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VOL. XI. No. 9.

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DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "About one year ago, being troubled with a terrible bilious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

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Mrs. MOLLIE E. TAILOR, Cannelton, Ind., writes: "I think the 'Golden Medical Discovery' is one of the greatest medicines in the world. I gave it to my little girl and it cured her of the malarial fever."

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."

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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."

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A. B. WEAVER, Esq., of 996 Bouck Avenue, Buffalo, N. Y., writes: "Having used your 'Golden Medical Discovery' in my family, I desire to testify to the great relief afforded by it in cases of sick headache. As a children's remedy, for coughs and colds, I have likewise found it all that could be desired, its employment having uniformly availed to promptly check any attacks of that kind."

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humors, from a common Blotch, or Eruption, to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influ-

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SALT-RHEUM AND RHEUMATISM.

"COLUMBUS, OHIO, Aug. 18th, 1887. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y. Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals. Respectfully yours, F. W. WHEELER, 182 21st St."

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promptly cures the severest Coughs it strengthens the system and purifies the blood.

CONSUMPTION.

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

COUGH OF FIVE YEARS' STANDING.

Mrs. N. W. RICE, of Neufane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time."

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W. R. DAVIS, Esq., of Belville, Florida, writes: "I have taken your wonderful 'Golden Medical Discovery' and have been cured of the consumption. I am now sound and well, and have only spent three dollars, and I would not take three thousand dollars and be put back where I was."

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Effective Remedy

for constipation and indigestion, and are never without them in the house."—Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action."—L. N. Smith, Utica, N. Y.

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The Living Church.

SATURDAY, JUNE 2, 1888.

NEWS AND NOTES.

It is stated on high authority that, should Lord Salisbury's Life Peerage Bill become law, Cardinal Manning would be among the first of the life peers created. It is said that it is likewise contemplated to offer a similar dignity to the Catholic and Roman Catholic Primates of Ireland and to one of the bishops (probably the Primus) of the Episcopal Church of Scotland.

THE Methodist General Conference had quite a sensation during the voting for additional bishops, when it was discovered that an attempt had been made to stuff the ballot box. Some of the brethren evidently had practical knowledge of "ways that are dark." A proposition to consecrate the new bishops in a church rather than in the opera house, did not even receive a second.

ARMAGH PALACE will shortly be purchased for the Church of Ireland. The goodly sum of £3,300 has already been collected for this purpose. "It may not be too much to say," observes the *Irish Ecclesiastical Gazette*, "that the entire Church is interested in acquiring for its future primates a residence which would otherwise most likely fall into inimical hands."

WHILE in almost all the London churches the number of communicants has of late years considerably increased, a different tale must be told of Liverpool. Out of a population of over 363,000, the number of communicants reported at Easter was only 7,355. At St. Mark's, with a population of 8,000, there was no Celebration. The following are some of the returns made:—St. Anne's (population 10,000), 55; St. Thomas' (6,300), 16; Holy Trinity (9,500), 20.

NEWS has been received of the death of the Rev. G. E. Sheppard in Africa, one of the Fathers of the order of St. John the Evangelist. Father Sheppard was at one time connected with St. Clement's church. About five years ago, having failed in health, he was obliged to go to England for rest, and was sent from there to Cape Town, South Africa, where the Fathers have an important work going on. His death was due to typhoid fever.

INTELLIGENCE received from Pietermaritzburg states that the litigation between Archdeacon Colley and the churchwardens of St. Peter's cathedral, Natal, is ended. The case was left in the hands of the Attorney-General, who awards the Archdeacon certain fees, amounting to nearly 500*l.*, but throws out the bulk of his claims and orders him to pay rent for the parsonage. A portion of the costs are also given against Archdeacon Colley, who is forbidden to attend the Easter vestry, and ordered to vacate the Archdeaconship on May 1st.

SINCE Low Sunday, the Rev. Percy Webber has held Missions of much interest and spiritual force, as follows: Grace church, Elmira, N. Y.; Christ church, Nevada, Mo.; St. Andrew's church, Elk Point, South Dakota; and Christ church, Yankton, South Dakota. (Christ church parish is the strongest in the diocese, and blessed with a fine large church.) By special invitation,

Mr. Webber delivered, May 18, a sermon on "Manhood," before the St. Andrew's Brotherhood of Calvary cathedral, Sioux Falls, South Dakota.

SOME one has been gossiping again about clerical salaries, this time about the bishops. The largest salary paid to any of the bishops of the Church is \$10,000 a year. New York pays this to Bishop Potter, and provides him a house. The next largest amount is \$6,000, and only the Bishops of California, Chicago, Long Island, and Massachusetts receive that figure. Only eight receive \$5,000. The Bishop of Maine receives only \$1,300, and has to pay his travelling expenses; but he receives about \$1,700 as rector of St. Luke's cathedral.

THE Bishop of Marlborough confirmed a poor dockward laborer under touching circumstances. The man, who was 27 years of age, was preparing for Confirmation when he was laid low by illness. He had received his first and last Communion, but still he longed for the grace of Holy Confirmation. The Bishop, on hearing this, determined to visit the dying man in his own house. The poor fellow told him how his life had been one continual struggle with poverty; but no squalor, nothing unseemly, was to be seen in the room. Everything was neat, clean, and tidy; on the table stood a brass cross, two vases of flowers, and some devotional books. To the great consolation of the dying man did the Bishop confirm him, praying, "May he continue Thine for ever."

ACCORDING to a new scheme, by which the Ecclesiastical Commissioners are to take charge of the structure and revenues of the Abbey of Westminster, the Dean and Chapter will transfer their estates, or the bulk of them, to the commission, who will keep the abbey and its residences in good substantial repair. The cost of the fabric fund is to be a first charge on the revenues, and then the stipends of the chapter and the costs of divine service are to be met. A canonry is to be suspended in the future to provide funds for the fabric, the dean and canons are to be able to mend their statutes, so as to reduce establishment charges, and all the officials are in the future to pay their own rates, taxes, and costs of repairs, save with regard to portions of historical and antiquarian interest.

THE suit against the church of the Holy Trinity, New York, has been decided adversely to the church. The decision held that the case of the Rev. E. Walpole Warren comes under the law relating to the importation of labor, and the church of the Holy Trinity must pay \$1,000 penalty for bringing him over from England. An appeal will probably be taken as the defence rested their case upon the construction of the law by the committee which framed the bill. In their report there is this clause: "The committee believe that the bill in its present form will be construed as including only those whose labor or service is manual in character; and then, if the act applies to the clergy, it is to that extent void, because unconstitutional, for an amendment to the constitution reads: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

DR. LAURENS P. HICKOK died at his home at Amherst, Mass., May 8, at the age of ninety. He was born in Bethel, Conn., Dec. 29, 1798. [In 1836 he became professor of theology in Western Reserve College, Ohio; in 1844, he became professor in Auburn Theological Seminary, N. Y. In 1852 he resigned his chair to accept the professorship of mental and moral philosophy in his *Alma Mater*, of which, in 1866, he became president. In July, 1868, he retired from active life, and has since lived at Amherst. He was widely known as the author of a number of philosophical works, among them "Rational Psychology," "Moral Science," "Empirical Psychology," and "Rational Cosmology," and at the time of his death was engaged upon another, "Reason and Revelation," which Pres. Seelye says, promised to be his greatest work. Dr. Hickok was undoubtedly one of the deepest and ablest philosophical thinkers of his time in this country. He leaves a wife over eighty years of age.

A STRIKING incident took place on Good Friday at Chatham, in the Garrison church, when Dr. Eighill, who is one of the most popular preachers in England—and who, by the way, in some respects reminds one of the good Bishop of Derry—was preaching. In the midst of his discourse, when the whole mass of soldiers were listening intently and eagerly, and when silence was so great that even the ticking of the clock in the gallery could be heard, the chaplain-general put a question to the congregation. "It was," he said, "the soldiers' duty to nail Jesus to the cross. They were only carrying out their orders in doing this; but was it their duty to insult the Saviour? Was it their duty to spit in His face, and weave a crown of thorns for His sacred head?" On asking this a child's voice was heard, answering boldly, plainly, and emphatically—"No." "Right, my boy," the chaplain-general said, "out of the mouth of babes and sucklings Thou hast perfected praise."

THE Chicago aldermen are beginning to find that it is not always safe to defy public opinion. Much righteous indignation has been aroused by the action of the council in refusing to restrict the liquor traffic in the vicinity of churches and schools. Central Music Hall was crowded to the doors last Sunday afternoon at a meeting held to formulate the demands of the moral and religious element of the community. Those demands are not unreasonable. That saloons should be kept at a distance of at least 200 feet from churches, schools, and hospitals is not too much to ask. The spring elections are over and the aldermen may feel that as they have at least eleven months' lease of office, they may rely upon the forgetfulness of people to bury the question. But when such men as E. W. Blatchford and other members of the Citizens' Association take up a matter which thus involves the best interests of the community, even a Chicago alderman may be brought to regret that he did not cast his vote for decency and order.

WE learn from a contemporary that the Lambeth Conference is already beginning to forecast its shadow, and the

primate's reception of the bishops at Canterbury cathedral, and a dinner to their lordships at Durham following a service in the cathedral, are among the fixtures already made for them. The Society for the Propagation of the Gospel will follow the practice which it adopted at the last conference, in 1878, by postponing its annual meeting to July 10, in order to make it an opportunity of offering a welcome to the assembled prelates from all parts of the world and a demonstration of the extent and character of the Church's foreign mission work. The meeting of the society will take the form of a conference in which the Bishops of Calcutta, Rangoon, Shanghai, Japan, Capetown, Zululand, Rupertsland, Missouri, South Dakota, Sydney, Hayti, Guiana, and Gibraltar will take part. Each of these prelates, as also Bishop Smythies and the Rev. R. R. Winter, of Delhi, will read a paper occupying about fifteen minutes in delivery. The subjects treated will include the organization of the local missions in the dioceses of the various bishops, medical missions, woman's work in missions, the history and progress of the Colonial churches in the Dominion of Canada and Australasia, and the domestic and foreign missions of the Church in the United States. The Archbishop of Canterbury will preside, and the programme will include an address of welcome from the society to the bishops and an introductory speech from his grace.

CHICAGO.

The Rev. Mr. Mann spent Sunday, May 27th, in Chicago. In the morning he celebrated the Holy Communion for deaf-mutes in the Sunday school room of St. James' church. At 2:30 P. M. a service was held in the church.

CITY.—The Western Theological Seminary closed its sessions for the academic year on Wednesday, May 23. At noon the Litany was said, followed by an address by Bishop McLaren. Nineteen students have been connected with the seminary during the year. The indications are that the next year will open with a still larger number.

ENGLEWOOD.—At St. Bartholomew's on Waitsun Day at noon, there was an impressive service for the reception of the vested choir. The choir came into the church headed by the cross bearer, when the beautiful service in the Priest's Prayer Book was used. An address was delivered to the choir by the Rev. C. C. Tate, the rector, the choir all taking the promise of obedience and reverence. On Trinity Sunday the vested choir of 30 voices took their places in the chancel and rendered the service in a delightful manner. The choir is under the direction of Mr. Bradbury, who has proved an efficient teacher and organist. One more vested choir is now added to the white-robed band of this diocese.

NEW YORK.

CITY.—The news of the death of the Rev. Dr. William F. Morgan, for so many years rector of St. Thomas' church, reached us last week, too late for more than bare mention. Dr. Morgan occupied the pulpit of St. Thomas' church on Sunday, May 6th, and celebrated the Holy Communion. He was taken ill on the following Thursday

and was found to be suffering from malarial fever. No especial danger was apprehended until three or four days before his death, when it was announced that his condition was extremely critical. His daughters, of whom he had three, were hastily summoned and cared for him until the end. He died at the rectory adjoining the church, and was conscious up to a few hours before his death. Dr. Morgan was born in Hartford, Conn. In 1817 he graduated from Union College, and from the General Theological Seminary in 1840. The next year Bishop Brownell ordered him deacon in Christ church, and the year following ordained him priest in Trinity church, New Haven, of which he was for some time assistant minister. For awhile he was rector of St. Peter's church, Conn., and in 1844 became rector of Christ church, Norwich, Conn., which position he held for 14 years. In 1857 he accepted the invitation to become rector of St. Thomas', which at that time was located at Broadway and Houston St. In 1867, the present edifice at Fifth Ave. and 53rd St. was erected, which, however, was not consecrated till 1883. St. Thomas' was founded in 1823 at Broadway and Broome St. Dr. Morgan was widely known and highly esteemed, and his death was a great shock to the community. The Bishop called early in the day, and messages of sympathy came from many sources.

The funeral took place at the church on Wednesday, May 23rd, the large number of the clergy, including the Bishops of New York, Albany, and Western New York, formed in procession at the rectory, and proceeded to the church adjoining. The burial service was then proceeded with by the assistants of the church, Bishops Potter and Coxe saying the committal service. From the church the remains were taken to South Portsmouth, near Newport, for interment.

On the Sunday previous the Rev. Dr. Starr, one of the assistant ministers at St. Thomas', preached a sermon in memory of its late rector, speaking of the costly building in which they were assembled as a monument to his memory and of his long and faithful pastorate which in these days was a precious thing. He had left, however, a more enduring monument in many hearts and his memory would abide in many homes which for the last 30 years had felt his influence. The pulpit and the chancel furniture were heavily draped in black. Among the clergy at the funeral services was the new rector, the Rev. Dr. Brown.

The annual sermon before the students of the General Theological Seminary was preached on Sunday evening, May 20th, by Bishop Walker. In addition to the faculty, were present the Bishop, Drs. Beach, Dix, etc. The preacher spoke of the great progress made by the institution within 30 years as illustrated by its buildings, etc., and exhorted the students and alumni to hold it in affectionate remembrance. Professors Eigenbrodt and Buel have resigned their positions on account of declining years. The one has been connected with the institution 25 years and the other 17. Both are to receive an annuity.

According to the 18th annual report of the managers of the House of Rest for Consumptives, 121 patients have been treated during the year at a cost of \$12,000. For many years the Rev. Dr. T. M. Peters, rector of St. Michael's church, has been president. A new hall to accommodate additional female pa-

tients, is being erected and the managers desire to secure \$2,500 from the friends of the institution with which to complete the work.

The competition for prize-flags was made by the companies of the Knights of Temperance, on Saturday evening, May 19th. The flag for proficiency of drill was won by St. Paul's Company, Poughkeepsie, that for increase of membership by Zion Company, Wappinger's Falls, and the one for declamation, by St. Mark's Company, New York. The occasion was a highly interesting one, while the drilling of the companies excited much interest and even enthusiasm. The anniversary of the order was held at the church of the Ascension on the following Sunday evening, the Rev. Dr. Atwill of Toledo, O., preaching the sermon.

The Bishop is to attend the Lambeth Conference this summer, and has been invited to speak on temperance. In a recent letter to the secretary of the Church Temperance Society he expressed himself as heartily in sympathy with the latter's work and as profoundly persuaded of its wisdom and importance. He considered it by far the most significant and promising lay work of the Church in his diocese of which he knew anything, and that it indicated a line of Christian activity along which he was persuaded they must more and more learn to move.

LONG ISLAND.

Archdeacon Stevens, of Brooklyn, who is preparing to publish in book form, the results of years of careful study and research in political science and constitutional law, has been appointed to deliver before Wooster University a special course of lectures on English and American constitutional law.

BROOKLYN.—On Sunday afternoon, May 20th, the Rev. Dr. Van De Water preached in Holy Trinity church his farewell sermon to the 23d regiment, of which he had been chaplain. Over 500 members of the regiment and nearly 100 veterans marched from the armory to the church in full uniform. The preliminary services were conducted by the Rev. Dr. Hall, rector of the church. Dr. Van De Water took his text from 1 St. Timothy vi: 12: "Fight the good fight of faith." The preacher expressed his regret at sundering his official relations with what he called the best regiment of the National Guard of the State, but did so for the sake of the regiment, since having removed to another city he could not fully discharge the duties of the position.

The Rev. Dr. Middleton, rector of St. Paul's church, Glen Cove, and dean of the county, has been dangerously ill. It is understood, however, that his condition is much improved.

MILWAUKEE.

Commemoration Day at Kemper Hall, May 24th, was kept even better this year than heretofore, in memory of the first Bishop of Wisconsin. A solemn celebration of the Holy Eucharist took place at 10:30, the Rev. T. M. Riley, S. T. D., being celebrant. The benediction was pronounced by the Bishop. Shortly before luncheon, a memorial hymn, written for the occasion by Miss Elizabeth Adams, and set to music by Mme. Seymour, was rendered by the school, during which the large portraits of Bishops Kemper and Armitage, and Dr. Lance, were decorated with flowers. The annual sermon was delivered after a short vesper service in the afternoon, by the Rev. J. M. Francis. Mr. Francis sketched the power of a holy life, as far above the

power exerted by words or by writings, and dwelt on the individual responsibility of each person. He referred in touching language, to the bishops, priests, and religious who had given their lives to Kemper Hall, and were now numbered with the saints at rest. During the service, the sacrament of Baptism was administered to one person, and the rite of Confirmation to a candidate. A considerable number of visitors were present, and steps were taken towards the formation of an alumnæ association.

CITY.—The tower entrance to St. Paul's church is now about completed, and is architecturally very fine. The tower, which is open to the weather, is guarded by wrought iron gates, seven feet high. Inside, the wainscoting is of brown stone, the wall of red fire-brick laid in black mortar. The tower itself is of antique oak, plain and substantial. In the centre stands a large globe lamp of wrought iron, presented by Mr. Harry B. Sanderson, as a memorial of his first wife. It is a handsome piece of art, wrought by the Tifanys. The words "*Ad majorem Dei gloriam*" are in a centre piece of mosaic, in the tiled floor. The ceiling is of oak, laid in deep panels.

The new surpiced choir first appeared at St. Paul's church on Trinity Sunday. The service consisted of Morning Prayer and the Holy Communion. No complete service was rendered, the most elaborate pieces being the *Te Deum* in B flat by Stainer, and Garrett's *Jubilate* in F. Eucharistic music consisted of chants from Hutchins' Chant Book. The choir consists of 20 trebles, six altos, eight tenors, and nine basses, under Mr. L. H. Eaton.

