be pardoned for the length of my information, but feeling the weight of my subject, trust many of my Christian sisters will feel constrained to help on the work of mothers' meetings in parishes where they can be opened with advantage.

M.

Philadelphia, August 6th, 1887.

THE USE OF THE LAITY.

To the Editor of The Living Church:

In your issue of July 16th under the head of "The Use of the Laity," you make certain statements with regard to the Roman Church which, while widely received, are the very reverse of true. You speak of the wisdom of this Church and the wonderful power and facility with which Rome has adapted herself to circumstances. You contrast her in this respect with the English Church and instance the case of Wesley. You had in mind perhaps the famous words of Macaulay: "Place Ignatius at Oxford he is certain to become the head of a formidable secession. Place John Wesley at Rome, he is certain to become the first general of a new order devoted to the interests and honor of the Church." This is one of Macaulay's glittering generalities with which he so often misleads his readers. As Mr. Morison well

says: "The whole history of the Reformation both in England and on the Continent was there to show him that the profound wisdom which he ascribed to the Roman Church existed only in his own fancy. Greater caution in handling Luther—greater prudence with regard to Henry VIII might, it is well known, have prevented a schism." The dealings of the Roman Church with the Jansenists and the Quietists surpasses in folly anything that the Church of England can show even in her dullest and coldest period. Had Wesley been in the Roman Church in the day of her power there would have been no Methodism indeed because Wesley would have found his way very quickly to the dungeon and the stake. Rome has but one method, which is that of coercion. She makes a solitude and calls it peace and then asks admiration for the quiet and order that reigns in her Communion, but it is the quiet of death and the order of the grave. How any one with the history of the Reformation, of the Revolution, and in a lesser degree of Port Royal and of Molinos, before his eyes, can ascribe wisdom to the Roman Church, passes comprehension. To run with Rome one must run with the machine, or be crushed. The consequence is that the Roman Church has no more influence on the progress of the world than the Church of the Brahmins. Like that Church it holds in its Communion vast inert populations, but the world has moved on and past it and now it can never catch up. The relative position of the Archbishop of Canterbury in England and of the Pope in Rome, show forth most significantly the relative power or adaptability on the part of the two Churches; one an honored member of the body politic, the other, a prisoner of the Vatican. To come down to little things—with the supreme folly manifested in the McGlynn case, under our very nose, we can no longer be deceived as to the wisdom of the Roman Church. With the general purport of your article on "The Use of the Laity," I am in perfect accord and unison.

ALGERNON S. CRAPSEY,
Rochester, July 16, 1887.

SOME CURIOUS DOCUMENTS.

To the Editor of The Living Church:

It may interest some of your readers to see what the "minister" (or Priest Johnson as he was called) in this old part of the country, had to contend with 80 years ago. I send copies of my grandfather's papers. All of his five grandchildren, and all great grand-children, are Churchmen now.

EDWARD JOHNSON.
Belfast, Maine.

TO THE ASSESSORS OF THE TOWN OF BELFAST:—

It having been represented to me that several persons liable to ministerial taxes in this town have joined with some Anabaptists in a petition for an incorporation for the purpose of supporting a minister of that denomination, whereby the burthen of my maintenance may be increased on those who still continue members of the present society, and refuse to abandon the God of their fathers and the Guide of their youth, I therefore hereby declare through you to all such as remain faithfully to the covenants of the town with me as their minister, that the taxes for my support shall not be increased by the apostacy of others; and the assessors of the town for the time being are hereby authorized to deduct each year from my salary the amount of the taxes levied in the last assessment of it on

all those who may be incorporated with said Anabaptists, and who are not members of their churches, nor churches of some other denomination (their taxes being of course already abatable), provided that any sums levied on such persons as may from time to time be added to the assessment for my support shall be applied towards making up the deficiency occasioned by this release.

ALFRED JOHNSON.
Belfast, Jan. 5, 1809.

