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# The Living Church.

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

Vol. XI. No. 10.

CHICAGO, SATURDAY, JUNE 9, 1888.

Whole No. 501.

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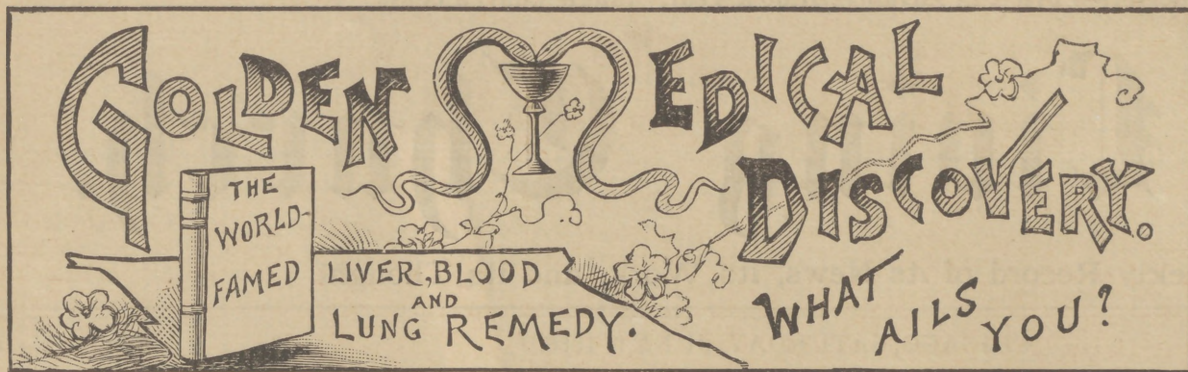
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If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, DR. PIERCE'S GOLDEN MEDICAL DISCOVERY will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite

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**BILIOUS ATTACK.**

DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "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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Thoroughly cleanse the blood, which is the fountain of health, by using DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

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-

ence. Virulent blood-poisons are, by its use, robbed of their terrors. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands.

GOLDEN MEDICAL DISCOVERY cures all

**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, paying 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."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak

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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 Newfane, 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 dyspnoea, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

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W. R. DAVIS, Esq., of Bellville, Florida, writes: "I have taken your wonderful 'Golden Medical Discovery' and have been cured of 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."

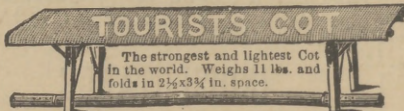
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"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Moluncus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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# The Living Church.

SATURDAY, JUNE 9, 1888.

## NEWS AND NOTES.

It is announced that the Rev. W. A. Leonard, D. D., has accepted the election as Assistant Bishop of Southern Ohio, upon the condition that the House of Bishops confirms the resignation of jurisdiction by Bishop Jaggar.

THE Bishop of Sydney is on his way to England to attend the Pan-Anglican Synod, and it is very doubtful whether he will again return to his colonial charge, the health of Mrs. Barry requiring permanent residence in England.

OUR thanks are tendered to the Cincinnati Press Club, Milton A. McRae, chairman, for invitation to attend the opening of its quarters in the Centennial Exposition buildings, on June 9th. Great credit is due to the enterprise of the Cincinnati press in preparing for the Exposition, and we trust it will be a grand success.

UPWARDS of 70 colonial bishops will attend the service to be held in Canterbury cathedral, on June 28, in connection with the Pan-Anglican Synod. The Primate will be the preacher on the occasion. On the following day the bishops will take part in the commemoration festival at St. Augustine's Missionary College.

CAMBRIDGE is to be the scene of an interesting gathering on Monday, the 18th of June. On that day as many of the bishops, home and foreign, who hail from the university, as can be collected together for the purpose, have been invited to meet under the shadow of their Alma Mater for a conference, at which a variety of interesting questions will be discussed.

ON Whitsun Tuesday Canon Pullaine was consecrated at York Minster, Bishop of Penrith. The status of the Right Rev. prelate is a curious jumble. He draws his income from the rectory of Stanhope, in the diocese of Durham; he takes his title from a town in the diocese of Carlisle; and he is a suffragan of the Bishop of Ripon!

A CURIOUS coincidence has grown out of the recent destruction of St. Paul's cathedral at Buffalo. The trustees of the Jewish Temple, Beth Zion, invited the congregation of St. Paul to worship in that synagogue until a house of worship had been again secured. The offer was accepted, and a Christian congregation worships in a Jewish synagogue. The most curious phase of the incident, however, was the fact that the Gospel of the day on which the first service was held, the Sunday after the Ascension, contains the words of St. John xvi: 2, "They shall put you out of the synagogue."

AT a meeting of the committee of the Anglo-Continental Society, held May 16th, the Bishop of Winchester in the chair, after discussion by the Bishops of Winchester and Salisbury, the Archbishop of Dublin, the Bishop of Dunedin, and the other members of the committee, it was resolved on the motion of Canon Meyrick, seconded by Dr. May, to present a memorial to the Archbishop of Canterbury, as president of the forthcoming Lambeth Conference, praying that the conference will

establish such terms of inter communion with the Old Catholics as might seem to their lordships desirable.

A MEETING of the clergy and canonical lay representatives of the diocese of Glasgow and Galloway was held May 16th, in St. Mary's church, Glasgow, for the election of a bishop in room of the late Dr. Wilson. There were 43 clergymen and 17 lay electors present. No election was made, and the meeting was adjourned till 12th July. *The Scottish Guardian* understands that at an informal meeting of electors, held afterwards, a committee was appointed to recommend a clergyman for the bishopric. Several names were mentioned, including Dr. Sandford, Bishop of Tasmania, and the Rev. F. E. Ridgeway.

THE Bishop of Chicago, in his convention address, made the wise and practical suggestion that the next missionary council should be held in the West. It would be a short-sighted policy to keep these great representative meetings at the seaboard. The time is coming, and may be near at hand, when the official centres of the Church must be moved back from the Atlantic coast. As the missionary council is composed of delegates from all the dioceses, it would be well to select a place of meeting convenient to the greater number. We venture the prediction that the selection of Cleveland, for instance, for the next council, would result in a large increase of the constituency to which the Board of Missions look for supplies.

ON June 2nd, Miss Margaretta Scott sailed for her beloved mission in Africa, after vigorous presentation of its claims and needs to many of our people. She still needs \$5 000 for the completion of her "great house" for the girls' boarding school, and this should be forthcoming during the year. She takes back to her garden in the wilderness sufficient funds to carry forward the work on substantial lines, and a competent builder to superintend the work. We have before referred to the heroic and admirable work of this refined and devoted woman; our best wishes follow her to the dark continent, and we trust that her work may be crowned with the great success which it deserves. Let us not fail of financial support, while we know that she will not fail for any lack of wise management and self-consecration. Miss Louise V. Babbitt, Orange, N. J., is corresponding secretary for the work and will give all needed information.

A BOSTON paper publishes the following statistics: The W. C. T. U., having investigated the usage of 177 Protestant churches in Middlesex county, Mass., find that 119 use unfermented wine, 36 fermented wine, 13 water, 1 raisin juice, 1 Angelica, and 6 do not observe the ordinance. Of the 36 churches using fermented wine, 24 are of the Episcopal denomination, there being only 12 of all the other churches. It will be seen that only about one fifth of the whole use fermented wine, and, not including the Episcopal Church, about one-twelfth of the remainder. Eleven years ago, only five churches were reported as using anything but fermented wine. This shows a large movement of the

churches in the direction of discontinuing the use of fermented wine. In all denominations, excepting the Episcopal and Presbyterian, the majority of the churches reporting have discontinued the use of wine.

THE witty Bishop of Peterborough cannot make out the nature of "undenominational education." Speaking at a conference last week, he said that he could not imagine a denominator for the hundred and eighty religious fractions in this country. The only undenominational education he had heard of was related in the travels of Mungo Park in Africa, where in one place some words from the Koran were written on a slate and then washed off, the children drinking the water. On the other hand, he knows what *secular* education is, and rather than secular education should be established in this country, he would ten times sooner see the Church schools in the hands of Wesleyans, Congregationalists, or some other denomination.

THE Bishop of Rochester has brought in a Bill in the House of Lords empowering him to nominate a Suffragan-Bishop for Southwark. This measure will also empower the Bishop to accept a house of residence for the Bishop-Suffragan, which has been placed at his lordship's disposal by a munificent layman of the diocese. It will also provide for the transfer, from the diocese of Canterbury to that of Rochester, of the deanery of East Dartford, a narrow strip of land in the diocese of Canterbury, which at present prevents the boundaries of Rochester from being continuous. According to *The Record*, Dr. Thorold has called a special meeting of his diocesan conference to consider the matter. This step is worthy of note as an entirely new departure. It is said to be the first occasion of a bishop calling the members of his diocesan conference together to consult them on legislation affecting the welfare of his diocese.

THE General Synod of the Irish Church was opened by the Archbishop of Dublin (Lord Plunket) with a strong speech. He declared that as the Church of Ireland contained within its fold the rank, the property, and the educated intelligence of the country, he might be excused if he expressed, in the name of the Synod, their abhorrence of the organized and wicked conspiracy against life, property, and law which had blackened Ireland's once fair name, and brought shame and sorrow to every loyal heart. But in the midst of all their gloom he thought he could discover a streak of light breaking on their horizon, due, under Providence, to the wise rule of her Majesty's advisers, and to the firm, vigorous, and great hand of his excellency and his chief secretary. He trusted he was not too sanguine in assuming that the reign of law and order had set in, and the union of Great Britain and Ireland had been secured beyond the power of professional agitators to shake, or of ambitious placemen to undermine. With returning tranquillity the rights of property would be recognized, and with restored confidence, trade and commerce would revive.