WATERTOWN.—A beautiful memorial window to the memory of Mrs. Edward Racek, has been placed in the chancel of St. Paul's church. The design is St. Cecilia, and is well executed in colors and in general harmony.

GEORGIA.

In our account of the diocesan convention last week, by a typographical error, the appropriation for diocesan missions was stated as \$2500. The correct amount is \$3500.

WESTERN NEW YORK.

BUFFALO.—The Ingersoll Memorial chapel of the Good Shepherd was consecrated on Monday, May 21st. For a number of years the project of erecting a suitable memorial of the late Rev. Edward Ingersoll, D. D., of Trinity church, has been cherished by a number of his friends and former parishioners. An ideal site was chosen, on the south-east corner Jewett and Summit Avenues, having about 150 feet of frontage on the former avenue, and a lepth of about 250 feet. So ample is the lot that there is plenty of room left for a large church and a parsonage, when the growth of this part of the city shall demand their erection. This lot was given by Mr. Elam R. Jewett, who afterwards, before his death, gave \$15,000 for the erection of the chapel, appointing three trustees, who should have power to contract for the work, and exercise entire responsibility in its direction.

In its externals, the Ingersoll Memorial Chapel is pleasing; its blue stone walls and red tile roof are in harmony with the rural character of the surrounding landscape. The structure is a simple adaptation of the Gothic, the length of the nave being 85 feet, and of the transept 52 feet. The chancel is towards the east, the main entrance looking north towards Jewett Avenue.

The floor of the vestibule is of red and chocolate-brown tiles. In the brick facing of the vestibule wall, on the left hand as one enters, is a brass tablet, bearing this inscription:

This chapel was erected to the glory of God and in loving memory of the Rev. Edward Ingersoll, D. D. by his devoted friend, Elam R. Jewett, A. D. 1886-87.

The interior of the chapel is especially worthy of close attention. In general, the interior wood-work, the pews and wainscotings, chancel furniture, etc., are of oak. The ceiling is carried to the roof timbers, which are finished in their natural color, as are the rounded timber arches which span the nave. The side walls are finished in rough plaster, which is carried up between the bents of the roof. On this plaster ground-work has been wrought out an effective color scheme in oil, the tints passing from deep red on the side walls to olive and russet greens and quiet yellows overhead. The general tone of the chancel decorations is deeper than in the nave. A broad frieze embracing in its designs various appropriate emblems, is carried around the walls, being broken wherever roof timbers are encountered. The windows are bordered by decorative bands in harmony with the frieze. The result is strong without being obtrusive, and the whole is greatly to the credit of the artist. One most interesting feature in the furnishing of the chapel is the presence of some articles which were used for many years in old Trinity, when Dr. Ingersoll was its pastor, and subsequently by Dr. Van Bokkelen. These articles, made doubly sacred by association, include the marble baptismal font and the pulpit. A simple wooden lectern, the same that was used for a time by Mr. Cyrus P. Lee, in holding service at Mr. Jewett's residence, stands in the chancel; and on it rests the Bible which was presented to old Trinity church in 1837, by Mr. O. G. Steele. The church has a seating capacity for 300, and already the congregations are of good size. It represents to-day, in land, buildings and memorial gifts, about \$30,000.

The following were present and took part in the services: Bishop A. Cleveland Coxe, the Rev. Dr. Van Bokkelen, the Rev. Thomas B. Berry, rector-elect of the church, the Rev. Drs. John W. Brown, Francis Lobdell, and several others of the clergy. The Hon. James M. Smith read the certificate of title, after which the Rev. Thomas B. Berry read the request of the trustees that the chapel be accepted and dedicated to the services and ceremonies of religious worship in conformity with the faith of the Church. Then followed the presentation by the Rev. Dr. Brown of the instrument of ecclesiastical consecration whereby the Bishop, in the name of the corporate Church, accepted and dedicated the chapel. After the Gospel was read, Bishop Coxe spoke a few fitting words of thankfulness for the good work accomplished, and of congratulation regarding the hopeful outlook for the future. The sermon was preached by the Rev. Dr. Van Bokkelen, after which the Bishop celebrated the Holy Communion.

PITTSBURGH.

Ascension Day was very generally observed throughout the diocese and was marked by large congregations. In Pittsburgh there were early and second Celebrations at Emmanuel, Allegheny, and St. Mark's, South Side, and Celebrations at Calvary, St. Luke's, Good Shepherd, and St. Peter's. At the last

named, the service was a union one with the congregations of Trinity and St. Andrews. The day was especially marked at the church of the Nativity, Crafton. In the morning there was a full Celebration by the rector, the Rev. N. W. Badger, assisted by the general missionary. In the evening a choral service was rendered by the vested choir of St. Mark's, under the conduct of Major Benbow, and in addition to the above-named clergymen, the following took part in the services, the Rev. Messrs. James Cameron, of St. Mark's, Laurens McLure, of St. Luke's, and G. A. M. Dyess, of Braddock. The sermon was delivered by the Rev. Robert W. Grange, rector of St. Paul's, Steubenville, who has always taken a lively interest in this parish. The bell recently procured for the Nativity, by the efforts of the former rector through a bell letter to his clerical friends and others throughout the Church, is to be replaced by a heavier one of finer tone. The bell was ordered from the Blymer Co. in Cincinnati, and there being some defect in tone on account of the hanging, it was immediately replaced with a better one by the firm, without cost to the parish.

The new church for the Atonement Mission, Mansfield, is now an established fact, brought about by the generosity of Mr. C. C. Craft, of Crafton, and the earnest labors of the rector and general missionary. The former offered \$500 provided an equivalent amount was subscribed. The people at Mansfield gave liberally, raising more than half the amount. This will make eight church buildings now contemplated or in process of erection in this diocese.

The general missionary recently visited Macdonald on the line of the Pan Handle road, to look up some newly-arrived emigrants referred to him by the Rev. Dr. Drumm, port chaplain in New York. He found the family and a number of others loyal to the Church. He appointed a service which was held in a U. P. building with a large and deeply interested congregation. He was assisted by the Rev. H. D. Waller, of Hazlewood, and baptized ten children from eight different families. Both the clergymen made addresses. Occasional services will be held at this point. When All Saints', Pittsburgh, was in existence, over ten years since, the Rev. Messrs. McCandless and Miller gave attention to this point but since the abolishment of that work no services have been held at Macdonald. It is about 18 miles from Pittsburgh.

Since the Clerical Association of Pittsburgh ceased to exist over a year ago, the clergy have felt the need of some sort of an association for mutual benefit and closer relationship. A few days ago eight of the younger clergy of Pittsburgh and vicinity met for a quiet tea at the rectory of the church of the Good Shepherd, Hazlewood, to consider some plan of operations. Although it was not thought expedient to form an organization, it was decided to gather once during each month at the residence of one of the clergy in a social way for conference on Church topics, and to invite one of the older clergy to present an essay or paper on some subject of interest and for the information and encouragement of the younger toilers in the vineyard.

The Rev. Thomas Crumpton, D. D., rector of St. Paul's, Pittsburgh, who has passed his ninetieth year and is the oldest clergyman in the diocese, felt compelled recently, on account of the infirmities of age, to tender his resigna-

tion as rector of this parish. A meeting of the vestry was at once held and the resignation not accepted. The vestry voted to continue the Dr.'s salary and render him full assistance in the matter of supplies. The Dr. at his last service made a touching address, expressing his deep gratitude for the kindness showed him in his advancing years, and rendered thanks for the affection, generosity, and support so generously extended through so many years. The old church is a venerable land mark, the pulpit and altar standing as they did fifty years ago. The many friends of the Dr. will be glad to know that although unable longer to officiate in the church, he is still strong in spirit with his mental vigor unimpaired. He will still retain his position as President of the Standing Committee of the diocese.

The anniversary of the Church Home was held in St. Peter's church with a large congregation. The services were rendered by the rector, the Rev. W. R. Mackay, the Rev. J. Crocker White, D. D., the Rev. Messrs. H. D. Waller and Laurens McLure. The sermon was preached by the Rev. George Rogers and a large offering was received for the purposes of the Home.

IOWA.

The Hon. T. D. Eagal, of Davenport, was presented to the late convention as a member of the primary convention in Muscatine in 1853. He made a brief and very appropriate address in response to the greeting the convention gave him. C. S. Bever, of Cedar Rapids, is the only other lay delegate to that convention of 35 years ago who is living.

MINNESOTA.

BISHOP GILBERT'S APPOINTMENTS FOR JUNE.

1. 10:30 A. M., Point Douglas.
3. 3 P. M., Merriam Park; 7:30 P. M., St. Stephen's, St. Paul.
- 5, 6, 7.—Examinations at Seabury.
10. Faribault Ordinations.
1. St. Mary's School closing, Faribault.
- 13-14. Shattuck closing.
17. Minneapolis: 4:30 P. M., St. Luke's church; 7:30 P. M., St. Paul's church.
- 20-21. Annual Council, Christ church, St. Paul.
26. 10:30 A. M., consecration of Ascension church, Stillwater.
27. 10:30 A. M., ordination of priests, Lake City.
28. 10:30 A. M., consecration St. Paul's church, Winona.

FARIBAULT.—The ceremony of laying the corner stone of Johnston Hall, the new building for Seabury Divinity School, took place at 2:30 P. M., Tuesday, May 15, and was performed by Bishop Whipple, assisted by Miss Clarina B. Shumway, daughter of the late Mrs. Augusta M. Huntington, through whose bequest the building is being erected, and W. J. Fabian, executor of the estate. The attendance was large of the citizens of Faribault and the pupils of the several Church schools of the city, the Shattuck cadets being present in full dress and accompanied by their band, which gave a selection previous to and following the ceremony. The stone is of Berea, Ohio, sandstone, about two feet square, and polished on its west and south faces. The inscription on the west is as follows: "Johnston Hall, 1888." On the south: "The gift of Augusta M. Huntington." After the stone was laid, the Bishop made an address and the ceremony closed by singing hymn 202, "Jesus Christ Himself Being the Chief Corner Stone," followed by the usual prayers and benediction.

Immediately following the ceremony of laying the corner stone, the Rev. Dr. Kedney, of the Seabury faculty, stepped forward and with a few well chosen words presented Miss Shumway, in behalf of the Bishop and Assistant Bishop

of the diocese, the faculty and students of Seabury Hall, a solid silver berry dish of exquisite design, in a handsome case, and suitably inscribed, in evidence of the great love and respect cherished for her sainted mother and herself, through whose generous gifts so much has been done for the educational interests of this city.

The new building, Johnston Hall, is located a short distance to the north and west of Seabury Hall, and its ground dimensions are 117x46 feet. It will be two stories in height above the basement, and surmounted by a tower 124 feet in height. The style of architecture is Gothic and the material Faribault blue limestone with Berea sandstone trimmings. The building will contain a library, lecture, and recitation rooms, parlors, etc., and it is expected that it will be completed by the middle of January, 1889.

WESTERN MICHIGAN.

Bishop Gillespie visited the most northern missions in the diocese on May 13th, and following week. On Sunday, three full services had been arranged at Petoskey, by the missionary, the Rev. C. T. Stout, one of which was a service for Sunday schools in the afternoon, to which an invitation was extended through the public schools, and which was largely attended and heartily enjoyed. After the morning service, the Bishop preached and confirmed 12. Holy Communion followed, to which all the class and nearly every communicant in the mission came forward. In the evening, notwithstanding the storm of rain and snow, another full congregation assembled. The Bishop's sermon held the close attention of all, and the services of the day made a deep and solemn impression. On Monday, the missionary drove the Bishop to Charlevoix, 18 miles distant, where the afternoon was spent in visiting, and a service held in the evening. Three children and one adult were baptized, and the Bishop preached and confirmed nine persons. Mr. W. P. Browne, the lay reader, here maintains a large and successful Sunday school, and this Confirmation class is an indication of the good results of the Church teaching. Tuesday morning, the drive back to Petoskey was made, the High School visited in the afternoon, and at a later hour Harbor Springs was reached. An attendance that quite filled the chapel evinced the interest that has been awakened here by the week day services given from Petoskey. One adult was baptized, and five were presented to the Bishop for the "laying on of hands." Wednesday morning, Petoskey was again reached, and the Bishop went South for other visitations. In all his sermons and addresses to the candidates, he gave such clear teaching of the Church's system of Christian culture that none could fail to be impressed and aroused.

The work at these missions is most important. A little over a year ago the mission at Petoskey was organized by the general missionary, the Rev. Mr. Bancroft, and continuous services have been held only since the latter part of September, at which time the present missionary took charge. A rented building has been too small for the congregation that has gathered this winter, and efforts are now being made to begin a permanent church. A lot has been secured in the most desirable situation in town, and partly paid for, and a subscription is being circulated for the church building. But help is needed from outside. Now is the opportunity. From Petoskey as a centre,

five or six growing towns can be reached as soon as we have the Church well established there. The nearest organized parish to Petoskey on the line of the G. R. I. R. R. is 140 miles south. The missionary at Petoskey has given as frequent services as possible to Charlevoix, Harbor Springs, and East Jordan, besides the constant labor of building up the work at Petoskey, and has baptized 29 adults and children. A number of others will be ready for Confirmation in the summer, but it was thought best to defer this step until they could receive fuller instruction.

ALLEGAN.—The church of the Good Shepherd has met with a great loss in the death of one of its older members, Augustus Lilly. For nearly a quarter of a century Mr. Lilly served on the vestry, a portion of this time as warden, and also lay reader. He was an efficient and successful worker in the Sunday school. But he will be specially missed in the choir, where for 21 years his rich bass voice has been heard Sunday after Sunday.

KANSAS.

APPOINTMENTS OF BISHOP THOMAS. JUNE.

3. A. M. and P. M., Arkansas City.
4. P. M., Winfield. 5. P. M., Topeka.
10. A. M. and P. M., Fort Scott.
11. P. M., Pittsburg. 12. P. M., Columbus.
13. P. M., Baxter Springs.
14. P. M., Galena. 15. P. M., Paola.
17. A. M., Topeka. 24. A. M., Marysville.
25. P. M., Reedsville. 26. P. M., Irving.
27. P. M., Junction City.
28. P. M., Salina.

JULY.

1. A. M., Topeka.

EMPORIA.—The present rector of St. Andrew's church, the Rev. F. B. Draper, formerly the assistant at St. Luke's church, Matteawan, N. Y., entered upon his duties on the second Sunday after Easter. The church had been without a rector since September last, when the Rev. Henry Mackay resigned to accept the call to the church at Fort Scott, in this diocese. But happily, the demoralization almost always produced under these unfortunate circumstances, had very greatly been counteracted by a most successful Mission, conducted by the Rev. Percy C. Webber, in the week preceding Ash Wednesday. The influence of Mr. Webber's preaching and instructions upon the hearts and minds of the parishioners, cannot be over-estimated. The Sunday school which had been abandoned shortly after Mr. Mackay's departure, was reorganized on the third Sunday after Easter, and has been growing steadily, until now its membership has more than doubled, with the prospect of a rapid increase. The Ladies' Parish Aid Society, usually the most effective of all our parochial organizations, forms no exception to the rule here. Since the Mission, their meetings have been more largely attended than ever before, and it is hoped, that it will eventually embrace within its organization, every woman in the parish. A guild for young women was effected last week, the object of which is to promote an interest in the work of the Church, and to teach the members to take a personal share in it. New agencies for work both parochial and missionary, are under consideration, and will be organized in the near future. This week, the chancel of the church will be enlarged and re-arranged. At present the altar rail encloses within its space, the prayer desk and lectern. The proper division into sanctuary and choir, and other improvements of an ornamental character, will be made, that will contribute very much to the beauty of that end of the church, and the convenient rendering of the services.

NEWARK.

HACKENSACK.—The quarto-centenary of Christ church began on Friday, the 11th, with a Communion service. The sanctuary was dressed with annunciation lilies, replaced on Sunday with apple blossoms. Communion was held at 7:45 and after the 11:45 service; communicants responded heartily to the request to commemorate the day with their presence. The service was a choral one. The beautiful anthem from Isaiah xxxiii. was introduced with the reading of the Office of Institution. Service was conducted by the rector, the Rev. W. W. Holley, D. D. His text was chosen from Psalms lxxxiv: 4, and cxxii: 1, 6, 7. The sermon was an epitome of events for 25 years past. The first clergyman who preached at Hackensack was the Rev. D. F. Warren, D. D., now installed at Edgewater, N. J. A committee was formed, with the late Samuel Munn, president, and Mr. Beattie, secretary, to incorporate a church, which was held in the Washington Institute. The service was continued until land was presented by Mrs. Van Buskerck and Mrs. L. Sage. The building site was on State street. Here the corner stone for a church was laid, with appropriate ceremonies, by the late Bishop Odenheimer. Dr. W. G. Farrington was installed as rector; the church was built under his direction, and he took charge of the spiritual welfare of the parish. He now preaches at Bloomfield, N. J. He was succeeded by the Rev. W. W. Holley, D. D., the present rector, under whose supervision a handsome rectory was built. Land was presented by ex-Judge Chas. H. Voorhis, and a bequest of money from Miss Mary Moore covered the necessary expense of its erection. A commodious guild house was afterwards built, with Sunday school rooms. The church languished under the pew system, but a free church has been established and the finances are in a flourishing condition.

RHODE ISLAND.

A very interesting and largely attended quarterly meeting of the R. I. Branch of the Woman's Auxiliary was held in the church of the Epiphany, Providence, Wednesday, May 9th. After the celebration of the Holy Communion, the rector, the Rev. Henry Bassett, spoke a few words of welcome and the meeting was called to order by the president, Mrs. Wm. Ames. The minutes and the last quarter's report were read by the secretary, Mrs. Geo. P. Arnold, and showed unusual work in every department. The treasurer's report was read and accepted. After a hymn the Rev. E. R. Woodman of the Japan Mission gave a very instructive and entertaining address upon the need of a religion in Japan. The Rev. Mr. Porter, of Pawtucket, made some very plain and interesting remarks upon the diocesan missions. The Rev. Mr. Rousmaniere spoke of the missionary work in the Pawtucket Valley. The Rev. Mr. Bassett urged the claims of the St. Elizabeth Home upon the sympathy and support of the auxiliary, and the Rev. Mr. Fiske made an appeal for St. Mary's Orphanage. After a minute of silent prayer, an offertory was taken, and the meeting adjourned for lunch. The ladies of the parish provided a bountiful and well served lunch in Elmwood Hall to all the delegates and visitors.