BELFAST, Oct. 19, 1812.
TO THE CONGREGATIONAL PARISH IN BELFAST:—

Your embarrassments, occasioned by the absconding of a collector for the first half part of my time with you, having been increasing ever since by the pressure of public and private calamities, which have of late fallen upon this place in a greater measure, perhaps than upon any other of equal ability to bear them; and my salary, too generous perhaps at first and a source of disaffection to many in the most prosperous times, remaining unpaid in a great part, I have from time to time reduced it, and since the commencement of the war relinquished the whole during the continuance of hostilities, and am now willing to dissolve a contract for the future, which prejudices a service for which I early forsook all other prospects.

With such impressions, I release to the parish all claims for salary for services to be done as their minister, from and after the date of the acceptance of this instrument.

ALFRED JOHNSON.

TO THE INHABITANTS OF THE CONGREGATIONAL SOCIETY OF BELFAST:—

I, Alfred Johnson of St. Belfast, clerk, do by these presents release and forever, for myself, my heirs and assignees, quit claim to you what ever of my salary may become due for services done as your minister from this date and during the continuance of the present war between this country and Great Britain. Given under my hand and seal this tenth day of August, in the year of our Lord, one thousand eight hundred and twelve.

ALFRED JOHNSON.

In presence of Alfred Johnson, Jr. Endorsement—Release to the parish of salary during the war; not accepted.

ANTI-POVERTY.

To the Editor of The Living Church:

In your editorial to-day you enquire: "How can it (anti-poverty) supplant idleness and unthrift? What can it put in the way of negations?" These questions, I suppose, are addressed to your subscribers, and I think that they can be answered by taking the Republic of Switzerland as our model. Switzerland is to-day the freest and happiest country on earth. For centuries it has been undisturbed by civil or social commotions, except the brief war of the *Sonderbund*, caused by Jesuit intrigues. If Anarchism or German Socialism were to show its face there, it would be crushed in a moment.

In most of the cantons of Switzerland, notably Glarus, Valais, and Unterwalden, the land for a thousand years has been recognized as the property of the whole people, and its use has been allotted to the industrious workers, on such conditions as the people see fit to determine. No one is allowed to hold an acre of it for speculative purposes. Hence there are very few great fortunes in Switzerland, and very little abject poverty. As Emile de Lavelege says: "With the Swiss the

fair motto of the French revolution, liberty, equality, fraternity, is no empty formula inscribed on public documents." It is a living reality, and he is contented with his lot.

And then as to intemperance: In Switzerland the private manufacture and sale of alcoholic liquors is strictly prohibited. The government attends to that business itself, and determines what shall be sold to the people, and who shall sell it.

All the ancient republics of the world utterly perished through their own corruption. Switzerland alone survives. If we take them for our model, we shall die. If we model ourselves after the pattern of a real republic like Switzerland, our liberties may last while the world endures.

J. ANKETELL.

EXAMINATION ODDITIES.

An eminent member of a provincial school-board in England publishes the following notes of an "examination-day."

Mixed girls' and infant school. Time fixed for examination, sharp 9 o'clock. At 10:15 her majesty's inspector enters hastily; children stand. Her Majesty's inspector leisurely divests himself of coat, hat, etc., which he deposits on the girls' needle-work, and throws his bag on the harmonium. Put on coat again.

"This schoolroom is much too cold; shut all the doors and windows."

Proceeds to examine registers, summary, log-book, etc., with his back to the children, turning round occasionally with:

"There's a child there not attending to me," or, "If that girl with a squint looks about her any more I won't examine her."

At eleven o'clock:

"Oh, how many pupil teachers have you? Four—eh? Well, let them all give a collective lesson to the whole school; subject, a cocked hat, or a pair of garters, or, if they don't know what they are, the great sea-serpent, or Barnum's white elephant. Whoever finishes first shall have extra marks."

About 11:30 begins to examine the school, gives dictation to Standard II. in a low rapid tone, so that they do not catch half he says:

"As a fierce lion was prowling about in search of prey." At the same time he reads from a card a sum for another class: "If 17 couple of fat ducks sell for 3s. 6d. each, and I lose 9s. 0½d., what shall I have left?"