IN *The Guardian* of Sept. 25th, 1878, a correspondent describes a card which

he had seen, printed in French. It contained an allegorical picture designed to represent the Church in danger. In it our Lord was represented as addressing Pius IX. in the words which He used to the apostles collectively, and even these were altered in the most barefaced manner. Everybody knows how the text stands in St. Matt. xxviii: 18-20. For fairness' sake we will give the words as they are in the Douay Version, which differs but little in this passage from our own: "I am with you all days, even to the consummation of the world." Here is the way in which the text is made to illustrate the picture: "I am with thee, and with thy successors," etc. Again, we say, what but misrepresentation, and falsification of the truth, can we expect from people who can dare to garble even Holy Scripture in such a fashion as this? If they thought that there was a fair chance of their not being found out, to what length might they not go in lying for the honor of God, and for the benefit of "Holy" Church?

OFFICIAL reports to the Methodist General Conference lately held in New York, show the receipts of the Episcopal fund for four years \$276,027. The capital invested in publishing interests is \$2,392,336, a gain of \$750,000 in four years. Sales during that time have amounted to more than seven millions. An Order of Deaconesses was agreed upon, whose duties shall be "to minister to the poor, to visit the sick, pray for the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities." The pastoral term, which twenty-four years ago was extended from two years to three, by the late conference was extended to five, with provision for a second term after an interval of one term. In his prayer before the elections, Dr. Olmsted put in a good word for those who should be defeated, "they might still be saved, might do a little good in the world, and might get to heaven even though they were not elected to the episcopacy."

## CHICAGO.

CITY.—A large and enthusiastic meeting was held at Grace church, Tuesday evening, May 29th, at which Bishop McLaren presided and a large number of the members of the convention attended. The meeting was under the auspices of the Woman's Auxiliary to the Board of Missions, the business meeting of which had been held during the afternoon. At that meeting appropriate resolutions recording sentiments of the highest regard and tenderest attachment were passed in memory of the late Mrs. W. H. Vibbert, who was until her sudden decease last winter, the beloved president of the Woman's Auxiliary society. The evening service was full choral, the entire strength of Grace church supplied choir furnishing an admirable musical setting. A feature in the musical part of the service was the hymn, "Sister, Now thy toil is o'er," a hymn in memoriam for Mrs. Vibbert. The Rev. Joseph Rush-ton officiated in the service, the lesson being read by Dr. Clinton Locke. Addresses upon the missionary work o



the Church were made by Herbert Welsh, secretary of the Indian League Association, who spoke on the Indian work; the Rev. John McKim, who gave an account of the progress of the gospel in Japan, and by the Rev. Charles S. Cook, a native Sioux Indian priest, now in charge of Church work at Pine Ridge agency, Dakota. The Rev. Mr. Cook, a native of the Yankton division of the Sioux nation, said that the responsibility of caring spiritually for the 6,000 Indians comprehended within the limits of the Pine Ridge agency had fallen upon him, and it was a heavy one. His parish was large, as its area was about 50 miles square. The mission work there had been carried on for about ten years. Bishop Hare had confirmed about 1,900, and the speaker had within the past three years baptized 300 souls. All these Indians had been rescued from barbarism and placed upon the plane of Christian life. There were about 18 places within the area of the agency, most of them schools and dwelling-houses. He thanked God that the Woman's Auxiliary had determined to erect a commodious church for them out there, where church buildings were so much needed. The new structure is to be a memorial chapel dedicated to the memory of the late Mrs. Vibbert. An offering for missions, several hymns, and the benediction brought the interesting services to a close.

The Confraternity of the Blessed Sacrament held its 23rd annual conference at the church of the Ascension on Thursday, the 31st ult. After the celebration of the Holy Eucharist in the church, a business session was held in the chapel, at which a paper was read by Dean Whitmarsh. The Rev. E. A. Larrabee was re-elected superior general, and the Rev. J. Stewart Smith, secretary. The secretary's report showed a large increase of membership.

The Rev. A. W. Mann, who is engaged in looking after the religious welfare of the deaf-mutes of the West, was at St. James' church recently. He is a deaf-mute himself, and the only clergyman travelling regularly between the Alleghenies and the Missouri river. The territory includes about 9,000 deaf-mutes, and he reaches nearly one-third of the entire number as often as possible. He has a congregation in this city of 50 out of a total population of 400, and to him is due whatever religious interest there may have been aroused among this peculiarly unfortunate class. Mr. Mann preaches, not by the rigid use of a sign alphabet, as many suppose, but by the use of silent pictorial signs with his hands, which are made to represent ideas, and which his spectators appear to understand with great readiness, and to appreciate.

#### NEW YORK

**CITY.**—The Trinity Sunday ordinations took place at Zion church, Madison Avenue, the Rev. Dr. C. C. Tiffany rector, on May 27th, and will be found mentioned in detail elsewhere.

A new parish house is to be erected by the church of the Ascension, at a cost of \$25,000. It is to be located to the north of the church, facing on 11th street, and is to take the place of a building long occupied by this church for parish purposes. The old building has already been torn down and the new one will at once be proceeded with, being completed in the fall. It will embrace chapel, Sunday school rooms, clergy rooms, etc. The rector of the church, the Rev. Dr. E. W. Donald, will go abroad for the summer.

St. Ann's church, Morrisania, the

Rev. Dr. E. H. Kettel, rector, is to have a new parish house costing \$25,000. The work is already begun and will be completed in the autumn. That part of the city is a growing one and St. Ann's is having the corresponding benefits, as it is likely to have for years to come.

The new church of the Good Shepherd on Blackwell's Island, is already contracted for and work will at once go forward. It will embrace a chapel above and lecture room below, study for the missionary, and also a mortuary chamber. The chapel will seat some 400 men and women, for whom there will be separate entrances.

Commencement exercises in connection with the General Theological Seminary were held in Sherred Hall, on May 23rd. The Bishop of Massachusetts presided, assisted by Bishops Potter and Scarborough. Essays were read by several of the students, and degrees were conferred. The meeting of the trustees was held on the 22nd. A statute was passed by which professors hereafter elected will be retired at 70 years of age and have a pension for life. There was failure to elect the Rev. Dr. John Henry Hopkins to the vacant professorship of the Evidences of Revealed Religion in consequence of a tie vote. The board will meet again in October to receive nominations for the vacant professorships. Work in the new chapel is going forward in the matter of putting in the stained glass windows. The two large windows on the ends have been increased by three on the sides, all of which in their representations and figures, are in keeping and will bear careful study. On the string pieces on the north and south sides of the chapel, some eight or ten feet above the floor, are cut the words in the ordering of priests: "Receive the Holy Ghost for the office and work of a priest in the Church of God," etc. Cut in a stone above the entrance, inside, are the words:

The chapel of the Good Shepherd. Erected to the glory of God and in loving memory of Samuel Verplanck Hoffman, who departed this life 6 October, A. D. 1880, aged 76. The gift of his widow.

#### WESTERN NEW YORK

**ROCHESTER.**—At St. Luke's church, on May 26th, Bishop Coxe admitted one lady to the order of deaconess. The Bishop preached the sermon upon the work of women in the Church.

#### LONG ISLAND

A Quiet Day for candidates for ordination was held in the church of the Good Shepherd, Saturday in Ember Week, May 26th, and conducted, in absence of the Bishop, by the Archdeacon of Brooklyn, assisted by the Rev. Dr. Cornwall and other clergy.

**BROOKLYN.**—The Rev. Melville Boyd, rector of All Saints' church, has returned from Martinsburg, Va., where he held a highly successful Mission. Last year he conducted a Mission at St. Louis. All Saints' is now in a prosperous condition, the Sunday school numbering about 400 scholars, while the Confirmations this year were 42. Connected with the church is a Church guild, which is divided into a Brotherhood and Sisterhood. The committees cover the entire field of Church work, consisting as they do of committees on flowers for the church, on vestments, on hospitality and entertainments, on the poor and rich, on the Sunday school, Bible readings, missions, receptions, temperance, etc. It is hoped in due time to have a parish building.

On Thursday afternoon, May 31st, the funeral of Mrs. Maria F. Alsop, mother of the Rev. Dr. Alsop, rector of St. Ann's church, was conducted by the Rev. Charles H. Hall. She died on

the Tuesday previous, at No. 28 Gordon Place, at the age of 73.

#### CENTRAL NEW YORK

**SKANEATELES.**—Wednesday evening, May 16th, Bishop Huntington visited St. James' church, which is well known throughout the diocese for the completeness of its appointments, and the picturesqueness of its situation on the shore of Skaneateles Lake. The altar was bright with its festival hangings, flowers, and vesper lights, and after a hearty rendering of the Evening Prayer, the Bishop preached to a large congregation with his accustomed grace and power, and then confirmed a class of 22 persons, presented by the rector, the Rev. F. N. Westcott.

#### PENNSYLVANIA

Bishop Whitaker confirmed 11 persons in Emmanuel church, Kensington, the Rev. N. L. Briggs, rector, on Sunday, May 27th, after a choral service, in the Sunday school, at which the Bishop made an address. This parish is very much in need of a parish building and a rectory and commends itself well to the kindly consideration of those possessing largely of this world's goods.

The Free and Open Church Association held its 13th annual service on the evening of Whitsun Day in the church of the Good Shepherd, Kensington. The Rev. R. E. Dennison preached the sermon in which he stated the objects of the association to be: To have all pews free, to have a system of free-will offerings take the place of the sale and rental of pews and sittings; to have the offertory recognized as an act of worship, and to have the churches kept open every day for private prayer. The annual business meeting was held at the close of the service, when J. Vaughan Merrick was re-elected president, the Rev. John A. Goodfellow, general secretary, and Mr. Charles W. Cushman, treasurer. It was seen from the annual report that 75 per cent. of the churches have free seats.