At 2 P. M. the meeting was called to order, and the Rev. J. B. Wicks spoke upon Indian Missions. Mr. Yaroo H. Neesan, a student in the General Theological Seminary, N. Y., dressed in

native Persian costume, gave a very interesting account of the manners, religion and customs of his country. The Rev. Mr. Cocroft urged the importance of missions, and spoke particularly of the necessity of sending books to missionaries. There were over 200 delegates, 15 of the clergy, and many friends. Bishop Clark sent a letter of regret, and wished the society all success in its work. The Rev. Mr. Webb made a short address upon missionary work.

ALBANY.

The Bishop writes as follows concerning the cathedral stalls: "The Chairman of the Committee appointed last November, to secure gifts from the diocese for the clergy stalls, reports that ninety of the stalls are given. I am gratified and encouraged by this response to the appeal, and at the same time disappointed that the gifts come short of the whole amount required. The Building Committee have obtained estimates for the work amounting, for the pavement of the choir and sanctuary, to \$10,000. This means that we cannot put in the portion in the choir aisles unless sixty more stalls are given. And it means that if ten more stalls are given, the pavement can be put into the choir and sanctuary. I have not heretofore urged this matter, but under this condition of things, many of the larger parishes not having responded, and the amount so nearly reaching what is needed for the more important part of the work, I am constrained to beg that the clergy who have not yet responded to the appeal, will promptly take the matter in hand; and I venture to suggest that individuals in the diocese and some of the stronger parishes might give stalls for some of the weaker places. It is important that action should be taken without delay."

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS.

JUNE.

3. A. M., Good Shepherd, Wareham; evening, St. John's, Sandwich.
4. Evening, Messiah, Wood's Holl; 7 P. M., Calvary, Danvers.
7. Evening, St. Paul's, Peabody.
9. Evening, Christ church, Sheffield.
10. A. M., St. James', Great Barrington; P. M., Trinity, Van Deusenville.
11. Evening, St. Mark's, Adams.
12. P. M., St. John's, Williamstown; evening, St. John's, North Adams.
13. Evening, St. John's, Ashfield.
14. Evening, Emmanuel, Shelburne Falls.
15. Evening, St. Stephen's, Pittsfield.
16. P. M., St. Luke's, Lanesborough.
17. A. M., St. Paul's, Stockbridge; evening, St. George's, Lee.
19. A. M., Trinity, Lenox, consecration.
20. A. M., Epis. Theol. School, Cambridge, commencement, and ordination of deacons.
24. A. M., St. John's, Winthrop; P. M., St. Paul's, Beachmont.
27. P. M., Trinity College, Hartford, trustees.
28. Trinity College, Hartford, commencement.

CALIFORNIA.

In connection with the action taken at the recent annual convention of the diocese relative to the formation of a new diocese in Southern California, the canvass for the Endowment Fund of the proposed new bishopric has been undertaken by the Very Rev. Dean Trew, and he has been eminently successful in it, over \$21,000 having been secured. As a slight recognition of Dean Trew's energy and success in the canvass, the clergy and lay delegates from Southern California presented him with a very handsome cross of gold, suitably inscribed. To say that the dean was taken by surprise, is putting it mildly. For once in his life his speech was a failure as he tried to thank his brethren in suitable words for the unexpected honor. The presentation was made by the Rev. Dr. Bakewell, rector of Santa Barbara, who acted in behalf of the southern delegation.

COLORADO.

DENVER.—Tuesday, May 15, witnessed the laying of the corner-stone of the new Wolfe Hall. This hall which is to take the place of the seminary of the same name on Champa and 17th streets has been in process of erection since the beginning of the present year, and when finished will be one of the finest buildings of the kind in the West. The edifice will be constructed of lava stone trimmed with red Colorado sandstone and will cost in the neighborhood of \$150,000. There will be accommodations for 80 boarders and over 150 day students. The hall will be completed at the end of the present year.

Four o'clock was the hour named for the ceremony and at that time Bishop Spalding ascended the platform. The following clergymen were also present: Dean Hart, Canon Forrester, the Rev. Messrs. Weills, Hartley, Ostenson, Worthington, Pattee, Rafter, Marshall, Newton, Bannister, Fulton, and Father Byrne. The students of Wolfe Hall were also present in a body and were assisted in the choral services by the Trinity Memorial and St. Mark's church choirs. Over 300 ladies and gentlemen were present and manifested the greatest interest in the proceedings. After religious services had been conducted, the Bishop performed the ceremony of laying the corner-stone, after which he made an address. He said:

"Wolfe Hall will, on entering this new and magnificent building, develop and extend its curriculum. Its grammar department will go, as heretofore, but with greater completeness; its academic studies will be extended; it will give stricter attention to languages, to science, and practical studies which tend to fit girls for usefulness in life. It will give increased attention to the ornamental branches. It will have its schools of art, of drawing, painting and sculpture. Aiming to rival as an academic institution such schools as St. Agnes', Albany, and St. Mary's, Faribault, and Knoxville, it will, as soon as practicable, superadd a collegiate department. It will be in the truest sense a college for women. Its aim will be to build up for Colorado and the west a college that shall be quite the equal of Vassar and Wellesley."

Canon Forester, the Rev. Mr. Huntley, and Dean Hart also delivered addresses of congratulatory nature.

On Friday afternoon, May 18th, a large representation of the clergy and laity with the many patrons and friends of Jarvis Hall, now under the efficient principalship of the Rev. S. M. Holden, repaired to College Hill, beyond Capitol, and there laid the corner-stone of the new building of Jarvis Hall.

For reports of Diocesan Conventions see pages 140, 141 and 142.

LETTERS TO THE EDITOR.

COMMENTS.

To the Editor of The Living Church:

I was present at the consecration of Bishop Potter and can confirm the statement of the Rev. Mr. Sweet that the surpliced clergy were requested *not* to communicate. The same thing was done at the consecration of Bishop Walker of Dakota. Priests passed down the aisle during the service and whispered to us *not* to receive. But if non-communicating attendance be sinful, this must have been frightful sacrilege!

I am not much interested, except historically, in the Homilies. But if my venerable friend, the Rev. Dr. Fuller, will turn to Book i., Homily 7, Part 1, he will read:—

"By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love, etc." The author is said to be Becon.

"The ordering of ministers lacks the promise of remission of sins, as all other sacraments besides the two above-named do. Therefore neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are."—Book ii., Homily 9.

J. ANKETELL.

CHRISTIAN UNITY AGAIN.

To the Editor of The Living Church:

In dealing with this subject, there is no danger so great as that arising from an anxiety for immediate results. The cause is suffering at present from the nervous anxiety of a class of men eager to accomplish their end at any price.

One is amazed to see the intense eagerness of many Churchmen burying Catholicity out of sight to proclaim unity accomplished, amid a flood of sentimental tears and hurrahs! One tactic of these men seems to be to make Catholicity unpopular by coupling it with the fearful term *Pseudo*, "then to ostracise and condemn all its adherents as so many Romanists and stumbling blocks to unity."

One writer pleads pathetically with editors and clergymen not to use the term priest, "but use that of minister instead, as more agreeable to our sectarian brethren." One of the leading Church papers editorially advocates the scheme of a Presbyterian college professor, and ends the article by commending the plan to the House of Bishops. Said professor advocates the repeal of the prohibitory canon. He argues that because we acknowledge lay readers, and license deacons to preach, that it must follow that priests are in the same category, viz: lay preachers. He also informs us that as the Presbyterian authorities take no action either *pro* or *con* on the subject, but leave each minister free to act for himself in the matter, so our bishops might wink at a like practice among us. But it happens that while they have taken no action, the Church has. In her ordination office she has distinctly declared that her priests are men who preach with authority, said authority derived from the Historic Episcopacy; said Episcopacy bound to see that said priests are free from heretical taints, and then they—said priests—are to drive away all strange and erroneous doctrines, and then said canon guards this prescribed order of things from all intrusion from those not thus examined, charged, and ordained. Plainly, then, this and a mere lay ministry are at antipodes. Nor is the other point stronger. Lay readers and deacons are authorized to use their office by the same Episcopacy, and apart from this they cannot act. To repeal said canon would be to revolutionize our entire ministry in all its Orders. Certainly, all this is strange, and stranger still that leading papers and ordained priests lend themselves to it. What in the world can come of all this? Is this really all this great movement is aiming at? to have the Catholic Church give up her history, her continuity, her priesthood, her altars, and accept in its stead a chain of hand-clasped sects, excommunicate the great Eastern and Western Churches, and start here, in young America, a new Church—is this what it means? We believe in the One, Catholic and Apostolic Church. Either the Church is divine, or a mere human institution. Either she is now one in her doctrines, her authority, her ministry, her history, her continuity, her unchangeableness, or she is many and diverse in all these things. United on the base of the New Testament, Apos-

tolic teaching, the living model of the first three centuries, we can hardly urge our claim upon Rome and Constantinople. For we shall be true Catholic and Apostolic, we shall indeed be one, fundamentally one, organically one, divinely one. What should we be should this present sentimental wave prevail? Christ has given us an ideal, we have nothing to do with any other. 'Tis ours to realize that, and bejone as He and the Father are one.

JESSE C. TAYLOR.

"AMEN" AT THE CLOSE OF HYMNS.

To the Editor of *The Living Church*:

Has the word Amen a significance at the end of prayers and the *Gloria Patri* in our liturgy?

We are taught in the catechism, "and therefore I say Amen, so be it." "The Church Cyclopædia" says it is "the response of the people to every prayer." "It is a strong asseveration of either faith in or consent to the contents of the prayer."

Does it not make the prayer, recited by the clergyman though it be, the petition of each one who intelligently repeats "Amen?"

Does the Amen lose any of its significance because it is sung at the end of a hymn? What does it mean when sung after these lines, in the 54th hymn, (or after any part of the hymn.)

Will ye not His grace receive?
Will ye still refuse to live?
O, ye dying sinners, why,
Why will ye forever die?

Do we want to say, "so be it" here? "or consent to the contents" of the hymn? Or after the 4th stanza of hymn 341 (when but four stanzas was sung)?

Lighten mine eyes, O Savior,
Or sleep in death shall I,
And he, my wakeful tempter,
Triumphantly shall cry
Against him I have now prevailed;
Rejoice! the child of God has failed.

The Amen is so far removed from the petition in the first verse in this stanza as to be confounded with the words of the "tempter."

Amen when sung at the end of hymn 474, comes painfully near the last thought expressed, "Assured if I my trust betray I shall forever die."

One or two Sundays ago, the processional hymn being sung from a new hymnal, and unfamiliar, the only words clearly intelligible to me, without the book, were those of the closing line: "Christ shall say, 'I know you not,'" followed by Amen. Two or three other instances are similar to the 341st hymn, 4th stanza, the Amen is so far removed from the petition as to connect itself distressingly with the last words uttered:

513—
Lord God of truth and grace,
Teach us that death to shun,
Lest we be banished from Thy face,
And evermore undone.

183—STANZA 5.
Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die.

58—
Hasten, sinner! to be blest;
Stay not for the morrow's sun;
Lest perdition thee arrest,
Ere the morrow is begun.

It is hardly worth while to make complaint, unless a remedy can be suggested, therefore, as the Amen is not always sung intelligently (who could sing it with intelligence after hymn 54?) would it not be well, if the hymn must be abridged, that the clergyman, choir-master, or organist should be careful to arrange which stanza shall be followed by Amen, or as in the case of hymns 513 and 58, to direct that the hymn

shall be followed by the *Gloria Patri*, (in metre), and then the Amen? These (with perhaps the exception of hymn 188, stanza 5) are not supposed cases. Many a time I have been chilled by these thoughtless repetitions of the word Amen, in our services.

C. H. N.

BOOK NOTICES.

COTTAGE PORTFOLIO, consisting of twelve finely engraved lithograph plates, containing twelve designs of low cost homes. By D. S. Hopkins, architect. Fred A. Hodgson, publisher, 294 Broadway. Price \$1.00.

Those who contemplate building homes, would do well to study the artistic designs in this portfolio,—the prices of which range from \$1,500 to \$4,000.

A KISS FOR A BLOW. A collection of Stories for Children, inculcating the Principles of Peace. By Henry C. Wright. With ten illustrations by Billings. New edition. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Pp. 204. Price, 55 cents.

A new edition of an old book. A collection of short stories, to show children what great troubles and sins come from selfish and ugly tempers, all ending in misery, and often injury and death. "A soft answer turns away wrath," is the moral somewhat tritely emphasized on every page.

THE GOSPEL ACCORDING TO ST. MARK. By the Very Rev. G. A. Chadwick, D.D., Dean of Armagh. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg.

This is another volume of the "exposition" series of homiletical commentaries. These volumes are calculated to be very useful in their own way. The present work well sustains the character of the series, though it lacks the vigor of style which characterizes Dr. Maclaren's exposition of the Epistles to the Colossians and Philemon. It is, however, thoroughly orthodox and sufficiently systematic for the purposes intended.

A GIRDLEROUND THE EARTH. Home Letters from Foreign Lands. By D. N. Richardson. Chicago: A. C. McClurg & Co. Cloth, \$2.00.

A girdle round the earth in four hundred days—a zigzag journey; for not content with going round the world where it bulges most, the author traverses many degrees of latitude as well as of longitude—from Japan to the Chinese wall, from Rome to St. Petersburg. Of his forty thousand miles of journeying, he gives an animated and entertaining account, and discourses pleasantly and shrewdly of matters and things at home and abroad. It is a pity that so good a book should be marred by contemptuous allusions to the Bible, and by depreciation of the work of Christian missions. Men of much better opportunity to form a judgment have borne cordial testimony to the splendid work that the missionaries have done, and to the great blessings which have come to heathen races through their ministrations.

OUTLOOKS ON SOCIETY, LITERATURE AND POLITICS. By Edwin Percy Whipple. Boston: Ticknor & Co; Chicago: A. C. McClurg & Co. Price \$1.50.

We take our place gladly as we have always done at the feet of this greatest master in the art of criticism which this country has yet produced. To know what E. P. Whipple has written and to know it well, is to have an unusually good notion of what constitutes literature. During all the active years of his busy life he made literature his special study and from his pen and example, there sprang into being the best school of American criticism. It is with especial pleasure therefore that we welcome this handsome volume of his essays. His page is always manly, while both his intellectual and moral tone are healthful and pure. No man in our time has contributed in such a degree to tear the veil from all sorts of shams and to set truth in its own divine light.

THE EPISTLES OF ST. PAUL. Written after he became a Prisoner. By James R. Boise, D.D., LL.D. New York: Appleton & Co.; Chicago: S. A. Maxwell & Co.

It is a great pleasure to see a scholar like Dr. Boise, giving himself to work of this sort. The text is that of Tischendorf (third edition compared with the eighth), with "a constant comparison of the text of Tregelles and of Westcott and Hort." A work of this kind in which the best results of the great standard works are given in a condensed shape, cannot fail to be of great service to the student. The younger men of our seminaries are apt to be deterred from the study of grammatical and critical exegesis by the appalling length of many of the commentaries, and the uninviting form in which their conclusions are expressed. To such students such a book as this will be of the greatest service. Those who feel called to enter more fully into this particular branch of exegesis will be much better prepared for the study of Elliott and Meyer after a careful use of Dr. Boise's book. But for most, nothing further than this will be needed to provide for the necessary foundation for the theological exegesis which is after all the true end of the study of Holy Scripture. The present volume is in part a reprint with corrections of a publication made in 1884; but the Pastoral Epistles have now been added, greatly increasing the value of the book. The typography and mechanical execution are all that could be desired.

FIVE DISCOURSES ON FUTURE PUNISHMENT. Preached in Grace church, Kansas City, Mo., by the rector, the Rev. Cameron Mann. New York: Thomas Whittaker. Pp. 138. Price 75c. cloth.

The author has given us here a very thoughtful, if not conclusive, examination of the four theories of the future state of those who depart hence not in the Lord, viz., final restoration, eternal probation, everlasting punishment, and final destruction. He claims the widest liberty in the Church for the adoption of either of these theories. "The Church," he says, "has made no theory about hell *de fide* and imperative." As to the first theory he finds that it has no solid basis, except as it applies to the great mass of mankind who die without full opportunity of knowing God, but have followed righteousness with imperfect vision. For such he argues there is light and purification in the Intermediate State. This is Purgatory, but not "the Romish doctrine concerning Purgatory" which is condemned in the Articles. It means "probation after death," but not eternal probation. For the really impenitent and godless the author predicts absolute destruction in the end. These views are sustained with candor and ability, and the reader is carried along even where he feels the argument runs counter to antecedent convictions. The doctrine of conditional immortality has perhaps never been better stated. It is not presented or urged as a dogma, but as a reverent opinion. Both spirit and style are admirable.

THE BEST MODE OF WORKING A PARISH. By the Right Rev. John F. Spalding, S. T. D., Bishop of Colorado. Milwaukee, Wis.: The Young Churchman Co. 1888. Price \$1.00.

This is one of the most helpful and healthful books of its kind we have seen for a long time, and we heartily join in the wish and hope of the author, that it may be generally circulated and widely read. We can conceive of nothing more useful to be placed in the hands of a young priest just entering upon his life work. Full of most important suggestions upon almost every department of pastoral work, it is yet distinguished by a calm and judicious spirit, and if the cautions which the

author now and then inserts out of his wide and ripe experience could be generally observed, there would be fewer rash and hasty experiments, and far fewer failures. "The clergy," he says, "much more than other men, must learn to keep secrets, their own as well as those of other people. They must also learn to be patient and to wait. What cannot be done now may be done by and by. What cannot be done in one way, or by one class of instruments, may still be possible in other ways or by other means." If the rector pursues a wise course, the people "will often take up, as their own, lines of action to which the rector's instruction has led them. Thus he works with their hands. This is always most encouraging." The book is divided into two parts, the first, entitled "The Best Mode of Working a Parish," the second, "Principles of Church Life and Work." In the first part, it is the organization of lay work which forms the chief subject. We have seldom met with wiser words upon Sunday schools, district visiting, mothers' meetings, and the like. The author freely recognizes the fact that the great social movements of the day ought to be met and satisfied through the forces which are wrapped up in the organization of the Catholic Church. Would that they were not so often dormant, that there were more skill and effectiveness in applying them than we can yet see in this Episcopal Church of ours! Nevertheless, the fact that the duty of the Church on this side is so clearly and widely recognized, is a sufficient assurance that more determined and successful attempts will sooner or later be made to fulfil it than we have yet seen. This book will certainly have its part in arousing the conscience of the Church to a sense of the greatness of her mission. The second part is perhaps more distinctly *ad clerum*, though it includes two excellent chapters upon "Young Men and their Work in the Church," and "The Church's Work for Women." Nor must we fail to draw attention to the chapter upon "God's Gifts to Those who Give," in which the duty of the rich is set forth in strong and burning words, and yet words of truth and soberness. In short, this is a book for the priest and the student, for the layman and the laywoman—all who would understand the conditions under which the Church stands at the present day and in America must do her work, and the methods which the experience and best judgment of our wisest teachers and most faithful pastors have approved.