The second standard get puzzled, and write down:

"As seventeen fierce ducks were prowling about trying to sell a fat lion who had lost 9s. 0½d." The sum was taken down something like this: "If seventeen couple of lions loose 3s. 6d. each, how much prowling would be left out of 9s. 0½d."

He "fails" them all, turns to mistress: "Your children are perfect idiots!" Mistress weeps copiously.

H. M. I. goes on to the next class. Takes reading:

"Now, boy, I'm not deaf!"

Children have been specially implored to "speak up for the inspector."

"Now, that girl—no, not you, the one next but five—tell me the meaning of a concatenation of events? Now don't be a week over it."

Girl doesn't know.

"Then you're a stupid dolt! Can't you tell me anything about it? Is it about a cat, or a nation, or what?"

"Please, sir—yes, sir."

"Now, which do you mean?"

Girl: "Please, sir—no, sir."

"Fails" her. Takes a class in geography:

"Now all stand—oh, you were standing!—and look at me. That girl with red hair, tell me the exact distance in English miles from Dan to Beersheba."

Girl: "Please sir, it's the other class learns the colonies, not us."

Mistress mentally resolves to give her "what for" presently.

The Rev. Canon Daniel reported that in 1881 about two hundred and twenty-six boys and girls competed for the scholarships presented by some of the City companies. The examination was in arithmetic, English history, English grammar, and geography. Some of the answers were extraordinary.

One youthful pundit opined that the "Old World naturally was Europe, but now the New World is Europe, Asia, etc."

Another juvenile sage held that "Buenos is in Germany, Ayres in France."

Then it is stated that Milton wrote a sensible poem, called "Canterbury Tales;" and that "Henry II. got drinking intoxicating liquors till he was commonly called drunk;" and that "Magna Charta was so that the people should not worship the place where Moses died;" and again that "Magna Charta was ordered by the king to be beheaded. He fled to Italy, but was captured and executed;" and that "Free Trade means not connected with any other establishment, and charging no discount."

One boy described Henry II. as doing penance for his share in Becket's death by walking barefoot and receiving "wacks with a berch."

These answers would seem to suggest a tendency in board-school teaching to get a quart of knowledge into heads which only hold a pint.

Referring to examination absurdities, the Rev. C. W. Stubbs wrote: "I can vouch for the bona fides of the following, which I have met with during the last two or three years as examiner in the Cambridge Local Examinations: (1) "Pitt was a great statesman; Fox was a ditto ditto; he wrote a very good book of martyrs. Pitt and Fox both died a month after each other." (2) "The Gordian knot was a very difficult knot which Nero tied, and by means of which he kept the Empire of Rome in subjection."

OPINIONS OF THE PRESS.

The Irish Ecclesiastical Gazette.

PRAYER.—A free-thinking journal in England makes light of the fact that Bishop Hannington was stabbed to death while he was on his knees in prayer. The writer suggests the question—does not this show the utter uselessness of prayer? thereby proving how ignorant he is of what prayer means—as if it were only at such a time the expression of a desire to live and a dread of death. The free-thinker apparently cannot rise to the conception of prayer as communion with a Supreme Being, the intermingling of thought with a Divine Spirit, the expression of complete satisfaction with the ways of God—"Not my will but Thine be done"—not to speak of intercession at the moment for others, the thought of self lost in the finest altruism—"Father, forgive them, for they know not what they do."

The Church Times.

BISHOP LIGHTFOOT AND EPISCOPACY.—The declaration of American Bishops that acceptance of the Historic Episcopate is essential to unity, continues greatly to exercise the sects of the United States. The Independent has had another article on the subject, and it is worth while to mention it for the warning that it conveys, as it once more alleges the Bishop of Durham as a witness against the Primitive Episcopacy. We might really paraphrase Shakspeare's remarks and say that the blunders which men make live on, and their retractions are overlooked. Still The Independent, which claims to be, in its way, a learned paper, ought to be ashamed of ignoring the Bishop's great work on St. Ignatius, and the necessary consequences which follow from the proof that the letters attributed to the saint are genuine. We certainly do admire the splendid audacity which has led the editor to say: "According to the best Anglican scholarship of the day, Baptists and Presbyterians do now possess the historic episcopate of the first century." These "best Anglican scholars" appear to be Dean Stanley, whose position is that of an ecclesiastical George Augustus Sala, and Dr. Hatch, whose reputation in England is that of an ecclesiastical "crank."