The Association of Workingmen's Clubs and Institutes held its 7th annual congress in the club house of St. Timothy's Workingmen's Club and Institute, Roxborough. In the absence of Robert Treat Paine of Boston, president, the Rev. R. E. Dennison presided; 15 clubs were represented by 36 delegates. There are now 40 clubs in the United States in successful operation. A new constitution and by-laws were adopted. The officers were re-elected, Robert Treat Paine, president, the Rev. R. E. Dennison, vice-president, George Hall, Jr., corresponding secretary, William H. Thompson, treasurer. An evening session was held when the Rev. Wm. F. Nichols delivered an address on "The Church in its relation to Workingmen's Clubs." Papers were read by the Rev. S. H. Watkins, on "Games and Amusements in the Club," and by James Christie, on "Technical Schools in Workingmen's Clubs. The corresponding secretary, 251 South 4th St., Philadelphia, will gladly furnish any information in relation to the forming of new clubs.

In his sermon at the dedication festival of the church of the Annunciation, on Whitsun Day, the rector, the Rev. H. G. Batterson, D. D., gave an account of the church since its beginning in 1870, and especially of the work during his incumbency of seven years, in which there have been 206 Baptisms; 263 confirmed; 34 marriages; and 119 burials. The mid-day service was elaborate, the music being Hummel's Mass. The parish house and the chapel of the memorial church of the Advocate,

Philadelphia, have just been completed, the latter was consecrated by Bishop Whitaker on Wednesday morning, May 30th. In his sermon the Bishop referred to the generosity of those by whom these buildings were erected and the contemplated church. When completed they will form one of the most completely furnished as well as one of the finest set of church buildings in the country. The buildings are of Port Deposit granite, with Beaver County sand stone trimmings, the interior is finished in oak, the walls receiving considerable decoration.

Three of the convocations held their annual meetings on Tuesday, May 29. That of Chester was held in St. Martin's church, Radnor. At the morning service, the president of the convocation, the Rev. John Bolton, administered the Holy Communion, assisted by the rector, the Rev. Percival H. Hickman. In place of a sermon an eloquent missionary address was delivered by the Rev. R. Bowden Shepherd. In the afternoon, encouraging reports were received from the missionaries. The report of the committee on appropriations showed that the Board of Missions had asked \$1,300 from this convocation, and had appropriated \$3,000. James C. Sellers, of West Chester, was unanimously elected secretary and treasurer of the convocation.

The Germantown Convocation, the Rev. J. DeWolfe Perry, D. D., president, held its meeting at All Saint's, Torridale. The Rev. J. Thompson Carpenter was elected Secretary, and Mr. Orlando Crease, Treasurer. This convocation has several stations in Bucks county, and one at Edgemont and Venango streets, Philadelphia, where it was decided to begin work on a mission building at once. A lot in Quakertown, Bucks county, has been donated for Church purposes. It has also been decided to employ an itinerant missionary in Bucks county, a field not hitherto occupied, but which will fully employ his time.

The North-west Convocation, the Rev. Benjamin Watson, D. D., president, met at the church of the Epiphany, Phila., and held a business meeting in the afternoon, when the old officers were re-elected: Secretary, the Rev. T. William Davidson; Treasurer, John P. Rhoads. The Missionary Aid Committee reported in favor of the adoption of the neighborhood of the Municipal Hospital, 22d Street and Lehigh Ave., as a station of this convocation, and the nomination of the Rev. T. William Davidson as the missionary, subject to the approval of the Bishop. The president stated that the Bishop had approved of the project, and the appointment of Mr. Davidson; the report was adopted unanimously. Some discussion was had as to the desirability of holding three missionary meetings a year, instead of the monthly meetings now directed by the by-laws, and in so doing combining several churches together; the sentiment was in favor of the change, but it had to lie over until the next meeting in October.

#### NORTH CAROLINA

The Rt. Rev. T. B. Lyman visited St. James' church, Iredell Co., May 16th, and confirmed four persons, one a convert from the Methodists; Christ church, Rowan Co., May 17th, and confirmed one candidate; St. Andrew's church, Rowan Co., May 18th, and confirmed seven persons. Work is reviving in these parishes. They are under the charge of the Rev. F. J. Murdoch, priest and the Rev. E. P. Green, deacon.



## MISSOURI.

Bishop Tuttle visited St. Paul's church, Mexico, on Friday, May 18, and confirmed five, the second Confirmation for this year. Crusade Commandery, K. T., attended Morning Prayer on Ascension Day, when an address was delivered by the rector on Christmas, Easter, and Ascension, and their connection with Templarism.

## VERMONT.

BENNINGTON.—The chancel of St. Peter's church, the Rev. Wm. Bogert Walker, rector, has been handsomely polychromed in ecclesiastical designs, the altar has been raised and the panels have been illuminated with appropriate symbols. A new retable has been constructed with panels of marble and the *Ter Sanctus* inscribed in gold letters.

## CONNECTICUT.

The Eastern Archdeaconry met at St. Paul's church, Windham, on Tuesday, May 22. Service was held at 11 A. M., being Morning Prayer and a celebration of Holy Communion. The Rev. Mr. Bell preached the sermon, which was a plain one, setting forth the Christian duty. The clergy and lay delegates were afterwards very pleasantly entertained by the Church people, and cheered by the substantial things of the table. Later in the afternoon, the archdeaconry re-assembled for the transaction of business, and at 5 o'clock a missionary meeting was held, at which the Rev. Mr. Warner, of Danielsonville, and the Rev. J. W. Ellsworth, of Hebron, made addresses. They had been carefully prepared and were well delivered. There were good congregations, and a profitable day was spent.

## WESTERN MICHIGAN.

The Church in this diocese is carrying on a varied and successful work, from the Bishop as its head to the smallest child in the Sunday school infant class. There is such earnestness and devotion manifested, we doubt not that the future will reap an abundant harvest from the present faithful sowing. Church building in this diocese is now assuming extensive dimensions, as at Petoskey, Manistee, Holland, Luther, and Grand Rapids. Efforts are rapidly progressing for the erection of churches, chapels, and charitable institutions. The laity are being brought forward by the Bishop, to express their opinions upon interesting Church questions, as on the evening of May 2nd, a meeting was held in St. Mark's chapel, Grand Rapids, when the following subjects were presented: The Lay Reader, the Sunday School Teacher (male), the Vestryman, and the Chorister. Such gatherings cannot but be productive of great good.

GRAND RAPIDS.—The originators of Grace church had the foresight and judgment to select one of the best locations in the city. Beautifully situated on a corner lot, by the side of a pleasant rectory, it is being surrounded with elegant residences, many of them occupied by Church people. But while the location is all that could be desired, the impediment to its more enlarged usefulness is the want of room to accommodate the gradually increasing congregations. It will be necessary in the near future, to enlarge the building, but at present the way is not clear to undertake this much needed work.

Since the Rev. T. J. Knapp, D. D., commenced his work as rector on the first Sunday of January, ten have been confirmed, and 23 added by letter, and a class of six is now ready for Confirmation. All the services are well attended, the responses are most hearty,

the finances in a very healthy condition, the guilds and Ladies' Society working energetically and harmoniously—indeed, all things conspire to encourage the hope that Grace church will soon become a power for good in this growing "valley city."

Trinity parish, under the Rev. S. H. Woodford, was never more prosperous than at the present time. St. Paul's Memorial is passing through a crisis consequent upon the resignation of the venerable and devoted rector, the Rev. J. Rice Taylor, while St. Mark's parish, under the lead of the Rev. Dr. Fair, with a vestry and congregation, never more active than now, is doing a work of extensive parochial routine and missionary operations extending for 36 miles beyond.

## MINNESOTA.

MONTEVIDEO.—Bishop Gilbert visited Grace church parish, May 23, and confirmed a class of seven. The occasion will be long remembered, as it marks the completion of the efforts made to liquidate the debt of \$1,250 incurred in building the church. The response to the Bishop's appeal, together with what was secured the following morning, puts the parish entirely out of debt. The church will be consecrated probably on the 1st of October. When, four months ago, the effort to raise the debt was undertaken, and a public appeal issued, it seemed hopeless, but special prayer was daily offered through Lent and since then, with the above result.

GRANITE FALLS.—The Assistant-Bishop, after leaving Montevideo, visited Trinity mission on May 24. The prospect here for revival of Church work seemed hopeless during the winter, but in answer to prayer there has been a marked manifestation of religious interest. The Bishop confirmed a class of three in the evening. There is no church edifice here, and the services are held in a hall.

ROCKFORD.—The Assistant-Bishop, with the rector, and the Rev. Frank Millsbaugh of Minneapolis, came to this little village of 300 inhabitants last Friday, May 11, and confirmed 18 persons. There are now 30 communicants. There is a service once a month by the pastor on a Monday, and by his lay reader on a Sunday, in the Presbyterian church. Aid is needed to secure a lot and build a church. The people have a will to work.

## CENTRAL PENNSYLVANIA.

On Whitsun Day, Bishop Rulison visited Christ church, Danville, in the morning, where he preached, celebrated the Holy Communion, and confirmed four persons. In the afternoon he went to St. John's church, Catawissa, eight miles from Danville. At this place he was met by the rector of Bloomsburgh, the Rev. W. C. Leverett, who said Evening Prayer. The Bishop made a forcible address, bringing out most clearly the scriptural teaching of the Church as to the way of salvation. In the evening Bishop Rulison preached a sermon of great power in St. Paul's church, Bloomsburgh. The congregation, which completely filled the church, was deeply impressed by his earnest utterance as to Christian manliness and strength. The Bishop's address to the interesting class of ten persons presented for Confirmation was a happy sequel to his sermon.