A COMPANION to Little's "Reasons for Being a Churchman" is just ready, viz., "The Church Identified" by a Reference to the History of its Origin, Perpetuation and Extension into the United States, by the Rev. W. D. Wilson, D. D., LL. D., L. H. D., Professor *emeritus* of Cornell University, and Dean of St. Andrew's Divinity School, Syracuse, N. Y. This is a new and revised edition. The contents are: Introduction; The Method Stated and Illustrated; The Church before the Reformation; The Reformation in England; Sects since the Reformation; The Church of England since the Reformation; The Church in the United States; The Identity of Spirit; The Effects of Sectarianism. No better book can be found to put into the hands of people bewildered or unsettled by the noisy and opposing claims of the religious bodies which profess to be the Church of Christ. [James Pott & Co., publishers, 14 and 16 Astor Place, New York.]

The Living Church.

Chicago, Saturday, June 2, 1888.

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

The Christian at Work says that the Low Church view of the Historic Episcopate "does not differ in any appreciable manner from Presbyterians"; but is it not a fact that this view is held by only a small and constantly diminishing minority of the Episcopal Church? Has our contemporary never read the late Bishop McIlvaine's sermon on the Episcopate? He was a typical and honored Low Churchman, yet he defended the Apostolic Succession. The fact is, episcopal ordination, enjoined by Prayer Book and canon, is not made light of by the genuine evangelicals, but by the lately developed Broad Church party, which is as much opposed to dogma as to discipline. High Churchmen are contending for the Faith itself as well as for what they consider the safeguards of the Faith.

A BAPTIST preacher in Louisville has delivered a message on "The Easter Craze." He is rejoiced to report that while the Catholics, Episcopalians, Methodists, Lutherans, and some of the Presbyterians had special services for Easter, the Baptists were found "on the right side." He thinks the Easter celebration is all wrong; does not believe that Christ rose on Easter Sunday, "don't believe that He had anything to do with it." He will not preach on the subject of Christ's birth on Christmas, "because I know he was not born on that day, and I can prove it." He thinks the tendency towards "Easter nonsense" is becoming alarming. "It is a sin and a grave wrong, and if I live until next Easter Sunday I am going to preach a sermon on the subject opposing it *in toto*." We suggest that he had better resign and go into a dime museum. He was probably one of the crowd who applauded the onslaughts that were made upon Church principles at the late "Church" Congress.

A LUTHERAN minister, discussing the "Historic Episcopate" in a New York paper, recently remarked that "a proposition so revolutionary and intolerable" as that inviting our Protestant brethren to accept our orders, thereby acknowledging that at present they are without valid ordination, "will not be considered outside the narrow circle in which it has arisen."

The Rev. Dr. Shackelford, in his reply, said: "Seeing that in the last fifty years some hundreds of Protestant ministers have felt so restive under the doubt about their orders that they have come into the Church and to-day grace the ranks of the episcopate and the priesthood, it is quite possible that others may follow their example and find assurance and peace in a pure branch of the Holy Catholic Church, which has kept the Apostles' Fellowship. Most welcome will they all be."

THE following has appeared in the columns of a contemporary, as quoted from a volume of sermons by the Rev. Arthur Ritchie, rector of St. Ignatius' church, New York:

The Bible tells us that upon a certain occasion some Greeks came to St. Philip, one of our Lord's disciples, and said: "Sir, we would see Jesus." How many souls there are in the world which ask the same question, perhaps, without receiving any answer. But if any one of these should ever speak to you, you might reply: Come then with me to Mass to-morrow or next Sunday, and I will show Him to you. The Mass proceeds, you hear the gong sound, Jesus is coming to His altar; again it sounds, He has come. Wait a little, yet once more it sounds, now look up, do you see what the priest is holding up? Yes, a silver cup and a round wafer of bread. So they are to your eyes, but in truth that silver cup contains the Lord's Blood, and that round Host is His holy Body; it is the Lord Christ Himself, revealing His Presence to you.

We like not this clashing of gongs and this doctrine of transubstantiation, if that is the name of it. *The Churchman* justly rebukes it, and then calmly lectures those who do not rattle gongs and do not teach transubstantiation. It is a *non sequitur* of the first magnitude, to assume that "Mr. Ritchie's position is the natural outcome" of the theory that Celebration and Communion are distinct acts. It is to change the plain doctrine of the Prayer Book on this point that a rubric is contemplated by some who sometimes practice non-communicating attendance and at all times preach against it. For the last ten or fifteen years we have had Mr. Arthur Ritchie held up to us as the bugaboo of ritualism, the terrible example of what we are all coming to if we hold not fast by the infallible traditions of high and dry Churchmanship. It is getting a little tiresome. If the rector of St. Ignatius', New York, is perpetually

teaching "monstrous doctrines" and is guilty of innumerable misdemeanors, why is he not dealt with accordingly? It would seem that the great bishop of a great diocese, with the original and only great episcopal paper at his back, supported on one side by Connecticut, on the other by Albany, and with the great writer of tracts within call, might be able to make good some of these accusations in a legal and legitimate way. It would be much more becoming and perhaps more effective than this constant nagging.

THE Rev. F. S. Jewell, Ph. D., who, if we mistake not, was formerly a Presbyterian minister, is publishing a series of tracts to prove that the Historic Episcopate is not and could not be the Perpetual Apostolate. The first of the series was offered as a contribution to THE LIVING CHURCH, but as it savored too strongly of Presbyterianism, it was declined. The third paper lately come to hand, contains the following:

To this some one specially concerned for the pre-pentecostal infallibility of the Apostolic College, will object, that there were, with St. Matthias and Paul, thirteen. The truth is, the choice of St. Matthias was precipitated by the anxiety of the eleven to make up the authoritative number; and by the characteristic impetuosity of St. Peter,—equally headlong in this, as he had been in cutting down Malchus. It was in direct violation of the spirit of the command given them, to tarry in Jerusalem until the coming of the Holy Ghost, that is, not to begin their work until they were supernaturally qualified. They were then, not yet inspired and could only act with mere human sagacity—a fact which they confessed by their appeal to the lot. It was also practically—though they were as yet unaware of it—in contravention of the impending claims of St. Paul; and it was, furthermore, never in any distinct way ratified or confirmed by our Lord. Hence, it is only recorded that St. Matthias "was numbered with the eleven" as if it were by a sort of courtesy only, that he was styled an apostle. St. Paul in marked contrast, is repeatedly affirmed to be "an apostle of Jesus Christ through the will of God." Besides this in the Epistle to the Galatians, it is so strongly put by its antithetic negations, "not from man, neither through man," that it would almost seem as though he had the case of St. Matthias in mind. St. Paul was, then, *de facto*, the twelfth apostle, and twelve was the fixed apostolic number. For the latter we have a curious proof from his own words, "He appeared to Cephas; then to the twelve," (I Cor xv: 5). As Judas was then dead, and Matthias was not then chosen, the appearance was literally to only eleven. St. Paul however clearly uses the term "the Twelve" in its official sense, as significant of the apostolate.

Of course, the clergy are familiar with this sort of special pleading in the pages of Mosheim, and Presbyterian commentators; as emanating from a High Churchman who has undertaken to represent "the aims of Catholics," in a recent pamphlet, it is something amazing. The Cath-

olic Church has waited long to be set right on the subject of St. Matthias' ordination. It will now be in order for the learned professor to provide a new collect for St. Matthias' Day. The one which the Church has been using during the many centuries of its hallucination, reads:

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles, etc.

BRIEF MENTION.

Speaking of the needs of Racine College, the Chicago correspondent of *The Church Times* says: "Somehow, it seems to me, either the High Churchmen here are not high in worldly wealth, or else they have not learned to give with even moderate liberality. Great sums of money seem to be forthcoming for Low and Broad Church schemes, or for colorless non-sectarian institutions, but too often those which are distinctly Churchly and Catholic in tone are allowed to languish."—We are glad to note in the English Church papers that the Communion on Easter Day were generally larger than ever before. In the large parishes there were three or four Celebrations. In some churches more than a thousand received. In these churches non-communicants are not driven out.—As a contrast to this, we read of a parish where non-communicants withdraw, and on last Christmas Day none were left at the Celebration but the clergyman and his family.—In 1563 an attempt was made by the Puritan element to get a rubric enacted expelling non-communicants at the time of the Celebration. It failed; and the effort now being made, after more than three hundred years, to get such a rubric into the American Prayer Book, will also fail.—The Bishop of Edinburgh insists upon answers to these enquiries concerning candidates for Confirmation: What are the names and ages? When, where, and by whom were they baptized? He recognizes the validity of lay and schismatical Baptism, provided the form is right.—A distinguished Lutheran says that as long as we continue to insist upon the Historic Episcopate all hope of agreement is at an end. "Renounce your idea that the episcopate is a necessary condition to Church organization, and then a great obstacle to unity will be removed."—The Presbyterian Dr. De Witt lately expressed the opinion that it was our pulpit exclusiveness which stood in the way of union with Protestant Christians. Dr. Shields, also Presbyterian, depreciates the proposed interchange of pulpits. Meantime, they need not pray for it in Massachusetts. They have "got it." Two Unitarians al-

ready admitted, and the returns not all in!—"I would that it were possible in this diocese," says Bishop Whitehead, "to return to the use of unleavened bread—for convenience and decency's sake, and for no doctrinal reasons whatsoever—as there can be none. Perhaps my association in former years with those staunch Protestants, the Lutherans and Moravians, who use in the Sacrament the unleavened bread, has favorably impressed me with that custom. Such bread is undeniably pure, convenient because always ready, not crumbling away, not dropping about in unseemliness and irreverence."—Another mother and child have fallen victims to the so-called Christian Science craze, this time in Indianapolis. Both are dead.—The principal of the Tuskegee Normal and Industrial School, a graduate of Hampton, bears witness to "his constant surprise and delight in what he sees of the wonderful growth of the white race in the South in liberality to the negro." It is to be hoped that the wave of liberality will reach South Carolina before many years.—*The Interior* (Presbyterian) thus seconds Dr. De Witt's motion that Presbyterians and others should be allowed to occupy our pulpits: "And now let us see if the Episcopal Church will knock this wide board off its high fence as a test of its sincerity in this Church unity business."—The Rev. A. C. A. Hall of Boston is a nephew of Lord Llanover, Monmouthshire, England, and related to the celebrated Crashaw family of South Wales.—We are glad to quote the following from *The Southern Churchman*: "Things are what they are, and if unity can only be brought about by breaking up ordination and letting the ocean into the garden of the Lord, we had better continue as we are."—In Church and State alike, people are apt to fancy that all evils can be cured by legislation. Public opinion is more powerful than rubrics or statutes. That is not to say that we may depend only on public opinion; it means that laws are worthless without it, and that very much is accomplished by it without laws.—The Bishop of Winchester has advised his candidates for ordination not to preach short sermons. In the present day, there was a tendency, he said, to preach exciting sermons and appeal to people's feelings, but there was wanting a certain amount of solidity and soundness.—Frederick Harrison says: "Protestantism never returns, never revives. Protestantism falls like Lucifer, it has no after-glow, no resurrection. In a philosophical survey of religions, Protestantism no longer exists."—The Ambrosian Ceremony enjoins that there be pre-

pared for the Archbishop when he proposes to confirm, a stole, cope of white color, pectoral cross, a mitra auriphrygiata, and a pastoral staff.—The late Rev. H. N. Oxenham made this statement to a friend in October last: "In many ways I much prefer the Anglican to the Roman Church, and were I still in it, would not go over to Rome with the Vatican staring me in the face."

STUDIES IN THE CATHOLIC CREED.

BY THE REV. SAMUEL J. FRENCH, M.A., CHAPLAIN OF ST. GABRIEL'S, PEEKSKILL, N. Y.

XV.

THE LIFE OF THE WORLD TO COME.—AMEN.

We approach the consideration of the last article of the Christian faith; and it may well be the last, for with it we are brought to the threshold of the eternal world where all creeds must bring us. None can carry us farther; for as to the details of the life, its manner, its modes, its customs, nothing has been revealed. We are told much indeed of the unending worship of that life; but I suppose we are intended to understand by those visions that the whole life will be, what our life below ought to be, a perpetual worship in itself, *i. e.*, having for its sole motive the doing of God's will, living in Him and for Him perfectly and entirely.

In ascertaining the principles of the life of the world to come, of everlasting life, we are to remember first that it is not radically different from what this life ought to be. We shall carry our individuality into the next world. We shall be identically the same persons that we are now. Hence that life is not so much another as this one prolonged. The life of the world to come begins in this world; it is the same life in both; but here where it has its beginning, it is necessarily imperfect, stunted, liable to be choked out, at best not allowed to have its perfect development. Through the sacraments we have been made partakers of immortality—that for us therefore life everlasting has begun. "He that heareth my word and believeth on Him that sent me, hath (not shall have, but hath) everlasting life." Why so? We are already now leading an eternal existence, *i. e.*, a life which is the beginning, the germ, embryo, if you please, of our everlasting life. It is very imperfect, very much distorted, scarcely at times more than a caricature of what an everlasting life should be; and it is quite possible that we may so abuse and further cripple it, that it may die and leave us inheritors of everlasting death instead. As we are now "passed from death unto life," so it is quite possible that we may pass back again from life unto death. Nevertheless it is real, and will if properly cultivated develop into the perfect free and joyous life which shall come hereafter when the body which is at once its organ and its outward expression shall be glorified, spiritualized, and rendered every way the perfect organ of a ransomed and happy spirit. The everlasting life is now while we are in the flesh, in its initial state.

In this world the physical life predominates; in that, the spiritual. Here the spiritual life depends upon the physical; there the physical depends upon the spiritual. Here the spirit lives because the body lives; there the body lives because the spirit does. The life

principle in this world is in the body; in the next world it is in the spirit.

In order to the most perfect life either here or there, body and spirit must be together. And we know that between this life and that there is a vast space—an intermediate state—where body and spirit are sundered. The spirit lives on while the body slumbers in the grave, falls into decay and gives back its atoms of matter to the universe whence it borrowed them. The body returns to its dust, and the soul to God who gave it. Do you say it is impossible that the soul should live a conscious life apart from the body. I see no difficulty in the matter. The soul or spirit can even now do many things in which the body has no concern. We think, remember, love and hate, long and desire, rejoice or sorrow, and to none of these is the body necessary. We may and do constantly sin, although the body be actually prevented from carrying the sinful desire into effect. All these are possible to the spirit in its disembodied state. Even sin is no exception, although we believe that God will preserve the souls of the faithful from sin, and therefore we pray Him for them that they may rest in peace and in the shining of His eternal light. But this life in the disembodied state is not a perfect life; there are many things necessary to a full and complete existence in which the body plays an indispensable part. But in the resurrection soul and body shall be re-united, and we shall join the grand procession marching to the judgment seat of Christ. Then if by God's mercy we hear the joyful summons for which we have waited and prayed and yearned so long—"Enter thou into the joy of the Lord," we shall, having passed through the initial and the partial stages of everlasting life enter upon its perfect state.

The life will then be perfect. The spirit, refined and purified, will be capable of unlimited attainments. There is no knowledge, short of that which is peculiar to the Almighty Himself, which it will be unable to reach. Here knowledge is limited by physical conditions. But then all knowledge will be possible and attainable. There will be no limit set to it by death. The various faculties of the soul which are so imperfectly developed here, will be fully developed there. Here, we love imperfectly—there is much of self-love and self-interest in even our purest and holiest affections; our memory is defective; our sense of justice warped; our powers of judgment limited; our whole intellectual and spiritual life dwarfed and stunted. Strive as we may, life is all too short for us to do more than make a mere beginning of development. In the life of the world to come, the limitations of flesh and sense, and of time, will be removed, and the unfettered soul can rise to the heights which we know it is capable of scaling.

But this is not all. The risen and glorified body to which it is re-united will be the proper and perfect organ of the spirit. It will be a spiritual body, *i. e.*, a body perfectly adapted to the spirit. The limitations which bind the natural body of gross matter will be removed. Instead of hindering the soul as now, it will help it; instead of mastering it as now, it will be its servant. For example: I can in my mind now annihilate distance, can, in imagination, stand in the mighty nave of York Minster, or beneath the vast dome of St. Paul's, and hear again the voice of the

anthem ringing through the lofty arches, or gaze at the "storied windows richly dight" which tells of the saints of other ages whose bones are entombed beneath. But after all, this is only a figure of speech. My spirit is not there. I have simply called up by an act of memory the sights and sounds of other days. But then all limitations being no more, I shall be where I will to be, with the speed of thought. We shall be "as the angels in heaven." Nay more, "we shall be like Him," for we shall see Him as He is." In short, all those possibilities which we think of appertaining to spirits, will be actually ours. We know such things cannot be now as spirits becoming materialized as the phrase is, for the resurrection is not yet, and they have not had their bodies restored to them. Spiritualism is the modern form of that heresy which taught that the resurrection is past already. But the time will come for us when by God's power we shall be endued with all these capabilities. For this corruption must put on incorruption; this mortal must put on immortality. What is sown in weakness shall be raised in power; what is sown in dishonor, shall be raised in glory; what is sown a natural body, shall be raised a spiritual body—or as the word is literally, a spirit body. He shall change our vile body that it may be fashioned like unto His own glorious Body, according to the working whereby He is able to subdue all things unto Himself.

"We shall see Him as He is." This is the great promise of that life. To dwell in the eternal light of God's presence, and to know nothing more forever and ever, of want, and misery, of sorrow, and of sin.

"And therefore I say Amen, so be it."