The (Canada) Church Guardian.

EPISCOPAL TRANSLATIONS.—We are well pleased too that the election of the Bishop of Algoma to the see (Nova Scotia) failed; simply because we think that the transference of a bishop from one see to another—except under peculiar and imperative circumstances—most objectionable. The connection of a bishop with his diocese ought, in our judgment, to be for life,—and his work a life work. Had the Bishop of Algoma been elected, and had he accepted, it would not alone have involved the calling of a special meeting of the Provincial Synod in order to fill his place, but also the interrup-

tion of settled and matured plans for Church work in this field, and probably grievous injury to the missionary diocese by the withdrawal—unnecessarily—of its chief shepherd: and one who seems peculiarly well fitted for, and to be effectively doing, the Church's work there. We are unwilling to believe that his nomination was made on party grounds; though the telegraphic dispatches to hand seem to indicate some such spirit actuating it. If so, we are doubly well pleased that his election failed; and we think the Bishop himself will in this agree with us. A bishop elected by partisan means is pretty sure to prove the bishop of a party; and such an one is unworthy of his office and no credit to the Church.

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The Girls' Higher School, Chicago, opens its twelfth year on Sept. 15th. This seminary of learning stands deservedly high in the confidence of parents having daughters to educate. For catalogues address Miss Rebecca S. Rice, Principal.

All Land Buyers,

Attention is called to the notice in another column of three harvest excursions planned by the Chicago, Milwaukee & St. Paul, to all prominent points in Northern Iowa, Western Minnesota and Nebraska.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A.H. Dixon & Son, 305 King Street W., Toronto, Canada.

New Lines in Kansas.

The Denver, Memphis & Atlanta Division of the Missouri Pacific Railway is now open for traffic between (betapa and Larned, Kans., a distance of 272 miles, with a Branch from Iuka Junction to Iuka, a distance of 20 miles, making a total of 292 miles, passing through the towns of Coffeyville, Winfield, Bellevue, Conway Springs, Kingman, Larned and in immediate points. This opens up an entire new section of Kansas and will be invaluable to the Merchants and Farmers residing in and adjacent to the promising new towns through which it passes and opens up to Eastern Merchants a new market for their produce.

Over the Berkshires to Boston.

Standing among the first cities of the continent in point of wealth and population, rich beyond all others in its associations with the early history of the country, within a short and easy journey of the noted sea-side resorts of the east, Boston is one of the most attractive cities for the tourist to visit.

Recognizing this fact, and that in the west are many who still claim New England as home, "The Lake Shore" has placed upon its incomparable "Chicago and New York Limited," a Boston sleeper which makes the run Chicago to Boston in a little over twenty-seven hours.

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Will be run by the Chicago, Milwaukee & St. Paul Railway on Tuesday, August 30, Tuesday, September 20, and Tuesday, October 11, 1887, to all prominent land points in Northern Iowa, Western Minnesota, Dakota and Nebraska, at one fare for the round trip. Excursion tickets will be good to return within thirty days from date of sale. For further information address A. V. Carpenter, General Passenger Agent, Milwaukee, Wis.

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Kerosene applied to unused stoves will keep them from rusting.

PUNCH WITHOUT LIQUOR—Take the juice of six oranges and six lemons, adding sugar to suit the taste. Put to this a quantity of pounded ice and some sliced pine-apple, pouring over it two quarts of water. This is an agreeable summer beverage for every body sick or well.