SOUTH BETHLEHEM.—The University Guild met Whitsun Day evening at the residence of the chaplain, Prof. E. H. Williams gave a very interesting talk on geology, with special reference

to Biblical questions. On account of the near approach to examination it was decided to adjourn until next September. The guild has become a successful and prominent factor in the college life and the members can look back to many delightful and profitably spent evenings during the past year. Its success is due, in a large measure, to the efforts of the Rev. Mr. Snyder, who also aided the members in getting prominent clergymen to preach in the college church. Mrs. Snyder has done much to make the evenings delightful, and her hospitality has been appreciated by the members. It is hoped that next year the meetings may be made even more interesting than they have been heretofore. Thus, with bright prospects, the guild closes its first year.

Sunday, May 13, the Rev. James De Wolf Perry, D. D., rector of Calvary church, Germantown, preached a very interesting sermon in the Packer Memorial church, it being one in a course, to the students of Lehigh University.

SAYRE.—Ground has been broken for a new church that is to be built chiefly at the cost of Mrs. Cummings of Mauch Chunk. The plans have been drawn by Mr. C. M. Burns of Philadelphia, and there is every promise of a handsome building. It will accommodate 650 worshippers, and will be constructed of native conglomerate. The plans include an imposing tower with a clock and bells, an invalid's chapel, and a mortuary chapel; these two latter features being suggested by the nearness of the Robert Packer Hospital. In the meantime, the parish is growing larger and stronger every week. At a recent visitation by the Assistant-Bishop, a remarkably interesting class of 37 persons was confirmed.

## MILWAUKEE.

Mr. E. P. Brockway, of Milwaukee, has given Kemper Hall \$1,000 towards the erection of a much-needed school room, as a memorial of his daughter Mary, a graduate. With this handsome contribution, and others which the Sisters hope to receive, the school room will soon be obtained.

The Rev. Edward R. Ward, of this diocese, died at the Home for Incurables, Fordham, N. Y., on the 29th of May. Mr. Ward was a graduate of Nashotah, class of '73; his whole ministry was spent in Milwaukee, where he built up Christ church and carried on the numerous missions of the cathedral. He was an examining chaplain, and at the primary organization of the cathedral chapter, was appointed a canon. He was also secretary for Wisconsin of the Free Church Association. Canon Ward's greatest and best known work, was *The Western Church*, a periodical which for raciness and vigor, has perhaps never been surpassed in the Church. But Mr. Ward had undertaken too much, and notwithstanding his magnificent physique, his mind gave way, and left him a total wreck. For several years past, he has been at Fordham. The funeral was held at Nashotah on the 4th inst.

CITY.—Bishop Welles announced to the cathedral congregation at the morning service on Sunday, June 3, his intended departure for England. The Bishop expects to sail from New York on the 12th, by the steamer Arizona, Guion Line. He will be accompanied by his two sons, the Rev. Edward S. and Samuel G. Welles.

A bell which has just been presented to Christ church, was blessed by the Bishop on the afternoon of Sunday,

June 3rd. The bell bears the inscriptions:

Woe is unto me if I preach not the Gospel, and on the reverse,  
To the Glory of God, and in loving memory of William Fitzhugh Selby, June 15, A. D. 1888.

The service included several hymns, the vested choir of the church being present.

## NEW JERSEY.

MOUNT HOLLY.—Trinity Sunday was a day of great rejoicing among the people of St. Andrew's. At four in the afternoon, the church was crowded to its utmost capacity, during the service for the installation of choristers. Eight men and 16 boys were solemnly installed, with the "Form for the Admission of Choristers" authorized by the Bishop of New Jersey. The sermon, by the rector, the Rev. John Dows Hills, was eloquent and impressive. It was a moment of absorbing interest, when, for the first time in the history of the parish, a white-robed choir of men and boys moved down the aisle of old St. Andrew's, "the Cross of Jesus" borne aloft by the grandson of a vestryman, while both wardens and the son of a former beloved rector, now in Paradise, counted it their privilege to "follow in His train." The rector has himself trained the boys, aided only by his wife, with patient effort, and exquisite skill. The vestments were made by the ladies of the parish. Never was a vested choir introduced into a parish with more hearty and unanimous acquiescence on all sides than in this case. It is worthy of note that all the male members of the former mixed choir are of the number of the choristers, and that the change meets with sincerest God-speed from the ladies who up to this time have led the singing at public worship.

## EASTON.

The Northern Convocation of this diocese met in North Elk parish, the Rev. E. K. Miller, rector, on Tuesday, May 15th, services being held in St. Mary's church, North East. At the opening service missionary addresses were made by the Rev. Thos. Duncan, D. D., of North Sasfras parish, the Rev. S. C. Roberts, of Chester parish, and the Rev. Jacob Miller, of Augustine, together with Dr. R. C. Mackall, of Elkton. At the service on Wednesday morning the Holy Communion was celebrated, and a sermon preached by the Rev. Jacob Miller. The topic of Wednesday evening, "Teaching them to observe all things whatsoever I have commanded you," as related (1) to Baptism and the Lord's Supper, (2) to Confirmation, and (3) to episcopal oversight and administration, was treated by the Rev. Messrs. Roberts, Jacob Miller, and Schouler, of Trinity parish, dean of the convocation. The preacher at the Thursday morning service was the Rev. Geo. M. Bond, of Newark, Del. The closing service was held in the evening, when addresses were made by the Rev. Messrs. Schouler and Miller on the "Lessons of the Ascension," (1) the benefits ensuing to man through the Ascension, (2) the heavenly life begun on earth, and (3) the life of the world to come. At the business meeting the Rev. Wm. Schouler was re-nominated dean, the Rev. Dr. Duncan was elected vice-president, and the Rev. E. K. Miller, secretary and treasurer.

## SPRINGFIELD.

LINCOLN.—Trinity church marks Whitsun Day, 1888, as a very red letter day in her calendar. The long deferred hopes of many were fulfilled, when the white-robed procession of choristers filed slowly from the vestry to the chancel, and filling the simple and beautiful



new stalls prepared for their accommodation, lifted their voices in the praise of God. That Lincoln should have a surpliced choir, a year ago would have been thought sheer madness. But the Church has grown in Lincoln during the past year, putting down strong roots, and on Whitsun Day blossomed in the glory of praise. The choir is yet small and immature, but it will grow. It is the fruit of many labors and many prayers.

#### MICHIGAN.

Bishop Harris spent a day in Saginaw Valley, May 23rd, confirming large classes in Trinity church, Bay City, and All Saints', East Saginaw. A good work has been inaugurated in the last-named parish, organized less than two years ago, in the outskirts of the city, far removed from the business centre, and among the comparatively poor, very few of whom had any connection with old St. Paul's. It illustrates with unusual clearness and emphasis what can be done when the whole congregation heartily co-operate with their pastor, not only in the matter of dollars and cents, but also in the gift of time, thought, and personal labor, which are often more necessary to the best results than money. The work began in genuine missionary inspiration, with the idea that the Church is "of the people, by the people, and for the people;" that is to say, of and by Christ in the people for the purpose of manifesting Himself in others. The Rev. Mr. Thompson has been at the head of the parish from the start, seconded by a few devoted laymen. Among the visible results appeared first a very comfortable rectory, and then in a marvellously short time a beautiful wooden church with a seating capacity of 500 at least, neither entirely paid for, but affording a working centre, which is abundant assurance of a successful issue. Organization followed organization. Almost every member of the large congregation soon gathered was offered something to do; and that special work parceled out to suit the individual, was gladly accepted. The young men started a paper which is already self-sustaining. Boys and young men almost from the first, to the number of about 50, were brought together and trained to become members of a surpliced choir which is now one of the chief glories of this young parish. The chief aim of the pastor has been to inspire others to raise up an army of lay-workers. One of the speakers at the missionary meeting on the evening of the Bishop's visit suggested a proverb or motto suitable to a minister who would do the Lord's work most effectively, "Keep constantly at work and never do anything that you can get other people to do." Lay-workers, not money-givers merely, are the highest proof of Church life and Christian usefulness.

#### IOWA.

A surpliced choir of 19 boys and six men was introduced into the services of Trinity church, Davenport, Whitsun Day. Under the training of Miss M. W. Babcock, organist and director, the choir has attained remarkable proficiency for the time it has been organized.

The Rev. S. C. Gaynor held service in Grand Junction on the afternoon of Whitsun Day, and baptized two infants. This was the first Church service ever held in the town.

BOONE.—On the evening of Ascension Day Bishop Perry visited Grace church, and confirmed a class of five. After the service, a reception was given

in the Bishop's honor, at the residence of Mr. P. S. Bibbs, which was attended by a goodly number of the people of the parish, and others who enjoyed meeting the Bishop.

#### CALIFORNIA.

The Rev. John A. Harris who went to San Diego to assist in the founding of missions, has decided that he must return to his former home, Mississippi. The increase in the reported number of communicants at St. Paul's last year was 60 per cent., in addition to the formation of St. Peter's Mission in a suburban part of the city. The contributions for all purposes were over \$8,000. St. Matthew's, National City, an outgrowth of St. Paul's, has called the Rev. Henry Scott Jefferys.

In St. Luke's church, Selma, a class of nine were confirmed May 18th, presented by the Rev. Mr. Kelley, missionary-in-charge. The Rev. John Acworth, of Fresno, assisted in the service.