A PASTORAL ON THE DEATH OF BISHOP BROWN.

To the Clergy of the Diocese of Albany:

DEAR BRETHREN.—I cannot let pass, without announcement to you, the sad news which comes to me by telegram to-day, of the death, after a short illness, of my very dear brother and close friend, the Bishop of Fond du Lac. The telegram that asked on Sunday for prayers to be offered in the cathedral, was followed within two days by the message telling me that God had heard the petition which asked for the gift of rest, "after this painful life ended." As I stood before the altar for my first Celebration after the tidings came to me, to remember him among the faithful whose examples we may well ask grace to follow, the Introit tinged my great sorrow with the comforting thought of him at rest—"having all things done, and all his conflicts passed." No one, who knew at all his inner life, or the outward tokens of his work as priest and bishop, can doubt his "victory won."

You will remember him, as I do, as an earnest worker in the old Northern Convocation, prominent in the steps that led to its organization into this diocese, foremost in the shaping of its missionary work, and in the preparation and perfection of all its machinery of canons, and convocational divisions and committees. He served us with devoted ability, and universal acceptance as the first diocesan secretary, the secretary of the Standing Committee till his consecration to the episcopate, and as Archdeacon of the Convocation of Albany. He was my own wise and intimate counsellor in all my official duties, and gave me careful and patient help

in the preparation of the statutes and by-laws of the cathedral, of which he was the first named incorporator. And, in the seven years of our constant intercourse, he was my true and faithful friend. And then we gave him up, from the beautiful church, which his resistless energy built in Cohoes, to the episcopate and the new diocese which chose him at its head. There the same quiet and wise energy marked all his plans, and rare success has crowned them. His cathedral, his schools, his sisterhood, are monuments to keep his memory green. And I think it is not too much to say, that his brave wisdom has proposed the first practical solution of the difficult problem, how to deal with the question of Catholic reform among the seething foreign population drifting from the old moorings in the unrest of our American life. From abundant labors so easily done that their energy was forgotten in the silence of their movement, he has passed to a peace which is congenial to his gentle nature, and to a service, rich, and full, and free, in which his quickened soul will find unmixed delight. Ask, for those who knew and loved him here, and chiefly for his desolate home and his afflicted diocese, God's gracious gift of consolation; for the work whose foundations he laid so well, the sending of a wise master-builder to carry them on to their completeness; and for him "mercy of the Lord in that day, and now perpetual light and plenteousness of peace."

Yours ever faithfully,
WM. CROSWELL DOANE.

Oneonta, May 2, 1888.

OPINIONS OF THE PRESS.

The Church Year.

THE COLOR LINE.—At this writing it is impossible to say what is to be the end of the South Carolina disagreement. The position taken by the convention with a strange unanimity in adopting Dr. Porter's resolutions, seems a little like giving up the contest for the sake of peace, and it surprises us that the plan thus proposed should have been rejected by those who withdrew last year. We would think there must be something more back of their refusal to come into the convention than the recognition given to the colored congregations as a part of the Church having a right to be consulted. Certainly where others had conceded so much they would be expected to concede a little. Some of them did. Before passing an opinion on the others it is only right that we should wait until we hear from them, that is, if they intend to speak.

The Christian at Work.

"THE HISTORIC EPISCOPATE."—Clearly, as was demanded by Kant, the bishops must define their definition before we can understand what they mean. We only hope Dr. Briggs is as correct in his conclusion as to the episcopate as he is grandly right in saying that recognition of the validity of Presbyterian ordination is absolutely essential to the reunion of the two bodies. Beyond doubt so much must be conceded at the start; the same recognition must be extended to the other evangelical bodies before there can be an approach to reunion. Very clearly something should be heard from the bishops next year. They should enlighten expectant non-episcopalians as to just what is included by their Historic Episcopate, and what they propose to do in the matter of recognizing the validity of non-episcopal ordination. The eighty thousand non-episcopal church-

es in the country would like to hear from the representatives of the thirty-five hundred Episcopal churches.

The Banner.

ST. PAUL'S REREDOS.—The Church Association has obtained signatures, including a few well-known names, to a memorial against the terrible concession to Popery made by the Dean and Chapter of St. Paul's cathedral in the erection of the new reredos. It is difficult to believe that men with minds so acute as Sir Garnet Wolseley can honestly persuade themselves that the tendency of such a work of sacred art is Romeward, and although we may hold our own opinion as to the wisdom of the treatment of the subject, and as to some of its details, we must decline to assent to the assertions of the memorialists. The signatories of the document seem to forget that circumstances alter cases, and that a work which might be out of place and open to question in a small building, may be in perfect fitness in a large one; while they ignore altogether the important fact that the main incidents in the sculpture are to be met with again and again in the stained glass windows of our churches and upon the walls of our National Gallery. The Church Association is, in fact, behind the age; and we can only suppose that in the absence of any further ritual prosecutions it needs some other object for the exercise of its energies.

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PERSONAL MENTION.

The address of the Rev. Wm. Willson, from June 1st, for the summer, will be changed from Cedar Keys, Fla., to that of Lafayette, Ind.
The address of the Rev. Andrew D. Stowe, secretary of the diocese of Minnesota, is changed from Anoka to 212 W. Cherry street, Stillwater, to whom all communications for the Diocesan Council should be sent.
The Rev. Andrew Gray has sailed for Europe. His address abroad will be care of E. M. Jenkins, Esq., Inns of Court Hotel, High Holborn, London, England.
The Rev. Armand DeRosset Meares has taken charge of St. James' parish, Port Deposit, diocese of Easton.
The address of the Rev. C. L. Fulforth is changed from 626 N. 6th St., Philadelphia, to East Mauch Chunk, Pa.
The Bishop of Springfield requests that all personal letters until further notice be directed to Brown, Shipley & Co., London, England. All letters relating to diocesan business he desires may be addressed to the Rev. F. W. Taylor, Springfield, Ill., whom the Bishop has appointed his commissary during his absence.
The degree of [S. T. D.] has been conferred by Griswold College, Iowa, on the Rev. Messrs. A. C. Stilson and the Rev. Chas. L. Hutchins.
The Rev. S. H. Watkins has entered upon his duties as rector of the church of the Ascension, New Haven, Conn. Address 135 Davenport Ave.
The Rev. Geo H. Davis has resigned the rectorship of St. Michael's church, Boise City, Idaho, and will enter upon his duties as rector of St. Paul's church, Brainerd, Minn., on the 17th of June.
The Rev. Frank M. Hall has resigned the rectorship of Grace church, Willoughby, Ohio, and accepted that of St. Mark's church, Cleveland, to take effect on the first Sunday in June.
The address of the Rev. Chas. Edw. Brugler has been changed from 1615 Lucas Place to Christ church, St. Louis, Mo.

TO CORRESPONDENTS.

J. E.—The address of the *Church Times* is G. J. Palmer, 32 Little Queen St., London, W. C., England.
E. S.—The Canons lay down the mode of procedure in applying for Orders in the Church. The candidate is directed in his studies by the bishop.
A FRIEND.—1. Nathaniel West was a Presbyterian clergyman. 2. You can procure "The Ritual Reason Why" from James Pott & Co., 14 Astor Place, N. Y., or E. & J. B. Young, Cooper Union, New York.
M. S.—We do not think that a book on Sisterhoods such as you describe has been published. Fr. Grafton has written a book on the vocation of a Sister, which you could procure of any Church publisher.
A SUBSCRIBER.—Could you not evolve a different name from the time-worn signature, which fatigues us whenever we see it. We do not profess to be enthusiastic over our hymnal and for an explanation of No. 525 would refer you to the compiler.
"D."—The lists to which you refer are authenticated by the records of Eccl. History. There are many lines of Apostolic Succession preserved in the English and American Episcopate. If we had all the official records of the consecrations of the successive bishops of all the Metropolitan Sees of Christendom, it would be seen how the several known lines of succession interlace with each other. A little study of the table given in the Bishop Doane Catechism suggests this.

ORDINATIONS.

On Trinity Sunday, in All Saints' cathedral, Milwaukee, Bishop Welles ordered to the diaconate, Mr. Frederick J. Keech, who has charge of Emmanuel church, Racine. The candidate was presented by the Rev. Dr. Jewell, who also preached the sermon.
Sunday morning, May 13, in Trinity church, Galveston, Texas, Bishop Garrett ordained to the priesthood, the Rev. Geo. L. Crockett of San Augustine and the Rev. Fred Leigh of Hempstead, both of whom by a year or more of successful work as deacons, had "purchased a good degree." The ordination sermon was preached by the Rev. Harry Cassil, the candidates were presented by the Rev. S. M. Bird, and besides these two, the Rev. T. J. Morris of Columbus, the Rev. W. G. W. Smith of La Grange, and the Rev. Wm. Sharp, Jr., of Brenham, joined in the laying on of hands.

On Trinity Sunday, May 27th, at the church of Nativity, Huntsville, the Rev. Percy Gordon was ordained to the priesthood by the Bishop of Alabama who also preached the ordination sermon. The candidate was presented by the Rev. J. M. Banister, D.D. An interesting feature of the occasion was the presence of nearly 200 of the members of St. Paul's church, Decatur, of which the Rev. Mr. Gordon has been minister for the past year. Under his able administration the congregation has grown entirely too large for the present church edifice, the communicants alone fully occupying its seating capacity, and the council has granted the parish permission to sell its property with a view to moving further eastward.

OFFICIAL.

At a fully attended meeting of the congregation of the church of the Advent in Boston, called by the Parish Association, the following address to Father Grafton in answer to the announcement of his resignation, was unanimously adopted:
TO FATHER GRAFTON, THE BELOVED AND HONORED RECTOR OF THE PARISH OF THE ADVENT: Reverend Sir—With profound grief at the unexpected tidings of your resignation as rector of this church, with that mutual sympathy which draws together those who suffer a common sorrow, but with patient recognition of the will of the great Master of the Church who has called His faithful servant to other work in His vineyard, your people have gathered here to send to you some reply to the gentle and affectionate words with which you communicated your decision to us. It is indeed rare that one is called upon to leave a congregation so happily united in their love and esteem for their pastor. You came to this new church edifice with a band of long tried and devoted friends, who in the time of trial were loyal to their rector. By your self-sacrificing and laborious effort, under unusual obstacles, a large number of people have been gathered here as permanent worshippers. The example of your life and the power of your precept have been so felt by them that this congregation may, in a special and peculiar sense, be said to be your own people. With the exception of a very few, whose number could be counted on the hand, there is not one known person who, as we believe, would not join in this tribute of affection to you. It is hard, reverend sir, to find words to express our debt of gratitude to you. In your separation from a society controlled by a foreign superior, to which you have alluded, and thus placing our church more distinctly and exclusively under our honored Bishop, we entirely trust your motives and thankfully approve your action. Your personal sacrifice in remaining with us and thus postponing, for our sake, a purpose to which you had wished to consecrate your life, your remarkable appreciation of that which belongs to the beauty and order of the sanctuary, your constancy in providing the daily Celebration through the whole period of your rectorate, your admirable conduct of the music and ritual; but, far beyond this, your teachings of a higher sacramental life of personal union with a personal Lord, which has been so blest to many of us, will never fade from our memory. That you may carry these teachings far and near; that your life, so useful, and your health and strength, so necessary, may long be preserved; that you may be the blessing to the Church at large that you have been to us, will be our daily prayer to Almighty God.

OBITUARY.

HUNT.—In Chicago, May 25th, of paralysis, Sanford M. Hunt, aged 80 years and six months.
WAKEMAN.—Entered into rest, in Fairfax, Vt., in the sure hope of everlasting life and in the communion of the Holy Catholic Church, Isaac Charles Wakeman, aged 47 yrs.
"Blessed are the dead that die in the Lord."
WALL.—Entered into rest, at Christ church rectory, in Lima, O., May 29th, 1888, Mary Louise,

aged 17 years and five months, eldest daughter of the Rev. Robt. C. and Anna E. Wall.

GIESY.—In Washington, D.C., May 27th, the Rev. Samuel H. Giesy, rector of the church of the Epiphany.

APPEALS.

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ACKNOWLEDGEMENTS.

Grace church, Montevideo, Minn., returns thanks to those friends through whose assistance the debt of \$1,250 has been fully paid.
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MISCELLANEOUS.

WANTED.—The following "back numbers" of THE LIVING CHURCH for the year 1884—May 31, June 7, June 14, July 26, Sept. 13.
ORGANIST AND CHOIRMASTER.—Mr. C. Cawthorne Carter, organist at St. Paul's cathedral, Buffalo, is open to re-engagement. First-class references, good soloist and choir-master, thorough Churchman, many years experience in England and America. Address C. CAWTHORNE CARTER, 189 Franklin St., Buffalo, N. Y.
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WANTED.—By middle-aged Churchwoman who has had experience in nursing, position as nurse or assistant matron in Church school for boys or girls. Good references. Address "H." care of THE LIVING CHURCH.
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Special Land Excursions.
On March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888, the "Burlington Route," C. B. & Q. R. R., will run Special Land Excursions from Chicago, Peoria, St. Louis and all stations on its line to points in Nebraska, Kansas, Minnesota and Dakota, and to points in Colorado east of and including Akron and Sterling on the B. & M. R. R., and Sterling on the U. P. R'y, at greatly reduced rates. This will afford home-seekers, and buyers and others an excellent opportunity for the inspection of the fertile country of central, north-western and south-western Nebraska and north-western Kansas, reached by the new extensions of the Burlington & Missouri River R. R. in Nebraska. Also, to visit the rich agricultural districts of Dakota and Minnesota reached by the Burlington Route. A great reduction in rates will also be made to Texas, New Mexico, Tennessee, Mississippi, Alabama, Louisiana and Arkansas points on March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888. Tickets good for thirty days to Nebraska, Kansas, Colorado, Minnesota and Dakota points; and to all other States mentioned, sixty days. Liberal stop-over privileges will be accorded passengers beyond terminal points of this line. For tickets, general or further information regarding the above, apply to any ticket agent, or to one of our connecting lines, or address, PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.

The Household.

CALENDAR—JUNE, 1888.

3. 1st Sunday after Trinity.	Green.
10. 2nd Sunday after Trinity.	Green. (at Evensong Red.)
11. ST. BARNABAS, Apostle.	Red.
17. 3d Sunday after Trinity.	Green.
24. NATIVITY, ST. JOHN BAPTIST. 4th Sunday after Trinity.	White.
29. ST. PETER, Apostle.	Red.

TRINITAS, UNITAS, DEITAS.

A Sequence for Trinity Sunday. Supposed to be of the Twelfth Century.

Isaiah xlv: 6. Psalm xxxiii: 6.

Trinity. Unity, Deity
Eternal:
Majesty, Potency, Brilliancy
Supernal.

First and Last, End and Cause,
King of Kings, Law of Laws,
Judge of all,
Round Whose Throne angels fall.
Thee they laud, Thee adore,
Thee they chant evermore;
With acclaim
Heav'nly hosts greet Thy Name.

Thou art one, Thou art true,
Flow'r of Life, healing Dew;
Govern us, save us still,
Guide us on tow'rds the hill
Of Thy rest,
Tow'rds the joys of the blest.

Thou art God, Thou art Just;
Thee we love, Thee we trust;
King ador'd, Holiest Lord,
Glory be,
Both to-day and alway,
Unto Thee!

SIR ROBERT PHILLIMORE, the last legally appointed judge of the Arches Court of Canterbury, decided, on the strength of the injunctions of 1547, that the use of the two altar lights was legal in the Church of England. In *Martin vs. Mackonochie*, he said: "Inasmuch therefore as I think that the injunctions that ordered these two lights were issued under statutable authority and have not been directly repealed by the like authority; inasmuch as they are not emblematical of any rite or ceremony rejected by our Church at the time of the Reformation; inasmuch as they are primitive and Catholic in their origin, Evangelical in their proper symbolism, purged from all superstition and novelty by the very terms of the injunction which ordered their retention in the Church, I am of opinion that it is lawful to place two lighted candles on the Holy Table during the time of the Holy Communion for the signification that Christ is the True Light of the world." (Phillimore *Eccl. Law*, Vol. I, p. 980.)

THE Queen spent her Easter at Florence, and on Easter Even witnessed the curious old ceremony of setting alight to the fireworks before the Duomo. The origin of this custom is lost in obscurity. A car full of fireworks is drawn up in front of the Duomo by a team of white oxen. The car is then connected by means of a wire to a stand in front of the high altar inside the cathedral. The Mass of the Pre-sanctified is sung, generally by the Archbishop, and punctually at twelve o'clock a figure of a dove with an olive branch in its mouth is started by means of fireworks along the wire. When it reaches the car it sets light to the fireworks therein, and these explode, while the bells crash, and the organ, hitherto silent during Holy Week, peals forth the strains of the *Gloria in Excelsis*, which are taken up by the choir. After this the dove returns by the wire to the stand in front of the high altar and sets

fire to some more fireworks. When both journeys are performed without a hitch, as was the case this year, the people look upon it as an omen of a good harvest.

THE RED HORSE INN at Sudbury, under whose historic roof Longfellow imagined the "Tales of a Wayside Inn" to have been narrated, was lately sold at auction. The building is more than two centuries old, and from its situation on the old post road between Boston and Worcester, it became a favorite resting place for travellers. The inn is well described by Longfellow:—

A kind of old Hobgoblin hall
Now somewhat fallen to decay,
With weather-stains upon the wall,
And stair-ways worn and crazy doors,
And creaking and uneven floors
And chimneys huge and tiled and tall.
For about 150 years the old hostelry was kept by members of the Howe family. The last landlord, Lyman Howe, held that position from 1831 to 1860, and is thus portrayed by the poet:
Grave in his aspect and attire;
A man of ancient pedigree,
A justice of the peace was he,
Known in all Sudbury as "the Squire."
Proud was he of his name and race
Of old Sir William and Sir Hugh,
And in the parlor, full in view,
His coat of arms, well framed and glazed,
Upon the wall in colors blazed.

Parties of sight-seers and pleasure-seekers were welcomed at the inn, long after it was closed to the public, and it is to be hoped that the new owner will be as tolerant as the old in this respect.

THE VICAR OF ROOST.

BY THE AUTHOR OF "THE OWLET OF OWLSTONE EDGE," "S. ANTHOLIN'S," ETC.

CHAPTER XIII.