BARBECUED HAM—Cut large slices of cold ham and fry them in their own fat. Prepare a sauce of three tablespoonful of vinegar, half a teaspoonful of sugar, the same of mustard and a little pepper. Lay the ham in a hot dish, stir the sauce into the fat left in the pan, boil up once and pour all over the meat.

VEGETABLE SOUP—Four onions, three turnips, four carrots, one small head of cabbage, one pint of butter beans, and a bunch of sweet herbs. Boil until done, add a quart of soup stock, take two tablespoonful butter and one of flour, beat to a cream; pepper and salt to taste; add a spoonful sugar. Serve with fried bread chips.

PLAIN CAKE—Take one cup of sugar, one tablespoonful of butter, one-half or two-thirds of a cup of sweet milk, two teaspoons of baking powder, one and one-half cups of flour, and one egg. Sift the baking powder with the flour, flavor to taste. This recipe can be used for several kinds of cake—chocolate, cocoanut or any other layer cake, or simply for plain cake. As very much depends on the baking, be sure and not bake too fast at first. It is a good plan to set a dish of water in the oven at the same time you put the cake in, which prevents browning too much, and gives the crust a much better appearance.

TOMATO BISQUE—One can tomatoes, one quart milk, one tablespoonful butter, one tablespoonful cornstarch, one teaspoonful white sugar, salt and pepper to taste. Strain the juice from the tomato, setting aside the pulp for future use. Put the liquor over the fire in a saucepan and add the sugar. Heat the milk in a double boiler and thicken with the cornstarch rubbed smoothly with the butter. Stir in a pinch of soda and just before taking from the stove, pour the tomato into the milk. Season and serve at once. If left on the fire more than a minute after adding the tomato, the milk is apt to curdle. This will be found a simple and delicious soup.

BATHING—There are constitutions which cannot stand putting the feet in cold water at any time. Their needs are best met by the system of standing on a hot pad while the body is sponged with cold water, or a sheet taken out of ice-cold water is wrapped round it, a very refreshing yet comparatively little known method of taking a bath. The pad is merely made of three or four thicknesses of old blanket sewn together and placed in a shallow tin pan. Half a pint of hot water is enough to heat it thoroughly. A very nice kind of bath for a bed or dressing room is in shape like a very large hip-bath with a removable seat. A goodly supply of cold water may be poured in, then the foot-bath with the hot pad placed in a convenient position, and the bather may sit on the seat and rouse himself with cold water to his heart's content, without the least fear of damaging the circulation, or sending the blood too rapidly up to the brain.

GRANDMOTHER'S EDGING—15 stitches.

- 1st row. K 2, over twice, purl 2 tog., k 7, o, n, k 2.
- 2d row. Purl all but 4 stitches, o, purl 2 tog, k 2. All even rows same as 2d.
- 3d row. K 2, over twice, purl 2 tog, k 3, n, k 2, o, n, o, n.
- 5th row. K 2, over twice, purl 2 tog, k 2, n, k 2, o, n, k 2.
- 7th row. K 2, over twice, purl 2 tog, n, l, n, k 2, o, n, o, n.
- 9th row. K 2, over twice, purl 2 tog, k 2, o, k 1, o, k 3.
- 11th row. K 2, over twice, purl 2 tog, n, k 1, o, k 3, o, k 1, o, n.
- 13th row. K 2, over twice, purl 2 tog, n, o, k 5, o, k 3.
- 4th, 6th, 8th, 10th, 12th and 14th rows are all like 2d.

When thread is put over twice before purling, the effect is only one loop over the needle, if the previous stitch is knit plain, as in the fagotting above.

BULL'S SARSAPARILLA.

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

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

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

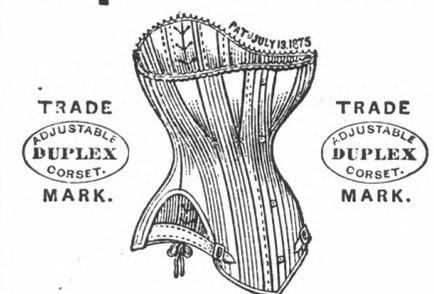
Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume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

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

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