FRESNO.—The Rev. D. O. Kelley has become the rector of St. James' church, which has lately become a self-sustaining parish. Mr. Kelley founded St. James' Mission nearly nine years ago. The parish now numbers about 125 communicants, and has a good brick church and commodious rectory.

#### INDIANA.

VINCENNES.—The Bishop visited St. James' parish, the Rev. A. A. Abbott, rector, on Wednesday evening, May 23d, the second visitation since Easter, and confirmed a class of 20, making 39 Confirmations since Easter and 40 for the year. The ten young girls and young ladies of the class were dressed in white and wore white veils. The church was crowded to its utmost capacity, and the service was unusually impressive. The Bishop preached a sermon, addressed the candidates, and made an appeal for diocesan missions.

#### QUINCY.

On Trinity Sunday the Bishop visited Christ church, Limestone Prairie. It is in a very rural locality. There is no village in the whole township of Limestone. Two Church families from England settled upon the prairie in the year 1838. In the year 1845, a small stone church had been finished, and on December 10, was consecrated by Bishop Chase. Towards its erection, £114 sterling was given by friends in England, among them the Dowager Queen Adelaide and Lord Kenyon. The ground around the church has also been consecrated, and in it the bodies of many of its members sleep. The Rev. John Benson, a learned, saintly, and beloved priest, has held the rectorship for several years.

During the past year the congregation has added to the church a handsome stone tower, and has placed in it a fine toned bell, weighing more than 1,000 pounds. At the request of the rector and parish, the Bishop dedicated these with appropriate ceremonies. The rector and the Rev. Jacob S. Chamberlain, for years zealous laborers in this part of Illinois, were present, and assisting. The people having gathered about the tower, after a short account of its erection, the rector asked its acceptance by the Bishop, and its dedication, with that of the bell, to their proper uses forever in the service of the Church. Then followed the lesson, Isaiah liv: and prayers. Reciting Psalm lxxiv, the clergy and people entered the church. Then the Bishop, seated in the chancel, caused the record of dedication to be read. Morning Prayer was said by the two priests named.

The sermon by the Bishop was on the fact of the Tri Unity, and the importance of its clear annunciation. It was a somewhat novel presentation of the truth of the day, was most instructive, and abounded in eloquent and rousing passages. All who heard must have been convinced of the preciousness of exact knowledge and hearty faith. Several of those who assisted in laying the corner-stone of this church, among them the rector and his valued lay reader, Mr. James Clark, were privileged to assist in putting up the top stone. This parish in common with several others in the farming districts of the diocese, has suffered severely by the removal of many of its members westward.

#### KANSAS.

CHANUTE.—Bishop Thomas visited Grace church Friday evening, May 18 preached and administered the rite of Confirmation to a class of 7 persons, presented by the Rev. W. H. Goodison. This was the second class prepared and confirmed within ten months. The mission now numbers 33 communicants, and there is a good prospect of another class at no distant date. The Bishop's eloquent and impressive sermon, the large congregation, the beautiful flowers that adorned the chancel and altar, and the very interesting class that stood and knelt before the Bishop, and upon whom he laid his hands, made the occasion truly delightful and enjoyable. The Bishop was well pleased with the work done, and the delightful services of the evening. May the good work go on!

#### LOUISIANA.

DEVALLS LANDING.—On Ascension Day, in St. John's parish, service began at 11 A.M. and consisted of Morning Prayer, sermon, Confirmation, and Celebration. The church was handsomely adorned by the devoted Churchwomen connected with the parish. The Bishop, his missionary, and the new rector were the officiating clergy. The Rev. E. W. Hunter read Morning Prayer and preached, the Bishop confirmed a good-sized class, and gave an address, and the rector, the Rev. A. H. Cairns, celebrated the Holy Eucharist.

NAPOLEONVILLE.—Christ church parish, under the faithful ministrations of the parish priest, the Rev. U. B. Bowden, is surely improving. The parish is noted from having been the scene of the labors of many who in after years became bishops and otherwise prominent among the clergy. Two very elaborate memorial windows, one with a central figure of the Blessed Saviour, and the other with that of His sainted mother, have been placed at the entrance of the church, in memory of Mrs. Geo. W. Jones, by the bereaved husband and children. Another improvement is the handsome carpet lately covering the chancel and reaching down the central aisle. Other gifts and improvements are yet to come, and will come under the present rector.

For reports of Diocesan Conventions see pages 157, and 158.

#### LETTERS TO THE EDITOR.

THE ORDINATION OF ST. MATTHIAS.  
To the Editor of The Living Church:

Not to make too much of a small matter, will you simply allow me to call attention to this sentence from Blunt: "This (the Feast of St. Matthias) is not one of the most ancient festivals generally observed by the Church, as there is no provision for it in the lectionary of St. Jerome; but there is a collect for it in the sacramentary of St. Gregory, and in a German martyrology

of the same period." Ann. Pr. Book, Page 132.

According to this we have to pass over the lectionary of St. Jerome (Ob. 420); the sacramentaries of St. Leo I. (Ob. 461); and St. Gelasius (Ob. 496); and down to that of St. Gregory the Great, (Ob. 604), before we find even a collect, to say nothing about a proper service, for a feast of St. Matthias. Granting now, for the sake of argument, that our collect is identical with that of St. Gregory, or at least, that it is as ancient as that; and that it expresses the present mind of the Church as to the apostleship of St. Matthias; will some one explain, how it can be so crushingly conclusive against my argument, when the Church for nearly six centuries, never thought of such a thing, indeed, appears to have had no such absolute mind on the subject as needed to be voiced in this way?

As for the view I have taken of the main question, while I do not suppose myself at liberty here, to vindicate it against other objections, I think I should be permitted to say emphatically, that I have not as is implied, drawn it from any Presbyterian sources. I have simply as is my custom, and as I was from a child trained to do, carefully and reverently weighed the teaching of the New Testament on the subject; and while my conclusions may not commend themselves to even the courteous consideration of my brethren, I as honestly hold them as I believe them to be in accordance with the indications of Holy Scripture, and with the profound reverence I owe to our Blessed Lord's personal call of the Holy Apostles, and to the pentecostal mission of the Holy Spirit in qualifying them for the organic work of the Church, as both infinitely more important than any supposed pre-pentecostal inerrancy of the eleven. It is with me, simply a question, whether I shall accord the higher reverence to human or to Divine personalities.

FREDERICK S. JEWELL.

["It is plain also that this Gospel (for St. Matthias' Day) is intended to show that the Apostle, on whose day it is used, was as much 'numbered with' the other apostles, although ordained by men, as any of those who were ordained by our Lord Himself, and thus illustrates the great truth, that the great High Priest Himself declared: "As My Father hath sent Me, even so send I you." *Blunt's Ann. P. B.*—Ed. L. C.]

A LETTER FROM DR. GRAY.

To the Editor of The Living Church.

Permit me one word, to close a subject, which may have already gone beyond the interest of many of your readers.

Let the good and loyal friends of "Racine" not feel any anxiety as to the future existence of the college proper, under the present warden. To him it is not an open question, whatever it may be to some in trust with him. The divine experiment of a Catholic university in this land will not be given up from any compromising timidities. No one can know the difficulties of such burden who has not borne it, but this alone would prove that the experiment must be fought out, as no one is likely to try it again. Racine College stands or falls one and inseparable on the foundation laid by inspiration and blessing of God.

Only let every believer with us, every loyal child, and every true friend of Catholic education stand by us and we shall be safe.

THE WARDEN OF RACINE COLLEGE.



RAILWAY STRIKES AND SUNDAY.

To the Editor of The Living Church:

Your editorial in your issue of 12th ult., on the "Q" strike, has set me thinking, and it seems to me the lessons to be learned from that event are not receiving the attention they deserve at the hands of railway officials and employees, and the Christian public generally, otherwise the trouble might sooner pass away, and recur less frequently in the future. Nothing is plainer to my mind than that there is conspicuous lack of enlightened Christian conscience on both sides of the contest, the blame for which is to be laid at the doors of railway owners and officials, and is now bringing its retribution upon them. It is said that the sole object of the existence of railways is to bring in dividends to the stockholders and they seem to be run faithfully on this principle. Let us ask, what they have ever done to make their employees good Christians? Have they not on the contrary done much to make them anything but good Christians? When we remember how constantly these men have been kept at work on Sunday until the love of Church and everything holy has died in them, it is hard for us to expect them to conduct a controversy like the present on Christian principles, or to abandon it in obedience to Christian precepts. The railways have by Sunday traffic done more than any other institution to debauch the consciences of men, and it is not to be wondered at that the men should fail to act conscientiously. Let all the officials combine to abandon Sunday traffic, go to church themselves, and encourage their employees to do the same, and let Christian travellers and Christian shippers refuse to patronize any road that will not do so, and we may soon look for more harmonious relations between employer and employee.

J. J. M.

CHURCH DOCTRINE AND CHINESE NAMES.

To the Editor of The Living Church:

In The Standard of the Cross for Feb. 4th, there appears a long and able article from my esteemed friend, the Rev. Y. K. Yen, in answer to my recent protest against Romaphobia in Missions. I have too much respect for the writer and for his work in China to enter into a newspaper discussion with him upon a subject which must be largely unintelligible to those who have not yet entangled themselves in the meshes of the Chinese language. His letter brings out very clearly two important points, however, to which I beg very briefly to call the Church's attention. 1st. The real issue is the Doctrine of the Church—not its ritual or terminology; and 2nd, Mr. Yen corroborates entirely my statements as to there being no terms in our Prayer Book for priest or Eucharist. He says: "The equivalents for minister, presbyter, Holy Communion, were coined by Protestants. Literally translated they are "Religion Teacher," "Assembly Elder," and "Holy Meal," technically defined they are what the coiners intended them to be." (The italics are mine.) Yes! exactly so—they were coined by Ultra-Protestants, and the coiners intended them to have just the Ultra-Protestant meaning—which they have to day. It was never intended to put any Churchly meaning into them—and there never has been. This is all that I care to show. Those who coined these words knew of no such thing as the Holy Eucharist, or the Christian Priesthood—hence the absence of any terms to express these ideas—or even Holy Communion. The

Rt. Rev. Bishop Bedell gives his imprimature to the Rev. Mr. Yen's article, and declares it to be "final on all points of controversy."