I spent a fortnight at Harleyford. Purer air, and better food than I had had of late did wonders for me, and I thoroughly enjoyed the change. The General was so happy in his son's prospects, and in being able to open upon the subject to one whom he well knew appreciated Harry's merits, that he seemed to come out in a new character. I was no longer, as of yore, the tutor who was to be treated with courtesy and consideration, but who was the tutor till; rather I was welcomed as an old friend who knew the ways of the house, and had an interest in everything connected with it, and made to feel thoroughly at home. As for Harry, he devoted himself to me with as much care as if there was no such place as Thorwoldestone Castle in the world, and as if his thoughts had no other object besides myself to absorb them. "How happily the days of Thalaba went by!" But holidays came to an end, and I hope that I had other thoughts in my mind than a schoolboy repugnance to go back to my smoky lodgings, and Mrs. Ferrall's untempting fare. I had good reason to hope that I was being of use at Roost, gaining an influence over many minds, and that with patience and temper I should get over the difficulties which of late had thwarted and disappointed me. The morning of my return the General called me aside, and told me that he had a great favor to ask of me. He said that it was mainly owing to my care and pains that Harry was what he is,—the joy and pride of his heart. He said that he had meant to mark his sense of his obligation to me by begging my acceptance of some addition to my library, and that this offering was to have been made on the wedding-day; but that upon reflection, he thought that such a serious illness might have in-

involved me in considerable expense, and it was absolutely necessary that I should live well; then blushing and hesitating in a way which I should have supposed impossible in such a stately man of the world, he said he hoped that I would not be offended at hearing that Stubbs had received orders to send me some of that old port which he was persuaded had done me more good than anything else during the last fortnight, and that I would accept the intended keepsake in another form. It was a bank note for one hundred pounds!

So my heart was light indeed as I returned to Roost. I should be able to pay my doctor's bill without difficulty, and to make a large addition to my mother's comforts.

The next morning I proceeded to the vicarage to report myself at head-quarters. The unpleasantness of my last interview with the vicar had really passed out of my mind during those pleasant days at Harleyford. Of course I had never mentioned the subject to Harry, and I believe should not have thought of the matter again, if I had not contrasted the condition in which I was when I left my lodgings with that in which I returned to them, but it never occurred to me that the vicar would not have forgotten the matter too.

Great was my astonishment therefore, when on being ushered into the library, and proceeding to offer my hand, the vicar held his own behind him as he stood by the fire, and only said by way of greeting, "Your servant, Mr. Dove." Then addressing himself to the maid who had shown me in, he said: "Tell your mistress that Mr. Dove is here."

As Mr. Soaper made no inquiries after my health, I ventured to express the hope that he was better than on the occasion when I had last seen him.

"On the contrary, sir, I am infinitely worse. I had hoped, Mr. Dove, that you would have given due consideration to the remarks which, in justice to myself, I felt beholden to make to you, and that you would have taken the only manly and straightforward course that was left to you."

"The only manly and straightforward course that was left to you, Mr. Dove," said Mrs. Soaper, who having entered the room, and taken her position in an arm-chair, re-echoed her husband's words, and tabbered with her fingers on the table, expectant of my reply.

"I am extremely sorry," I answered, "that there should be any misunderstanding, or that you have been expecting any communication from me which I have not sent; but I must candidly confess that I thought you spoke hastily, under temporary irritation . . ."

"Mr. Dove, the vicar is never irritated, how great soever may be the temptations to irritation," observed Mrs. Soaper.

"Spoke hastily!" exclaimed the vicar, "I never speak hastily."

"I am sorry to hear you say so," I replied, "for I must needs say that your words seemed very harsh and unjust."

"I said just what I thought, Mr. Dove, and what I considered the truth . . ."

"And what is the truth?" interposed the lady.

"That it was gross selfishness on your part to leave Roost for your own pleasure, while I was in such delicate health; that it was little, if at all short of a gross imposition on your part to undertake a curacy, and then to repudiate your duties; and, worse than all, to claim a salary which you have not earned. The fact is, Mr. Dove, that I have I

been altogether deceived, and disappointed in you. You had hardly been here a week before you compromised yourself shamefully with those wicked Ashes."

"Shamefully," cried Mrs. Soaper, waving a hand-screen at me.

"You made the Marquis quarrel with our poor friend Mr. Tite . . ."

"And thereby broke Mr. Tite's heart," ejaculated Mrs. Soaper.

"You have been guilty of all sorts of mean, underhand tricks in order to worm yourself into favor at the Castle."

"Though, for that matter, I have the satisfaction of knowing that you have entirely failed, and that you are looked upon as you deserve to be," added the lady.

"You have endeavored to draw the affections of my parishioners from me to yourself. You have preached clap-trap to itching ears, so as to exalt yourself at my expense. You have now, I have no doubt, instigated the scum and ruffraff of Roost to insult me . . ."

"Sending a score of ill-mannered louts to beard the vicar in his own parish; telling him, forsooth, that they would hire a room for a night-school, if he would permit you to instruct them."

"It is the first I have heard of it, I solemnly assure you," said I; for in the torrent of words with which I had been attacked, I could find no opportunity to edge in a word of exculpation.

"Perhaps so, Mr. Dove; but these are the natural results of your own system—of the system which you have been working ever since you set foot in the village; the object of that system being to alienate the affections of my parishioners from me . . ."

"Their beloved pastor," cried Mrs. Soaper. "O, Mr. Dove! for you to call yourself a gentleman, or a Christian, and to practice such acts, I blush for you!"

"Pardon me, my dear Lopy, I wished you to be a witness to this conversation, in order that it may not be misrepresented; but it is high time to bring it to a conclusion. Mr. Dove, where there is uncongeniality of disposition, there is a bar to confidential communication. It is as clear as the sun in the sky that you and I shall never suit each other, and therefore the only thing for you to do if you have any of the feelings of a gentleman . . ."

"If you have the smallest share of the feelings of a gentleman," cried the echo.

"You will resign your curacy before you leave this roof, and vacate your lodgings immediately."

It was now my turn to speak, and this is what I said:

"There is not one of the charges, Mr. Soaper, which you have brought against me that is true. They are charges of so grave a nature, that if you can substantiate them, I am not only unfit for my position in this, but in any other parish. Were I to resign the curacy, I should admit what I wholly deny. You are not disposed to accept my denial. There is therefore but one course to be adopted. I refuse to resign the curacy till you have laid the matter before the bishop, and I am either acquitted or condemned."

I imagine, by his manner, that Mr. Soaper was unprepared for my answer. He evidently hesitated what to say next. But his wife came to the rescue.

"Take him at his word, Mr. Soaper, and lay the case before the bishop. You must not submit to be trampled on in this way."

Four days afterwards I got a note from the bishop saying that he had re-

ceived a communication from Mr. Soaper which had determined him to require my attendance, and that of Mr. Soaper, at the palace at two o'clock in the afternoon, on the next day but one.

Roost is five miles from the Botheram Road Station, and Botheram Road is some thirty miles from Chadsminster—the famous three-mile tunnel through the escarpment of the chalk, lying at a short distance south of Botheram.

As the eleven o'clock train was the only one in the course of the morning which would carry me to the cathedral close in time for the bishop's appointment, I took care to make an early start, first, because I had five miles to walk, and secondly, because I always find it better to have some minutes to spare at Botheram. Nothing bewilders me like a station which is a central point of communication between several lines, the struggle of the passengers changing their carriages, and growling over missing luggage; the pressure to get tickets before that horrible bell begins to ring; the shouts of porters, and the puffing and screeching of the engines; the apprehension of getting upon a wrong line; or (being upon the right line) of going the wrong way—all these things dispose me to lose my presence of mind if I am at all late or hurried; and therefore, Botheram Road being a station where three lines intersect each other, I like to be there a full quarter of an hour before there is any actual necessity for my presence.

I had been some minutes on the platform, and having secured my ticket, was watching the arrivals, when the vicar's sleek ponies arrived in sight. But to my surprise there was no vicar in the carriage—only Mrs. Soaper.

I had no quarrel with either of them. They had chosen to quarrel with me, but that was their affair, not mine; and I had not the smallest inclination to put myself in the wrong by any want of courtesy. So I hastened forward to hand Mrs. Soaper out of the carriage, and to offer my services in getting her ticket.

I was too late to perform the first office, for the good lady had already alighted, and was scolding her servant, so I advanced no further, and I am afraid, rather amused myself by studying her angry gesticulations. A commanding-looking body is the vicar's wife; rather over than under the average height, a little too masculine in her walk, and big-boned; but when well-dressed, (which to say truth she is not apt to be), she is just the sort of person to whom folks yield instinctively, without making any inquiry as to the pretensions, assumed, and which seldom bear sifting. Mrs. Soaper had reigned so long at Roost, that it was not unnatural that she should be disposed to queen it everywhere else. Whether she possesses the nerve which puts down rebellion, I confess I rather doubt; but where her sway is undisputed, and there is no particular call for self-reliance and self-possession, she seems to have a talent (as indisputably she has a strong taste) for command. There she stood, rating the coachman, in her black velvet Sunday bonnet, and her ample black velvet jacket, and her puce-colored silk skirt, till the poor man looked as if he would have been rather glad than not if the earth would have opened and swallowed him. What the expression of her face might have been I know not, for the fluttering of her black lace veil and cherry-colored ribbons in the fresh morning breeze prevented me from getting a sight of

it; but certainly when, a minute or two afterwards, it was directed at myself, it was anything rather than benign.

I did not venture to offer her my hand, for her "Good morning, Mr. Dove," froze me. "Is the vicar here?" I inquired.

"I am, Mr. Dove."

"I beg your pardon, Mrs. Soaper; but I meant to say, that if he was not here, I should be very happy to render you any assistance."

"If you are ignorant, Mr. Dove, of the cause of the vicar's absence, I can only say that I believe that you are the only one of his parishioners that is in that predicament."

"I assure you I have heard nothing. I am very sorry."

"Sorry, Mr. Dove!"

"Yes, ma'am, very heartily sorry, if anything is amiss."

"You really must excuse me, Mr. Dove," answered the lady with a little laugh, "but I cannot quite credit that. Knowing as you have done for months the state of my poor husband's health, you must have been perfectly aware that such a scene as you compelled him to go through with you, could not have been otherwise than highly prejudicial to him. The agitation you caused has, of course, brought on one of the severest forms of dyspeptic derangement with which he has been visited. For the last twelve hours he has been wholly confined to his bed."

"I very much regret it."

"I don't doubt, Mr. Dove, but what you will have cause to do so before this day is over. If anything was wanting to fill up the measure of the treatment we have received at your hands, it would be found in the illness which you have produced in my dear husband. He is unable to lay his case before the bishop; but I, his anxious wife, who have been cognizant of everything from the first, shall go in his place. I shall lay the whole matter before the bishop, together with this last aggravation, and if justice is to be had anywhere, I will never rest till Mr. Soaper is delivered from the annoyances which his connection with you has entailed upon him!"

Up to this moment, I confess that my impression had been that I was myself the ill-used person; and even now, heaven forgive me! the thought floated through my brain that it was the consciousness of this fact that had kept the vicar in bed; that he felt he was safest at Roost; that his heart had failed him; that he was shirking the bishop, whom he knew for a man that would hear both sides, and sift evidence carefully before he came to a decision. I own I had thought occasionally that Mr. Soaper had a good deal of the bully in him, and that now the cowardice which is always inherent in a bully's character was coming out. I hope I was not very uncharitable, but the thought would come into my mind in spite of me.

And then came another thought, which was, that imagining that his wife would play his cards better for him than he could play them himself, he had sent her to fight his battle, and trusted to her woman's wit to work on the bishop's feelings, and induce him to withdraw my license, and dismiss me from Roost. In short, as I looked on Mrs. Soaper, I felt that she was now deputed to effect my ejection, and that perchance it would be said of me, as of Antigonus in "The Winter's Tale," that I was "unroosted by Dame Partlet here."

(To be continued.)

HOLY BAPTISM

BY E. O. P.

Looking into our Prayer Book of 1549, we find its Baptismal Office omits many things which had obtained in the Sarum Use. It shows a preliminary service at the church door but with fewer rites, although still the child is there named, crossed, and exorcised. At the font it provides the trine immersion, again and yet again the naming, and has the anointing, and clothing, with the chrisom. Each ritual act is still accompanied by special prayers, and there is addition of some that are new. In 1552 several changes and omissions were made, and yet others in 1662 when for the first time was given our office for the Baptism of adults.

It is as witnessing to the universal need of the first of the two sacraments that are generally necessary to salvation, that the Church hath ever held Baptism to be lawfully ministered though by a layman. It is valid even when received at the hands of a heretic and a schismatic, and it is allowable for a woman to baptize, but always the ministrations are irregular when by any other than a priest. To constitute a lawful Baptism the Church holds that under all circumstances it is necessary for the water actually to touch the body, and that whilst it is being so applied, the Name of each Person of the Holy Trinity must be separately pronounced.

Formerly, Holy Church witnessed to strong objective teaching which was given in connection with the ministry of the font,—a lesson upon the personality of the devil, but in her present offices we lose sight of it. In her earlier days a door opposite the font was left open during a Baptism that so the evil spirit she then exorcised might pass out. We know too, it is one of the pious traditions which are part of our heritage as members of Christ, that God's holy angels are in attendance upon every child at the mystical washing away of its sin. However some of it be practically lost to us, all but makes up the one teaching which has its deep and strong foundations in the realm of the supernatural. At whatever touch of our Incarnate Lord, always there is far more than we see.

The fuller our recognition of the angels as having charge to keep us in all our ways, the better will they make our lives, but nowhere are the lessons which come of this doctrine more happily set than in its connection with Holy Baptism. Near the Angels' Day, not many years ago, a parishioner was setting out upon a field of visiting work among the poor, and was under special charge as to Baptisms which it might be hoped would bless the visiting. Said the wise pastor: "Tell them about the angels." Doubtless it was to this advice and to the instructions touching it, that of some effort came a large harvest of Baptisms, and there is no question that many could furnish a similarly blessed experience of these unseen helpers in whatever work they have done of Christ. This mention is made because so to lay hold upon the reality of angels and upon their ministry to us that we shall picturesquely present them unto the bringing of souls into the ark of Christ's Church, is a practical way of applying her doctrine which to some has seemed new, and has been proved helpful. But we all know the guardian angels' alway vision of the Father's face has part in the Saviour's own pleading with our cold hearts for His little ones.

Stern and loveless is the creed which holds children back from our Blessed Lord's own touch. Nor can we hope that argument shall avail with those who accepting that all are born into this world the unconscious heirs of Adam's sin and shame, yet deny to us whilst still unconscious, the removal of this inheritance of guilt in God's appointed way. But it is not wisdom even of a worldly sort when we speak of the blessed touch of the Church upon her infants as needing a special command of Christ, or that their right to the sacrament be shown in any special way. Our Lord Christ has called all into the fold of His inheritance, and no member of a family among men deems it wise to show why he shall have his share of the patrimonial estate. Upon them who would have it denied to him must rest the burden of proving him, if so be, an exception.

We are reminded as we read how the young children in the Gospel story of our office were brought to Christ for His touch upon them, that then as now they often are, the parents must have been ignorant (and how far are we all from comprehending it!) of what it should really mean, and yet we know the blessedness was not thereby hindered. Always too, our Blessed Lord does for us more abundantly than we can ask or think, and now as then the little children who are brought for His touch have also the embrace and His words of blessing.

How many things God does to the soul in Holy Baptism! By the power of the Holy Ghost He grafts it into our Lord Christ, as a branch into a vine, and in our fallen human nature He plants the germ of Christ's nature. To our intellect, will, and affections, wounded in the fall, He imparts for their respective cure, the virtues of faith, hope, and charity. All the sweet, holy, and nourishing influences of the Church,—her Sacraments and her prayers, are for each baptized child to draw upon. By the Holy Ghost he is mystically washed from sin in the baptismal waters, and by Him is sanctified.

DIOCESAN CONVENTIONS.

MISSOURI.

The 49th annual convention opened in Christ church, Tuesday morning, May 22. The attendance was large, and the procession headed by the surpliced choir of 40 voices was an impressive sight. After Morning Prayer, the Rev. G. H. Sterling delivered a thoughtful and Churchly sermon upon "The Office of the Holy Spirit in the Salvation of Men." The Bishop was Celebrant.

Immediately after the service, the convention was opened, and Mr. John R. Triplett was elected secretary, this being now the 16th year he has served in that office. The Bishop's address was delivered in the afternoon, and committees were appointed to consider several topics touched upon in his address. The Bishop, after paying a feeling tribute to the several bishops who have departed this life during the past year, took up first the missionary work. "From the fact that I was so long a missionary bishop, I believe you will forgive me for putting that branch of work in the forefront of Church work. . . I do not think we are earnest Christians if we do not make a hearty attempt to spread the knowledge of the Saviour over the waste places of the earth. It is missionary air we breathe if we would enjoy a healthful, whole, some Christian life." The Bishop stated that of the 90 parishes and missions of the diocese, but 43 had contributed to the General Mission Funds, and he urged that this year, not one should be found wanting. He returned thanks for the school property which was given last year to the Sisters of the Good Shepherd, also for the en-

dowment of \$50,000 for Christ church cathedral. The offerings for Diocesan Missions have been almost double those of last year, and 19 new clergymen have taken up work in the diocese; 886 persons have been confirmed on 110 different occasions. The gifts and offerings for the Bishop's purse were \$3,966.94. The Bishop advised the revival of the convocation system, and while thanking the convention for the help given him the last year, he renewed his request for a division of the diocese.

The only discussion of the first day was caused by a motion to refer to a committee that portion of the Bishop's address which indirectly referred to the change of name. It was while urging upon his clergy the fact that they were placed over all souls in their cures, that he said referring to Christians of other names: "Let us speak the truth in love—in love always. Fling no hard words; launch no anathemas; have done with sneers; utter not bitter and biting speech; even the honest words 'sect,' 'schism,' 'heresy,' 'uncovenanted mercies,' bandy not about. These are your American brothers. You are—whether the name ever comes, or if it never come—you are the American Church. Be thankful you are, but be humble in your thankfulness. *Noblesse oblige.*" The clergy voted to refer, but it was lost by non-concurrence of the laity.

Tuesday evening, a delightful reception was given by Bishop and Mrs. Tuttle at the episcopal residence. The whole house was thrown open, and the rooms were densely crowded.