Very well, let it be so; if final on all points then certainly final on this, viz., that "Priest" and "Holy Communion" in our Chinese Prayer Book, are "Assembly-Elder" and "Holy Meal."

Whether the latter terms satisfactorily represent the teaching of our branch of Christ's Church Catholic on earth, is a question which any American priest can decide for himself.

S. C. PARTRIDGE.

Wuchang, April 16, 1888.

THE LUTHERANS AND CHURCH UNITY.

To the Editor of The Living Church:

Mosheim, the learned historian of the Lutheran Church, admits that from the apostles' time to the Reformation, there was no church without a bishop. The Lutheran Church is also sensible of the need of a conservatism to guard the truth. Many of their learned divines also favor episcopacy. No two Churches have so much in common as that Church and ours. In the matter of music, they are among the first. Their national Church approves chorals, Their liturgical forms resemble ours. Their Christmas is like ours, and their Sundays bear the same name. Their festivals and fasts serve as remembrances of the person and offices of Christ. They have an elaborate catechism by which they prepare the young for Confirmation. And that faith be effectual to the salvation of the soul, they hold as we do, that we must follow Christ in all virtue and godliness of living.

The episcopate will make us as the Saviour prayed, "that they all may be one; as thou Father art in Me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me."

In the meantime a sincere use of the prayer of Archbishop Laud, may be of service to us, "Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church; fill it with all truth, and in all truth with all peace; where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof; O Thou Holy One of Israel, for Jesus Christ's sake." J. HOCHULY.

Fairfield, Iowa.

"LIBERAL CHURCHMANSHIP!"

To the Editor of The Living Church:

The editor of THE LIVING CHURCH severely and indignantly comments upon the admission of Unitarian and Methodist ministers to our pulpits, saying that the clergy would seem to be repealing the canons of the Church, and very aptly adds: "This is a first fruit of the abundant harvest to be reaped from the present sowing," and he further adds, that Churchmen will receive a shock, etc. Must we not pause and reflect whither the Church is tending? A shock has indeed been felt. The Church is in a comatose condition and needs immediate relief. Its doctrine, discipline, and worship, are spurned, or at any rate disregarded.

The discipline of the Church is amply provided for by Title II., Canon II., which makes ministers liable to presentment and trial for violating the constitution or canons of the Church—for any act involving a breach of the ordination vows or for holding doctrine contrary to the Church. Is the Church

prepared to expunge the Nicene Creed, adopt Arianism, embrace schism and heresy, with the abandonment of the definitions of the six Ecumenical Councils?

It may be well to refer to the constitution and canons of the Church. Article 7 of the constitution provides that no person shall be admitted to Holy Orders until he has subscribed to a declaration (inter alia) as follows: "I do solemnly engage to conform to the doctrine and worship of the P. E. Church in the United States." The same article provides that no person ordained by a foreign bishop shall be permitted "to officiate as a minister" until he has subscribed to that declaration, thus forbidding the practice referred to, even when a minister of our own Church is received from a foreign bishop.

And now as to the canons: The 2nd requires a person seeking admission to the Church to present letter of approval from his rector and give notice to the bishop of the time and place of his Baptism, Confirmation, and first Communion, also testimonials from the rector (or vestry duly convened for the purpose), certifying that the applicant is attached to the doctrine, discipline and worship of the P. E. Church, and is a communicant in good standing. All this (be it known) before he is allowed to enter on a course of preparation for the holy ministry. The canons also provide that no ordained minister of any denomination shall be a candidate for Holy Orders unless he can furnish written certificates of two presbyters of the Church, showing the propriety of his becoming a candidate and also be examined "on the points" of difference between the Church and the denomination of the candidate.

The Church being thus carefully guarded against the introduction of errors, it may well tax our credulity that a minister of the Church, thus disciplined and indoctrinated, could ignore his vows, nullify his own acts and the authority of the Church. H. L. C.

New York, 1888.

ROGATION PERAMBULATIONS.

To the Editor of The Living Church:

In a recent number of THE LIVING CHURCH, your correspondent, E. O. P., refers to the ancient custom of parochial perambulations in Rogation week. Brand, in his observations on Popular Antiquities, quotes the following:

"That every man might keep his own possessions, Our fathers us'd in reverent Processions (With zealous prayers, and with praisefull cheere)

To walk their parish-limits once a yeare; And well known marks (which sacrilegious hands Now cut or breake) so bord'rd out their lands,

That every one distinctly knew his owne; And many brawles, now rife, were then unknowne."

—Wither's Emblems.

It was a general custom formerly, and is still observed in some parishes in England, to go round the bounds and limits of the parish on one of the three days before Holy Thursday, when the minister, accompanied by his church wardens and parishioners, was wont to deprecate the vengeance of God, and, invoking a blessing on the fruits of the earth, to pray for the preservation of rights and properties of the parish.

After mentioning the ceremony of great antiquity of the Doge of Venice, proceeding with great solemnity and state to the Adriatic, and there casting in a ring of gold with the words: "Desponsamus te, mare, in signum perpetui dominii" (We espouse thee, O sea,

in testimony of our perpetual dominion over thee), Brand adds: "Bourne cites Spelman as deriving these customs from the times of the heathen, and holding that it is an imitation of the Feast called Terminalia, which was dedicated to the god Terminus, whom they considered as the guardian of fields and landmarks, and the maintainer of friendship and peace among men. The primitive custom used by Christians on this occasion was, for the people to accompany the bishop or some of the clergy into the fields, where Litanies were repeated, in which the mercy of God was implored that He would avert the evils of plague and pestilence, and that He would send them good and seasonable weather, and give them in due season the fruits of the earth."

By the canons of Cuthbert, Archbishop of Canterbury, made in the year 747, it was ordered that the Litanies, that is Rogations, should be observed by the clergy and all the people, with great reverence, on the seventh of the Calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and also, according to the customs of our forefathers, on the three days before the Ascension of our Lord, with fastings, etc.

In the Injunctions also made in the reign of Queen Elizabeth (Injunct. 19. Eliz. . . . . "It was directed, inter alia—Item, that in the Rogation Daies of Procession they singe or saye in Englishe the two Psalmes beginning 'Benedic anima mea,' etc., with the Litanye and suffrages thereunto, with one homelye of thanksgiving to God, already devised or divided into foure partes, without addition of any superstitious ceremonyes heretofore used,") it was ordered "that the curate, at certain and convenient places, shall admonish the people to give thanks to God in the beholding of God's benefits, for the increase and abundance of His fruits, saying the 103d Psalm, etc., at which time the minister shall inculcate these, or such sentences—'Cursed be he which translateth the bounds and doles of his neighbours,' or such orders of prayers as shall be hereafter."

It may be added that a custom, called Beating the Bounds, still obtains during Rogation week in London and many country parishes in England, while in the northern part of England Rogation week is still called Garg week, from "to gang" meaning "to go."

L. M.

TAUGHT BY A PRESBYTERIAN LAD.

To the Editor of The Living Church:

One summer, the writer formed a friendship with a bright boy of thirteen years, a member of a Presbyterian family. There was a small chapel in the neighborhood, and once during the summer a "Communion Sunday" occurred. I observed that the boy returned quite late, in company with his parents, and afterwards said to him:

"I did not know you were a communicant."

"I am not," he replied.

"I thought you were," I said, "because you stayed till the end of the service."

"Oh," he answered, "I always do that. In our church, we don't go out before the Communion, as you do!"

I was put to the blush, and it was only after a moment of secret but painful embarrassment that I could bring myself to acknowledge our inconsistencies, and to utter an earnest disclaimer.

M. S.



## The Living Church.

Chicago, Saturday, June 9, 1888.

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

AN esteemed correspondent objects to a recent paragraph in these columns as containing a slur upon "the great bishop of a great diocese." We disclaim any intention of disrespect or of disparagement. There was not a particle of sarcasm or sinister design in the allusion to the Bishop of New York. He is admitted on all sides to be a great and good bishop, and THE LIVING CHURCH has ever been among his warmest admirers.

WE have before referred to the fact that in some quarters the clergy seem to be repealing the canon regulating the preaching in our churches. We were right in saying that the returns are not all in. The "back counties" are now beginning to be heard from. The following is clipped from an Iowa paper of recent date:

The Rev. Mr. ———, a Congregational minister, who is here attending the meeting of the association, preached at the Episcopal church yesterday morning, after Morning Prayer had been said by the rector.

THE figures show that the recent agitation about missions has helped rather than hindered the work of the Board. The receipts to May 1st have been two hundred and fourteen thousand dollars, as against one hundred and ninety at the same date last year. There is nothing lost by "speaking out," and a free discussion of grievances. Suspicion is more damaging to any cause than open criticism. There is still room for improvement. No satisfactory explanation has yet been given of the treatment of Bishop Boone, and his letter certainly called for one. Still, all who love the work will desire to let the mistakes of the past be forgotten in an era of confidence and open dealing.

A LAYMAN who favors Bishop Wilmer's suggestion of "Primitive Catholic" as the name of "this Church," remarks that it was one of the same family name, the Rev. James Jones Wilmer, who informed Bishop Claggett, under date of May

6, 1810, that it was himself who moved the adoption of the name "Protestant Episcopal." This Mr. Wilmer was secretary of the Maryland Convention which met in Chestertown, Nov. 9, 1780. Our correspondent suggests the following as a title page for the revised Prayer Book: "The Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, as set forth by the Primitive Catholic Episcopate in the United States of America," etc.

Mock marriage scenes and theatrical divorce suits are among the latest developments for raising money for religious purposes. We read of an entertainment given last winter by the children of a Methodist Society in Brooklyn, entitled "Baby Bunting," in which a suit for breach of promise of marriage was acted by the pastor's little daughter and other young ones. It is said that the plaintiff's counsel "danced about the altar as he interposed objections." The witnesses were in fantastic costumes, and all showed a precocious acquaintance with the literature of the subject. The affair was sensational and vulgar, and was a shocking scandal upon society, not to say religion. To what complexion has religion come, when to support it the innocence of childhood must be corrupted and taught to personate upon the stage the low sensations of the secular press!

*The Standard of the Cross and the Church* (why not abbreviate the long name?) thinks some of our correspondents are knocking down a man of straw, in the discussion of Non-communicating Attendance, "as though those who are discouraging this practice were trying to prevent non-communicants from staying in church till church is out." We doubt if any mortal man can tell what they are trying to prevent. They put forth a triple-headed pamphlet to discourse wonders, without even defining what they are talking about.

*Bottom.* Masters, I am to discourse wonders; but ask me not what, for if I tell you I am no true Athenian. I will tell you everything, right as it fell out.

*Quince.* Let us hear, sweet Bottom.

*Bottom.* Not a word of me. All that I will tell you is that the duke hath dined.

We should like to know exactly what these good brethren are trying to prevent, but we have so far been able to ascertain nothing more relevant than that "the duke hath dined." Some bishops who favor the exclusion of non-communicants have sanctioned the presence of large congregations of such, when it was understood that only a small number were to receive. The writer of the pamphlet which is claimed to have settled the whole question, ad-

mits that exceptions must be made to the rule—which might break it at every Celebration; and now a contemporary who favors the restriction, disclaims any intention of having it applied to non-communicants! We may be fighting a man of straw, but who set it up?

### A SHARP REJOINDER.

Prof. S. M. Hopkins' letter to Bishop Coxe on Church Union and the Bishops' Declaration, is in marked contrast to the utterances of Dr. Shields and some others to which we have made reference. Dr. Hopkins, in fact, treats the bishops' proposition almost with derision. He charges them with saying what they did not mean and meaning what they did not say. He can't for his life understand why they should assume such a position, etc., whereas, they did not assume anything, but stated simply and modestly what they regarded as a practicable basis for Church Union. So far from inviting all other Christians "to merge their individuality in your (our) Church corporation," the bishops distinctly disavowed any such intention or desire. True, their proposition was vague, and perhaps they themselves would not be able to explain exactly what it means, but it is easily seen that it does not mean what this testy respondent assumes. The following is a specimen of his illogical and captious criticism:

If the Baptists, who are three or four times your number, and who can show much better proof of immersion in the second century than you can of a "Historic Episcopate," should take such a position, there might seem to be some little sense in it; but when one of the smaller among the great tribes of Israel makes such a demand, it is hard for us to treat the matter seriously.

If there were five times as many Baptists as there are, it would make not the slightest difference in the merits of this question. Immersion may be allowed without excluding other forms of Baptism, and it certainly has not as a universal custom the conclusive and continuous consent of every age of the Church. This consent episcopacy has, up to a recent date, and it is incompatible with other forms of Church government. It is the earliest form of which we have any knowledge, and it continued unquestioned and unbroken in the Church for many hundred years. It is still held as indispensable by probably four-fifths of those who profess and call themselves Christians.

In this matter the bishops do not represent "one of the smaller among the great tribes of Israel;" they speak for the great body of Christendom. Some American sectarians speak and write as though the entire Christianity of the nineteenth century had radiated from Plymouth Rock, and were confined to those

who "exchange pulpits." They seem to have no conception of Churches or Christians outside of their own narrow circles. They are unable to sympathize with the Catholic spirit of the Bishops' Declaration. They cannot understand it. In fact, their ideas of Church Unity are altogether superficial and narrow, as witness the following from the writer quoted above:

If you do indeed so ardently yearn for the only valuable and desirable union with us, there is a plain way to effect it. Simply change your non-Catholic canons in such a direction as will enable you to recognize the ministry and ordinances of other churches, and meet them on a footing of absolute church equality, and the thing is done.

The only valuable and desirable union "with us," then, is platform and pulpit courtesy, which we beg to say we do not yearn for, if that is all. The sects have got "absolute church equality," yet what real Christian and Church Unity have they? Why, even those of the same family origin cannot work together. There is hardly a religious fad or an ecclesiastical fancy which is not organized into a "Church;" and now we are told that we have only to fall into line "and the thing is done." Wanted! Absolute church equality, to be known as "Church Union."

In the following lively paragraph, Dr. Hopkins admonishes the bishops to mind their own business:

You, my dear bishop, and your brethren seem to labor under a curious and chronic hallucination in regard to the sentiment on this subject of all other churches than your own. You do really seem to imagine that we are suffering in some fearful way for the want of your Historic Episcopate, "and are lying awake" nights, studying out the problem of its recovery. May it not be possible to frame some form of words that will satisfy you of our sincerity, when we say that of all supposable blessings for our Church, that is the very last we should think of. We do, indeed want several things—greater consecration and liberality for instance; but if you will compare your Church with ours, you surely will not imagine we have anything to gain in that respect by absorption into episcopacy."

It will not be possible, we venture to say, for the Auburn professor to convince us that "other churches" would gain nothing by a return to apostolic order, or that they do not desire in a degree its restoration, while we see some of their best scholars in favor of it and some of their best men coming to us for episcopal ordination.

### BRIEF MENTION.

A correspondent makes some sensible remarks upon insuring churches and Church institutions to the full amount allowed under business rules. Weak parishes need liberal insurance more than strong ones. —The Rev. J. H. M. Pollard, the



colored clergyman for whom South Carolina diocese has made a separate organization, is not satisfied to be thus disposed of. He says: "I am opposed to a separate organization, in the first place, because it is destructive of the principles of the Catholic Church. I am opposed to a separate organization in the second place, because those who favor it are ready to turn, twist, and adapt the Church of God to the prejudices of men; whereas the truth is that the religion of Jesus ought to eradicate and wholly exterminate the prejudices of men."—Two presidents of Union College have reached the age of ninety.—Dr. Eliphalett Nott and Dr. Laurens P. Hickok, lives both distinguished for excellence as well as years.—One of Pere Vilatte's Old Catholic missionaries, in Fond du Lac diocese, needs a horse and buggy. His people are mostly farmers and they will give him feed for the horse. Who will give the horse? harness? buggy? Let us hear at earliest convenience.—Methodist Missionary-Bishop Taylor likes not the dictation of committees at home, any more than do our bishops. He says: "I am informed on high official authority that my methods are wrong, and that I am deceived and deceiving the people. They would not, could not, be responsible for what they consider my idiosyncrasies. What then? Why, down with the brakes! So, instead of freedom at the front, to be led by the God of missions, I would be under the command of good men nine thousand miles in the rear."—Dr. Martineau, now eighty-three years old, made a great stir at the Triennial Conference of Unitarians, held in London, when he proposed "what amounts to a complete Unitarian revolution." He said that in the absence of any union, a remedy must be found from the evils of the Congregational principle, in the adoption of, or rather return to, the Presbyterian form of government. He maintained that the origin of Unitarianism was Presbyterianism.—A correspondent asks us to recommend a short and pithy tract against the errors of Baptist teaching. Suggestions are invited.—Some Methodist ministers were discovered "repeating" in the recent conference elections. It is evidently time that the women were admitted to keep the men straight.—At a Methodist revival in Pickens county, S. C., Miss Besie Smith, who had been a constant attendant, became insane. She arose in her pew and screamed that she had been to heaven and hell, and was told that the pastor conducting the services was the greatest sinner of them all.—"So Mr. Jones gave \$500 to missions at his death, did he?" The question was asked of a city pastor; and the answer was: "I

did not say he gave it, but that he left it; perhaps I should have more explicitly said that he relinquished \$500 because he could no longer hold it."—Says a writer on Church music in *The Church Eclectic*: "I would have all children of Church parents, who exhibit the slightest love or taste for music, taught, in the early days of childhood, the best of tunes; and I am sure that in such case, be the span of their lives short or long, these same tunes will echo through them, always calming and comforting, always suggestive of happy and peaceful memories."—On one occasion, Dr. Jeter read a hymn, and then in his solemn manner said:

Brother Moon  
Will you set tune?

to which Mr. Moon replied:

What's the meter,  
Brother Jeter?

—During the past year the contributions of Chicago diocese averaged higher than those of New York diocese; the former being \$28,74 for each communicant, the latter \$27.66.

#### DR. MILL ON THE HOLY EUCHARIST.

The following extracts are from a letter of the learned and eminent English divine, Dr. Mill, recognized as one of the most sound and careful theologians of his day. It first appeared in print about the year 1857. His remarks upon the "theological rationale" are especially valuable, and embrace one consideration at least to which not sufficient attention has been drawn.