Wednesday morning, after full Morning Prayer, the Bishop appointed the various committees. Last year's Standing Committee was re-elected: The Rev. Drs. Schuyler and Holland, the Rev. F. B. Scheetz, and Messrs. Chas. Hoffman, Chas. Miller, and J. W. Branch.

Wednesday afternoon was devoted to missionary work. Reports were read by the secretary and treasurer of the Board of Missions, also by the diocesan missionary. Pledges to the amount of over \$5,000 were made for the ensuing year, for the support of missionary work. The convocation system, providing for a closer supervision of the missionary work of the Church by the establishment of seven missionary districts, was adopted with the following Deans: St. Joseph Convocation, the Rev. Jas. Runcie, D. D.; St. Louis Convocation, the Rev. F. B. Scheetz; Sedalia Convocation, the Rev. J. J. Wilkins; Hannibal Convocation, the Rev. John Davis; Kansas City Convocation, the Rev. John Sword; Mexico Convocation, the Rev. J. B. Williams; Springfield Convocation, the Rev. M. M. Moore. The next annual convention being the fiftieth anniversary of the diocese of Missouri, a committee was appointed to arrange in the interim for the proper observance of the jubilee year.

On the subject of dividing the diocese it was decided that the time has come to take steps for the division of the diocese of Missouri into two dioceses, and that the dividing line be one running north and south, making an east and west division, that all diocesan funds, such as the permanent fund for the support of the episcopate, the theological education, the aged and infirm clergy fund, etc., be equally divided between the two dioceses. The following committee of two clergymen and two laymen was appointed to take such action during the ensuing year as may be necessary and desirable for carrying out the details of the division: The Rev. R. A. Holland, S. T. D., St. Louis; the Rev. Cameron Mann, Kansas City; Messrs. John Wickham, St. Louis, and W. E. Winner, Kansas City. A resolution providing that the western division should be the new diocese, was adopted; also the resolution providing for the proposal to the next convention by the Divisional Committee of a scheme for maintaining a union in the nature of a province among the dioceses to be hereafter created in Missouri. The diocesan officers of last year were re-elected by acclamation.

The annual meeting of the Missouri Branch of the Woman's Auxiliary was held in the chapel of St. Luke's Hospital, May 25, Holy Communion was celebrated by the Bishop. At the close of the service the business meeting was organized. The report of Miss Mary Triplett, the secretary, showed the following summary of work done in the past year:

Sixty-one missionary boxes.....	\$2,663.90
Cash.....	662.56
Bishop Robertson scholarship.....	191.60
Reported by parishes.....	1,000.47
Total.....	4,518.53
Gain over 1887.....	2,430.67

The greater part of the meeting was taken up with the revision of the constitution, which was adopted as revised. The annual election of officers resulted in the unanimous reinstatement of all the old officers, Mrs. Tuttle being president.

COLORADO.

The proceedings of the diocesan council began May 16, with Litany, Communion, and ordination services in the cathedral, when the Rev. Canon C. H. Marshall preached an eloquent and appropriate sermon, after which Bishop Spalding called the meeting to order. The Rev. O. E. Ostenson was unanimously re-elected secretary. Standing committees were appointed, and an adjournment made till 3 P. M., when reports from the several committees were received. The council then retired to the chapel, where Bishop Spalding gave his annual address. He stated that "the progress the past year had been encouraging. The number confirmed had been much larger than in any previous year. The number of missionaries at work has been greater. New points have been occupied and the area of Church work considerably extended. We are, at least, making a good beginning of work in this vast diocese. I have confirmed on 54 different occasions 325 persons. I have baptized outside of parishes keeping registers: Infants, 14, adults, 2, total 16; administered the Holy Communion 67 times; officiated at three burials; and delivered 253 sermons and addresses. One church, St. Luke's, at Fort Collins, was consecrated on St. Luke's Day. The foundation of two new churches have been laid. One of these, Trinity at Trinidad, has been completed, and the other, St. Stephen's at Monte Vista, is to be finished, except the furnishings, the present month." The Bishop spoke at length on the work of the past year, urged upon the clergy more reverence and carefulness in the administration of the Sacraments of the Holy Communion and Baptism, and close attention to rubrical directions in the conduct of the services.

The great and principal work of the council and which took the most of the time, was the consideration of the report of the committee appointed at the primary council last year to draft constitution and canons for adoption at this council. The work of the committee was ably done and with the exception of some critical points the constitution and canons were substantially adopted as reported. Among the peculiar features may be mentioned a recognition of the cathedral and cathedral chapter; a division of the diocese into four deaneries; the creation of two ecclesiastical courts, one with original and the other with appellate jurisdiction, each having three clerical and three lay judges elected for three years, one of each order to retire annually; the right of the Bishop to nominate a clergyman to the vestry of a parish which has been vacant for three months; the right of a parish or mission to representation in the council without admission or action by that body; that union with the council is formed by becoming parishes or missions. The conventional year was made to end on Easter Monday instead of on June 1, as heretofore. Among the points which seemed to cause the most debate in the adoption of the constitution and canons might be mentioned the canons regulating the cathedral which were referred to a committee to report to the next council; whether non-communicants might be vestrymen, it was decided that a majority must be; and all must be baptized. It was also decided that all lay delegates to the council must be communicants of the Church.

The following were elected Standing Committee of the diocese: The Rev. Messrs. A. R. Kieffer, H. Martyn Hart, C. H. Marshall, Hon. Wilbur F. Stone, Messrs. S. D. Hunter, S. C. Hinsdale. Delegates to the General Convention are the Rev. Messrs. H. Forrester, A. R. Kieffer, H. Martyn Hart, W. Walton, Hon. Wilbur F. Stone, Mr. T. A. Sloane, and Dr. S. E. Solly. The Rev. Charles H. Marshall, chairman of the Committee on the State of the Church, reported that they find much cause for congratulation and thankfulness for God in the advancement of spiritual

work and material progress in the various parishes and missions, and the field of the Church in Colorado at large. They also note with gratitude the progress of the schools of the diocese, and look forward with hope and confidence to the incalculable results for Christ and His Church from these beneficent centres.

The following clergymen were appointed deans of their respective deaneries by the Bishop: The Rev. H. Martyn Hart, Dean of the Denver Deanery; the Rev. A. R. Kieffer, Dean of the Pueblo Deanery; the Rev. J. A. Antrim, Dean of the Leadville Deanery; and the Rev. O. E. Ostenson, Dean of the Gunnison Deanery.

On Tuesday morning, May 15th, the annual meeting of Colorado Branch of the Woman's Auxiliary to the Board of Missions was held with a large representation from the different parts of the diocese. A great interest was manifested in forwarding mission work, and \$500 in money was pledged the Bishop for the support of a general missionary the coming year.

TEXAS.

The 39th annual council met in Galveston, on Ascension Day, May 10, 1888, the Rt. Rev. Alexander Gregg, D. D., presiding. The services began with an early Celebration of the Holy Communion, at 7 A. M., in Trinity church. At 11 o'clock, Morning Prayer was read, the Rev. J. Howe Jenkins, of Marshall, preached the council sermon, and the Bishop celebrated the Holy Communion. At 1:30 P. M. the Bishop called the council to order in Eaton Memorial chapel, a magnificent building, belonging to Trinity parish, and erected to the glory of God and in loving memory of the Rev. Benjamin Eaton. Mr. Eaton organized the parish in 1841, and was its rector for thirty years. His life ended at the holy desk, whence he was carried to the rectory, and breathed his last without regaining consciousness. The Memorial Chapel was finished in 1880. It is two stories high, and contains two large rooms for Sunday school and kindergarten, with a number of small rooms for infant class, guild meetings, committees, etc. In the large Sunday school room the council held its sessions, and in the lower room the ladies of the parish every day spread a substantial and appetizing mid-day repast. The Bishop's annual report showed that in every department of Church work there had been a gratifying increase during the past year. The Confirmations were nearly 100 in excess of the preceding year, and Baptisms, Confirmations, Sunday school teachers and pupils, communicants, families and individuals, value of Church property and contributions for Church work, largely exceeded that of any previous year in the history of the diocese.

A committee was appointed at the last session of the council to divide the diocese into missionary districts, and recommend rules for the government of the convocations and missions. It submitted a report recommending an elaborate and apparently efficient system of mission work, dividing the diocese into three convocational districts with their necessary officers, requiring three convocations and missions in each district annually, and a general meeting of the convocations on the day preceding the annual meeting of the diocesan council. A general missionary for the diocese, and a large fund for the work were also provided. The report was adopted in the form of a canon. Mr. Osceola Archer, treasurer of the fund for aged and infirm clergy and the widows and orphans of deceased clergymen, and of the fund for Episcopal endowment, submitted a report showing an increase in both funds, and making recommendations for their better management. A resolution, offered last year by the Rev. B. A. Rogers, expressing the best judgment of this council as favoring such changes in the constitution of the General Convention as would permit a missionary episcopate for the colored work, was laid over till the next council, on account of the necessary absence of Mr. Rogers. It promised an interesting discussion, and may yet have something to do in the solution of the colored problem now confronting the Church in every southern diocese. The report of the Standing Committee, besides other matters of only local interest, showed the recommending of the admission of

three candidates for Holy Orders, and the signing the testimonials for the ordination of one deacon and two priests. The report of the committee on the State of the Church was an exultant review of the work of the past year, as summarized from the parochial reports and the Bishop's annual address. It contained also a tribute to the Bishop, after his 29 years in the episcopacy, and devout thanksgiving that he was still spared to push his work vigorously and efficiently. All of the old officers were re-elected, and the Rev. Harry Cassil of Calvert, was appointed council preacher for next year, with the Rev. C. M. Beckwith, of Houston, alternate. The usual resolution of thanks for hospitality were heartily and unanimously passed. The council will meet next year at Tyler, on the 15th of May.

There was an early Celebration every morning at 7 o'clock, and Morning Prayer at 9 o'clock. At the evening services the first day the Rev. H. H. Messenger of Beaumont, was the preacher. The second evening was utilized for a missionary meeting, and after Evening Prayer was read, stirring ten-minute addresses were made by the Rev. T. J. Morris, Mr. A. S. Richardson, the Rev. Messrs. Cassil, J. Cooper Waddill, C. F. Denroche, and C. M. Beckwith, and Mr. George W. Jackson. A liberal offering was made for diocesan mission work.

VIRGINIA.

The 93rd annual council met in Trinity church, Staunton, on Wednesday, May 16, at 10 o'clock A. M. The sermon was preached by the Rev. Mr. Burton, from the text 2 Tim. ii: 19, and the Holy Communion was celebrated by Bishops Randolph and Peterkin. After service the council convened for business, with Bishop Randolph in the chair.

The Rev. R. A. Goodwin offered the following resolution:

WHEREAS, in the Providence of God, our faithful and beloved Bishop is unable to be with us at our annual council on account of painful sickness therefore be it

Resolved, That we, the council of Virginia, tender him our affectionate sympathy and the assurance of our constant prayers for his speedy recovery.

Mr. Taos. Potts moved to amend, by adding:

That the council urgently entreats the Bishop not to resume his episcopal visitations until his health is fully restored; and that the Assistant-Bishop be requested to telegraph these resolutions to the Bishop.

Adopted by a rising vote.

The Rev. Everard Meade has been appointed evangelist or general missionary.

The next day, Bishop Randolph read the annual address of Bishop Whittle. Regarding the change of name of the Church, the Bishop says: "The question is one which I am sure we are all agreed needs no investigation or discussion. I trust, therefore, that without waiting for a report from any committee you will not allow this opportunity to pass without solemnly proclaiming to the Church and the world that the diocese of Virginia is unalterably resolved, by God's help, ever to retain her Protestant character and principles."

Bishop Randolph next read his annual address to the council, in which he states that the Confirmations and the services in the churches have been full of encouragement, the Confirmations aggregating 1,129, the last being in Trinity church, Staunton, in which 23 persons were confirmed. Total visitations, 130. He expressed similar views to those of Bishop Whittle in regard to the change of name. Upon the question of proportionate representation in the General Convention, he said: "I am persuaded that the time is come when such a change will be agitated, and I believe consummated, because I believe that proportionate representation is the expression of the principle of the right and the power of the will of the people to govern in this Church, and moreover, it is in accordance with the predominant authority of the original compact of the dioceses." During the year Bishop Randolph confirmed 177 colored persons in 19 churches and chapels, of these 52 were confirmed in 7 churches of white congregations and 125 in 12 churches of colored congregations. He said: "The work of our Church in this diocese for this race has been marked by steady growth, while the legislation upon the subject has made no perceptible progress. It is fortunate that diocesan councils do not constitute the whole of the Chris-

tian Church. The rights and privileges of membership and ministry in diocesan councils are infinitely inferior to the rights and privileges of membership of the Christian Church." The Bishop concludes that both white and colored desire a separate organization for the colored churches.

After the addresses the council proceeded to the election of the Standing Committee of the diocese. The committee of last year was unanimously re-elected, viz: The Rev. Drs. Joseph Packard, and Geo. H. Norton, the Rev. Henderson Suter; Messrs. Cassius F. Lee, C. S. Taylor, and Arthur Herbert.

On Friday resolutions were unanimously passed embodying the views of Bishops Whittle and Randolph, relative to the change of name of the Church.

On the question of a separate jurisdiction for the colored race, there ensued a warm debate, which was finally terminated by the vote on the adoption of the majority report of the committee to the effect that the word "white" should be inserted in the constitution of the Church so as to exclude all negroes, clerical and lay, from making laws for this diocese, save those colored ministers who are now members of the council. Of the clergy 63 voted in favor of inserting "white" and 17 against; of the laity 75 voted in favor and 11 against. The report also includes the addition to Article II. of a section providing for the admission to the council of four clerical delegates from the colored missionary jurisdiction of the diocese. Of course no final action can be taken until the next meeting of the council.

NORTH CAROLINA.

The 72nd annual convention assembled in St. Luke's, Salisbury, the Rev. F. J. Murdoch, rector, on Wednesday, May 23rd. After the roll call, Morning service with the Holy Communion followed. The sermon was preached from St. John xxi: 21 by the Rev. Jos. B. Cheshire, Jr. After organization the Rev. Gilbert Higgs, the efficient secretary of the diocese, was unanimously re-elected, as was Mr. Chas. E. Johnson, of Raleigh, the treasurer. The Standing Committee remains: the Rev. M. M. Marshall, D. D., the Rev. R. B. Sutton, D. D., the Rev. Bennett Smedes, Col. W. E. Anderson and Mr. R. H. Battle. The Bishop's report was read the same night, representing a large amount of work and traveling, but his strength has been frequently overtaxed and he has been obliged to seek needed rest. Several new clergy have entered the diocese since last year, making up the number to 52, of which three or four are colored. The number of persons confirmed was 531, and the largest class at one time, namely 62, the Rev. W. S. Bynum had presented at Calvary church, Henderson Co., a country parish which its rector is making a centre of missionary work. Bishop Lyman has cause for much gratitude in the completion and consecration of several new churches, while others are in progress, and particularly does this diocese rejoice in the munificence of Mr. J. H. Schoenberg, of New York. This gentleman has given \$11,000 for the erection of the needful hall and buildings for the new Ravenscroft High School for boys at Asheville, N. C., and this school now fully equipped, and situated in a most charming and healthy part of the state, commends itself to parents of the Church in the South as a first class institution. The committee appointed last year regarding the establishment of a House of Mercy for fallen women presented a valuable report, and were continued in office for another year in order to receive farther suggestions and propositions. Several new parishes were admitted to the convention. The Rev. E. A. Osborne, who is the admirable principal of the Thomson Orphanage at Charlotte, reported for the Committee on Canons several slight changes in the Canons and Constitutions, which were accepted as a whole. The Bishop also appointed a committee of two to prepare a suitable motto for the seal of the diocese, which is incomplete.

An interesting missionary meeting was held for two nights, with a crowded church, some powerful speeches being made on the subject of (1) Rectors bringing earnestly before their people the matter of Diocesan Missions; and (2) that an agent be employed to visit all the parishes of the diocese

to awaken interest in this important work. The speakers were the Rev. Messrs. Clark, Bynum, Curtis, Cheshire, Col. Julian Allen and others of the laity. During the convention there was a warm discussion occasioned by many members asking permission to be excused from further attendance. It was debated whether the clergy should more properly remain over the Sunday, or aim to return at the close of business to their posts, and the following ground was taken by the majority, that while in more populous dioceses where the clergy are less far apart, it may be otherwise—yet that with those (as here) who are able to meet so seldom, the yearly convention should be understood to mean something more than pure business, that it really is a time for refreshment spiritually as well as bodily for those who perhaps can look in each other's faces, commune and pray together, at no other time in the year, notably with those faithful missionaries in the scattered points of the western counties; and that therefore, as a rule, it is recommended that the parishes should not look for their rectors on this Sunday. On Saturday morning the *Gloria in Excelsis* was sung and the convention dismissed by the chairman, Dr. Smith, the Bishop having already departed to fill an appointment at Durham. He leaves for the Lambeth Conference about June 20th, and will proceed to the visitation of the American Church under his charge in Europe, before returning. The prayers of the diocese are asked by him at that time. The next convention will be held (D. V.) on May 15, at Hendersonville, church of the Holy Innocents.

ALABAMA.

The 57th annual council convened in the church of the Nativity, Huntsville, on Wednesday, May 23. It was opened at 10 o'clock by Morning Prayer and the Holy Communion, the Bishop being celebrant, and the Rev. G. K. Upton, of Greenville, preaching the conciliar sermon. Immediately after the service the Bishop called the council to order.

At the afternoon session the Bishop read the statistical portion of his address which was referred to the appropriate committees, and officially announced to the council that he withdrew his letter asking for an assistant. The council thereupon, by a rising vote, and with great enthusiasm, pledged itself to lighten the labors of its beloved diocesan in every possible way, and chiefly by giving him means to supply the vacant places with ministers. The Bishop is in better health than for several years past.

There were 27 clergymen present, out of a total of 30, and 52 lay delegates, a larger attendance than at many previous councils, and the report of the committee on the state of the Church in the diocese, showed a large advance on all lines of Church growth and a brighter outlook than at any time since 1860. The total amount of money raised in the past year for all purposes is nearly, if not quite, \$140,000, and the total debt is about \$2,000. The diocesan treasurer reports a balance of \$422.58 on hand with all obligations paid, a condition of affairs without precedent for many years. The diocesan missionary treasurer reports the collection of \$4,093.39, and a balance on hand of \$482.19.

The Bishop appointed the Rev. Dr. H. Stringfellow, of Montgomery, Archdeacon of the diocese, and to act as executive officer of the missionary work. It was resolved to have an evangelist selected by the Bishop and Board of Missions, as soon as a sufficient sum was pledged for his support, to work under the direction of the Bishop. The *Alabama Churchman*, a journal recently started in Birmingham, under the editorship of the Rev. Messrs. Beard and Rose, was designated as the organ of the Bishop and Missionary Board, to be under their control. In order to disseminate information regarding the missionary work in the diocese, the treasurer of that fund was directed to send to each rector and mission chapter, a monthly account of his receipts and expenditures, and to publish same with such other items of interest as he should see proper, in *The Alabama Churchman*. Resolutions of respect to the memory of the Rev. Stephen U. Smith, late rector of St. Stephen's, Eutaw, were adopted by

a rising vote. The council, being desirous of securing a thoroughly efficient set of canons, referred the whole subject back to the Standing Committee, with instructions to have the proposed ones printed, and report back to the next council. The Disabled Clergyman's Fund now amounts to over \$18,000, and is growing at the rate of about \$1,000 per year. All other funds show an increase more or less marked.

The following elections were held: *Standing Committee:* The Rev. Drs. J. L. Tucker, and H. Stringfellow, the Rev. G. C. Tucker, and Messrs. H. T. Toulmin, R. S. Bunker, and F. B. Clark, Jr. *Secretary of the Council:* The Rev. R. H. Cobbs, Greensboro, re-elected. *Treasurer:* Mr. Geo. A. Wilkins, Selma, re-elected. After ordination services mentioned elsewhere, the council adjourned Sunday night, to meet with St. Mary's church, Birmingham, on Tuesday, May 21, 1889.

MAGAZINE NOTICES.

The Publishing World is an illustrated monthly devoted to the gathering and diffusing of literary news. It contains reviews and notices of new books, complete lists of new publications and publishers' announcements, and makes a special feature of specimens of illustrations from the latest important books, thus representing both the artistic and literary sides of the publishing movement of the month. It is published at 771 Broadway, on the 10th of each month.

AMONG the living topics of the day which are discussed in the *Forum* for June are: "The Pending Tariff Discussion," by the Hon. W. D. Kelley; "The Negro in Politics," by Senator Wade Hampton, of South Carolina; "Railway Problems," by Senator J. F. Wilson, and by Prof. Arthur T. Hadley; "Labor Troubles," by W. H. Mallock, the distinguished English essayist, and "Family Economies," by Mrs. Julia Ward Howe. The *Forum* is now published from its new offices at 253 Fifth Avenue, N. Y.

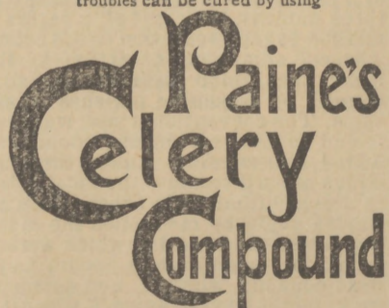
THE history of the movement in reference to surplused choirs in New York, is the subject of an article in *Harper's Magazine* for June, written by H. E. Krehbiel. It is beautifully illustrated, and the glimpses of chancels, altars, and choir boys give this number a churchly flavor.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Beautiful woman, from whence came thy bloom,
Thy beaming eye, thy features fair?
What kindly hand on thee was laid—
Endowing thee with beauty rare?
"I was not ever thus," the dame replied,
"Once pale this face, these features bold,
The 'Favorite Prescription' of Dr. Pierce
Wrought the wonderful change which you behold."

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using



For The Nervous
The Debilitated
The Aged.

THIS GREAT NERVE TONIC

Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.
It is a Nerve Tonic, an Alterative, a Laxative, and a Diuretic. That is why it
CURES WHEN OTHERS FAIL.
\$1.00 a Bottle. Send for full particulars.
WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

DRESSMAKING! Send for Descriptive Circular CLIMAX DRESS CUTTING SYSTEM—the simplest ever made, B. M. KURN, Bloomington, Ill.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Intemperance, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address and poor patients can also obtain this medicine free of charge from us. If the medicine can not be had at the nearest Drug Store, we will send it upon receipt of price, free to any address.

This remedy has been prepared by the Rev. Father Koenig, of For. Wayne, Ind., for the past ten years and is now prepared under his direction by the

KOENIG MEDICINE CO.,

50 West Madison, Corner Clinton St., CHICAGO, ILL.

Price \$1 per bottle. 6 bottles for \$5.



FLORESTON COLOGNE. Most Fragrant and Lasting of Perfumes. 50c. Druggists.

ON 30 DAYS' TRIAL.



HAVE YOU a Dozen Friends?
If you have, send us their names and addresses and a sample copy of THE ECHO—the best and cheapest weekly paper published, will be sent to each, and the paper will be sent to you for THREE MONTHS FREE. Liberal terms to agents and club raisers.
THE ECHO, Detroit, Mich.

RADWAY'S READY RELIEF.

"The most certain and safe PAIN REMEDY." Internally in water cures and prevents Malaria, Chills, Fever and Ague quicker and better than Quinine.

Salt rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

\$500 Reward.

If you suffer from dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; if the eyes are weak, watery, and inflamed, and there is ringing in the ears; deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice being changed and having a nasal twang; the breath offensive; smell and taste impaired; experience a sensation of dizziness with mental depression, a headache, and general debility, then you are suffering from chronic nasal catarrh. Only a few of the above named symptoms are likely to be present in any one case at one time, or in one stage of the disease. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood or more unsuccessfully treated by physicians. The manufacturers of Dr. Sage's Catarrh Remedy offer in good faith, \$500 reward for a case of catarrh which they cannot cure. The Remedy is sold by druggists at only 50 cents.

"Golden at morning, silver at noon, and lead at night," is the old saying about eating oranges. But there is something that is rightly named Golden, and can be taken with benefit at any hour of the day. This is Dr. Pierce's Golden Medical Discovery, literally worth its weight in gold to any one suffering with scrofulous affections, impurities of the blood, or diseases of the liver and lungs. It is unfailing. By druggists.

To the younger face Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

Neither mind nor body can act healthfully, if the blood is vitiated. Cleanse the vital current from impurities by the use of Ayer's Sarsaparilla. This remedy purifies the blood, recruits the wasted energies, and restores health to the debilitated system.

Messrs. J. & B. Lamb of New York have furnished for the new Christ church, Poughkeepsie, N. Y. a very handsome altar-rail and canopy. The former consists of six polished brass standards, polished brass to escape gate, and oak top-rail. The standards have an octagonal base, twisted central shaft, and two scroll brackets with the symbol of the Greek Cross in the centre of each.

The lectern has a heavily moulded circular base, and twisted central column, surrounded by a globe on which stands the heraldic bird. The inscription engraved on the lectern is as follows: "In Memoriam, 1870-1887."

Both are very handsome pieces of work, and reflect much credit upon the Messrs. Lamb who designed as well as executed them.

People with thin heads of hair should use Hall's Vegetable Sicilian Hair Renewer to make the hair grow out thick, healthy, and strong.

In Mellin's Food for infants and invalids, owing to the careful way in which it is manufactured, the whole of the starch is converted into dextrine, so that the greater part of the work of digestion is performed before the food reaches the stomach. Mixed with milk and water the Food is readily assimilated by the young infant or the most delicate invalid.

It is to be regretted that many mothers do not commence the use of Mellin's Food until their infants are ill. It must be borne in mind that this food is not a medicine, and is not intended primarily for sick babies, but is the best artificial food for healthy as well as for feeble infants.

Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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 permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Medieval Methods.

That was a fanciful conceit which endeavored to draw parallels between the gradual civilization and decay of nations and the life of a man, though the latter making the small boy correspond with the savage and predatory era does not appear to be so very far-fetched, both having one thing in common, a desire to cut their names or achievements on rocks, trees, etc., evidently realizing fully that pictures, however rude, easily convey ideas. In days when to be able to read was considered so great an accomplishment as to place a man above all laws excepting ecclesiastical, those who wished to inform others of their name or achievements were compelled to do it by the laborious bellowings of the public crier or by standing at their store door and crying: "Good people, what do you lack?" After a while one of these lazy persons to whom the world has been indebted for so many improvements, to save his lungs, painted what he had to sell on the outside of his house. Then to distinguish the different dealers in the same goods the heraldic devices of the nobility and gentry were used to signify that they were the patrons, and, no doubt, from that sense of gratitude which is a lively sense of favors to come, until by the middle of the eighteenth century the streets were rendered absolutely dangerous by reason of the immense and expensive signboards. Newspapers were then in their infancy, and the advertisements in them were more like the e of the "want" column of the present day; it was not until the duty was taken off paper that advertising in newspapers became the enormous business that it now is. The demand creates supply, and men hampered by other business were only too glad to be able to transfer the work of placing advertisements to agents who have now become so important a factor in the business transactions of the world. Chicago naturally has an agency of her own which, if not actually the largest, is certainly one of the largest in the world. We allude to Messrs. Lord & Thomas, with branch offices in New York and St. Louis. A visit to the head office at Nos. 45, 47 and 49 Randolph Street, bids fair soon to become as much a part of "doing" Chicago as Lincoln Park and the packing houses. It is extraordinary to witness the rapidity with which any one of the 14,000 papers in the country can be produced owing to their system of wire files. We can with confidence recommend any one of our readers who wish courteous treatment or who need the benefit of the twenty years' experience possessed by this firm, to call on them and see for themselves how easily this most complicated business can be managed by competent men.

HINTS FOR HOUSEWIVES.

To REMOVE OIL AND PAIN FROM BOARDS.—Four ounces of Fuller's earth, one ounce of soft soap, one ounce soda or pearlsh; mix with boiling water. Let it dry, scour off with soap and water. If the paint is of long standing, let the liquid remain some time to soak, adding thereto a little powdered lime, scrape off and finish as above.

COLD in the head is not only annoying, but likely to develop into catarrh. One teaspoonful of mustard dissolved in a tumblerful of cold water and used as a gargle three times a day, will often effect a speedy cure. In more obstinate cases equal parts of loaf sugar and pulverized alum used as a snuff will give instant relief.

CALVES' brains are a great delicacy and may be thus prepared: Soak them in water till all the blood is removed, dry them on a cloth, and then fry in butter; garnish with parsley; or after soaking them boil them in milk for twenty minutes, then drain them from the milk and put them in vinegar for two hours. Calves' brains are said to be good food for writing folk.

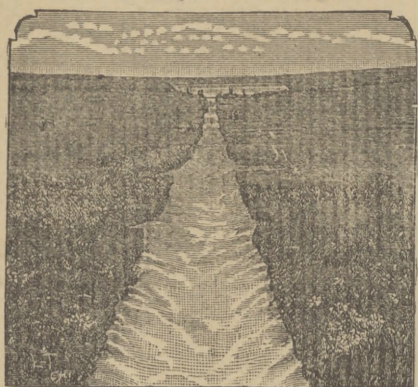
NECK RUCHING.—The materials required are novelty braid, like a piece of linen tape with holes on either side instead of loops, and a ball of crochet cotton, No. 70, either white, ecru, or red, as individual fancy dictates. Fasten the thread in a hole, chain 4 for the first stitch, *, skip 1 hole, 1 treble in the next; chain 1 and repeat from *. When you have done this, do not cut off the thread. Chain 4, turn the work and make a row of double trebles in the space made by the 1 chain of last row (that is, thread over twice). Turn again, and beginning at the top, make 12 trebles on the bar formed by the double trebles, going down on one and up on the other, until the double trebles are all covered with the 12 trebles.

GRANDMA'S EDGING.—Cast on 15 stitches.

- 1st row: K 2, o 2, p 2 tog., k 7, o, n, k 2, 15 sts.
2d row: P all but 4 stitches; then o, p 2 tog., k 2, 15 sts.
3d row: K 2, o 2, p 2 tog., k 3, n, k 2, o, n, o, n, 14 sts.
4th, 6th, 8th, 10th, 12th and 14th rows: Like 2d row.
5th row: K 2, o 2, p 2 tog., k 2, n, k 2, o, n, k 2, 13 sts.
7th row: K 2, o 2, p 2 tog., k 1, n, k 2, o, n, o, n, 12 sts.
9th row: K 2, o 2, p 2 tog., n, k 2, o, k 1, o, k 3, 13 sts.
11th row: K 2, o 2, p 2 tog., n, k 1, o, k 3, o, k 1, o, n, 14 sts.
13th row: K 2, o 2, p 2 tog., n, o, k 5, o, k 3, 15 sts.
15th row: Like 2d row.
Repeat the pattern from first row.

CARE OF THE PIANO.—The piano is a delicate and wonderful piece of mechanism. It is a costly piece of furniture, and as there is one in nearly every house where THE LIVING CHURCH is read, a few suggestions about the care of it may not be out of place. Sudden and extreme changes of temperature are more injurious to pianos than the wear of ordinary "practice." They should, therefore, when practicable, be kept in rooms of even temperature, and not so near the fire as to have any part exposed to the direct radiation of the heat. The expansion and contraction of the strings and other metal work by heat and cold, will put such a strain upon the instrument as to damage it in tone and tune. Dampness and dust are also to be avoided. Dust may be blown out by the tuner, but damp can only be kept out by the owner. In addition to keeping the room well aired and dry, there should be for the piano a substantial cover of cloth or rubber-lined flannel—the latter is the best—and the piano should be used, a little at least, every day. It is a mistake to keep pianos closed most of the time. Ivory keys, kept constantly in the dark, will turn yellow, but if exposed to daylight for several hours each day, will not change color in a hundred years. It hurts a piano to be out of tune, and injures the "ear" of those who use it in that condition. To guard against moths, that destroy the felt lining of the hammers and hedges, a piece of camphor may be kept in a corner of the piano. We have seen a piano that had been marred in some places, spoiled in appearance by varnish. The finish of the rosewood case is a superb polish, produced by much labor. If it is once bruised or scratched there is no help for it but a repetition of the process. Great care should therefore be exercised in the handling and wear of such furniture. The repairing of pianos should not be trusted to a blacksmith or a novice. It is generally best to take the advice of the manufacturers, when considerable repairs are needed. The best cure for one badly out of order, is a new one. Still, an old piano of good make, can often be made almost as good as new, with small expense; though it will not "stand" well for a long time, like a new one.

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Kearney is the best located city in the west, and is fast following in the footsteps of Kansas City and Minneapolis and will soon be the railroad and manufacturing centre of the state. The city is growing fast, and real estate is rapidly advancing in value. Money invested in city property now, will certainly double within the next year. Kearney is about 4,500 feet above the level of the sea, the atmosphere is pure and the climate healthful and pleasant.

Parties desiring to visit Kearney can take advantage of the excursions that will leave from all points, over all the principal roads, on the following dates: March 21, April 4 and 25, May 9 and 23, June 6 and 20. One fare for the round trip. Tickets good for thirty days. Inquire immediately of your ticket agent for more specific information as to the running of trains.

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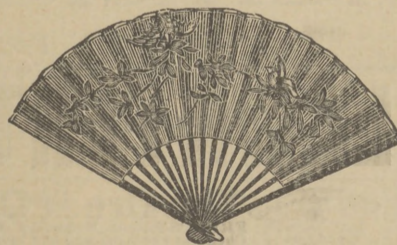
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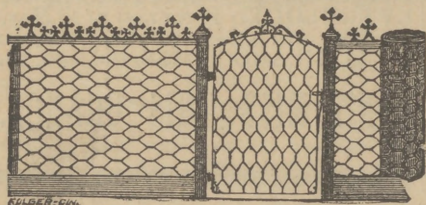


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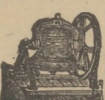
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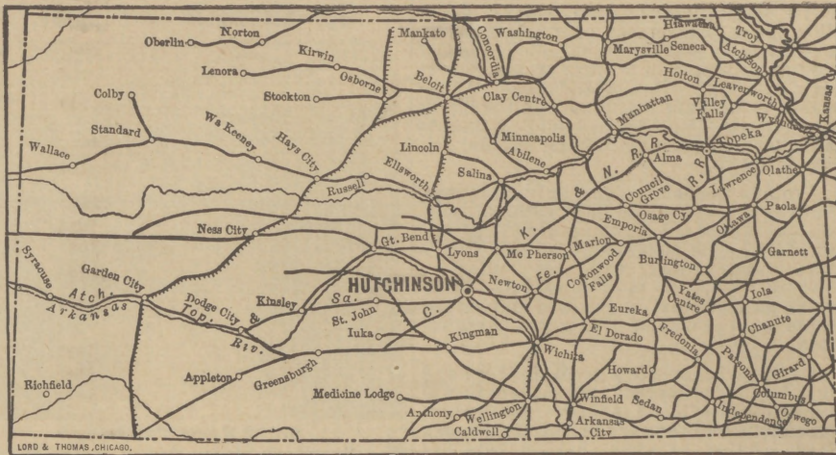


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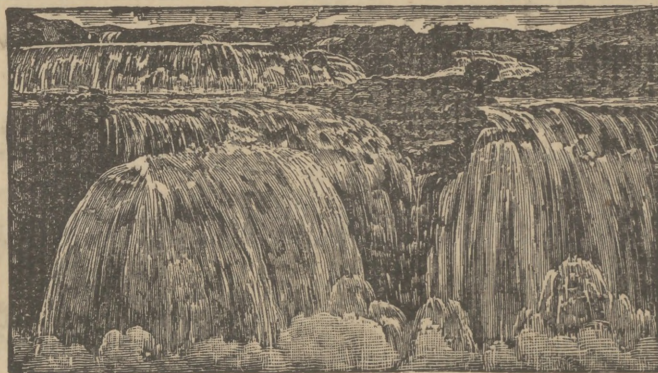
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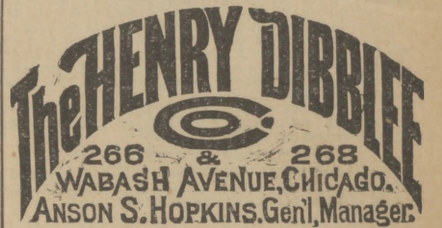
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