"The Church requires all the faithful baptized to be communicants; and of old provided Holy Communion every day; while from the very nature of the thing, the prescript of the service does not embrace—but rather ignores the case of those who do not avail themselves on every occasion of their full privilege. But this case which must certainly have existed, and to a considerable degree, from the very first, was certainly not the object of prohibition or penalty. The utmost rigor to which the most ancient discipline proceeded, was to excommunicate those who, for three successive Sundays, did not participate once at least. The question then is, how was it with the persons that satisfied this rule during the other twenty ante-meridian services of the period, to which the Holy Communion was attached. Were they (who refrained most frequently on account of defect in the special preparation they thought essential, as fasting and other abstinences, which would make daily Communion an impossibility to the many—were they I say) obliged necessarily to absent themselves throughout from these prayers, the principal ones of each day? Or if they went, to withdraw before the Celebration?

"My present conviction is that neither of these was the rule. It was only the clergy concerned in the administration of the Eucharist that were obnoxious to censure and punishment if they did not also communicate; they were so on the express ground of their giving scandal, and exciting suspicion of the celebrating priest, or the validity of the consecration by him, while even with respect to these, the same apostolical

canon, the 8th, tells us that the censure and punishment proceed only on the clerk failing to show just and reasonable cause why he did not participate; implying of course therefore, that such reasons were possible even with those who were not only attending but officiating. With respect to the rest, the laity, or such clergy as might be in the congregation, the practice, if they did not communicate, was rather to stay through the Celebration to the end, than to introduce disorder into the congregation, and show aversion to the Communion, by retiring before.

"... It was a crying abuse (however) when habitual unworthiness, not supposed to disqualify from attendance at the service, was made a self-allowed reason for refraining from actual Communion while witnessing it. It had come to something like this, as early as the time of St. Chrysostom; and hence his invective against the last-mentioned plea in the passage from one of the homilies on the epistle to the Ephesians, saying among other strong things, that it were better to stay away than to attend in that spirit.

"But it is surely erroneous to infer from these words of St. Chrysostom, that non-communicants were not allowed to stay. It is just as if one were to infer from the invective of a zealous English preacher against people turning their backs on the Holy Sacrament, that the English Church did not allow anybody to do so. Bingham does not draw that inference; but I think he exaggerates the difference of sentiment in this matter, between the age of Chrysostom and that immediately succeeding. (Book xv., c. 4, s. 1, 2, 3.) I doubt whether there was any difference at all in the prescript of the two periods thus contrasted; and as to spirit, the fathers of the two would speak much the same. I can fancy even those who wished to secure the presence of the whole people during the Eucharistic service, pressing these same considerations on the rare communicants among them, to show them the inconsistency of what they did with what they left undone, to induce them not to go backward by absenting themselves from the prayers, but onward by joining the Communion.

"With respect to the theological rationale of this: the Holy Eucharist is a commemorative sacrifice, as well as a feast on the One Great Sacrifice; but as it is the former simply in order to the latter (there is) reason to demur to the expression, that "it is no ground for losing one blessing that we love another." Yet as the bloodless offering of our praise and thanksgiving in union with the prescribed memorials of the Sacrifice, that procures them acceptance, was ever thought by the Church to be beneficial to others besides the offerers and participators, whether absent or present, I would not conceive those persons to be excluded from its benefit, whose presence is intended to express their sympathy with the act, who feel strongly that it is better to be with the communicants than with those who turn their backs upon them, while prevented by any cause satisfactory to their own conscience, and not offensive to others, from participating with the reverence they feel due to the Body and Blood of the Lord. I cannot but think they are included, if they are duly sensible of the great blessing and privilege of actual Communion, and are not in any way seeking excuses for standing aloof from it; and (I would add), if they are not seeking new and unauthorized modes of approaching the

Divine Majesty, seeking through a sight of the elements, what is only promised to the manducation of them."

#### THE DOWN GRADE.

From *The Church Times*.

The editor of *The Christian Commonwealth* has been pestering a number of ecclesiastics and Dissenting ministers for their views on the subject of the "Down-Grade," and the terms upon which co-operation between people of different denominations might be carried on. He has received replies from the Bishops of Winchester, Lichfield, and Norwich, who "snyb him sharply for the nones;" the two first, in particular, curtly referring him to the Creeds, the Liturgy, and the Articles of the Church. What is really alarming about the business is the light the Dissenting answers throw on what looks like an apostasy from the Christian religion amongst persons who profess and call themselves Christians. For instance, Dr. Mackennel, the chairman of the Congregational Union, says he does not think that "a formulated doctrine of the Deity of Christ is needed for Christian fellowship." Mr. Edward White, an ex-chairman of the same body, is of opinion that the use of such terms as "Trinity," "Three Persons in One God," and "Consubstantial with the Father," are "the real provocations to Arianism and Unitarianism," and that they "offer an immense hindrance to the faith of Jews, Mohammedans, and ordinary Englishmen." "A Distinguished Wesleyan" points out that, "as a matter of fact, Thomas Fermin, a Unitarian, was a member of John Wesley's City Road Chapel." Mr. G. J. Reaney roundly asserts that "theology has been the bane of the Gospel, and is the devil's pentecost;" which is, of course, equivalent to saying that only Satan can give an accurate account of revealed truth. We confess that such language is to us shocking, and seems quite to justify the course taken by Mr. Spurgeon. On Tuesday, the council of the Baptist Union held an adjourned meeting, and adopted a statement in which it is admitted that important tenets are held by some Baptists in a sense apparently inconsistent with them, but that the Union has nevertheless had no difficulty in working with such persons. It is now quite clear that the breach with the Metropolitan Tabernacle is, for the present at least, irreparable.

To the parish paper of Emmanuel church, Anacostia, D. C., we are indebted for the following:

THE LIVING CHURCH, one of our leading Church papers, has made a very liberal offer to new subscribers, which the rector would be glad to see generally accepted in the parish. For \$1.50 the publishers will send the paper for one year and a copy of Little's "Reasons for Being a Churchman." Either the book or the paper alone is well worth the money. Both are having a wide circulation, and are doing a noble work.

Little's "Reasons" belongs to a class of literature which, although abundant in the Church, and justly entitled to a large share of our attention, has been altogether too much neglected among Church people. What books can have so high a claim upon our time and thought as those written by our own best Church authors? Certainly none could be so helpful to us. Such books and such only present the principles and teaching of our Church in their



true light. They establish us firmly in the Faith once delivered, help us out of many a perplexity on religious questions, make us well instructed and intelligent Churchmen, and enable us to give to every man that asketh a reason of the hope that is in us.

THE LIVING CHURCH is an ably conducted Church weekly, full of reliable Church news and other valuable and interesting reading matter. It is always bright and instructive, wholesome and elevating in tone, clear and outspoken on the great questions of the day. It is a most excellent family paper and a valuable auxiliary to the work of the Church. The price of subscription (\$1.00) brings it within the reach of all. The present offer of both the paper and the book for \$1.50—the book alone costs \$1.10—is an extraordinary inducement. The rector will gladly forward subscriptions.

IN MEMORIAM

WILLIAM FERDINAND MORGAN, D. D.  
BY THE REV. J. ANKETELL.

Beneath a lofty dome's dim, fading light,  
Kneeling before our sacred altar shrine,  
We gaze upon that holy Cross divine,  
Where angels kneel in rapture at the sight,  
And from the choir with sable coverings dight,

The sobbing notes of human grief ascend,  
While with prophetic hope together blend  
The organ's wail, the soothing harp's delight.

We meet thee here no more, dear father,  
friend,  
But when all veils are rent thine eyes  
shall see

The Cross, whose bright beams banish  
earthly tears,

And with the angel choirs adoring bend;  
While sweeter harps with ceaseless melody

Shall ring in heaven's bright courts thro'  
heaven's eternal years.

St. Thomas' Church, N. Y., May 23, 1888.

MAGAZINE NOTICES.

THE June Magazine of American History completes the nineteenth volume of this invaluable publication. Its frontispiece is Robertson's exquisite miniature portrait of Sir Joshua Reynolds. There are three notable papers: "Personal Recollections of William H. Seward," by Hon. Charles K. Tuckerman; "Incidents in the Life of John Hancock," as related by his wife, and "Daniel Webster's Visit to Missouri," an account of his last Western trip, by Judge William A. Wood. [Subscription price, \$5.00 a year. Published at 743 Broadway, New York.]

The Century for June has a paper of thrilling interest on the Prisons of Siberia, by Geo. Kennan; the Ranchman's Rifle, by Theodore Roosevelt; A Printer's Paradise; What We Should Eat; the Graysons, etc., all illustrated. The Lincoln History of this issue opens the Bull Run Campaign. Mr. John Burroughs contributes a clever paper on Matthew Arnold's Criticism, and Mrs. Schuyler Van Rensselaer ably reviews his dicta with regard to American art.

We have received from the publishers of Public Opinion, an artotype, 22x28 inches, in which are artistically grouped the portraits of fifty well-known editors, representing journalism from Boston to San Francisco; the first of a series of such groups to be published by the journal named.

A WEEKLY periodical, "The American Notes and Queries," has begun its course, issued by W. S. Walsh, 619 Chestnut Street, Philadelphia, at \$3.00 per year. It resembles the famous English magazine, in its tasteful dress,

clear type, and the interesting variety of topics which will be touched on in its pages.

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

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

PERSONAL MENTION.

The address of Bishop Gregg until further notice will be Sewanee, Franklin Co., Tenn.

The address of the Rev. John W. Brown, D.D., is No. 6 East 12th St., New York, until further notice.

The Rev. F. O. Grannis, rector of the church of the Good Shepherd, Columbus, O., and secretary of the diocese of Southern Ohio, expects to sail for England in the City of Berlin, June 16th. Communications to the secretary should be addressed during the months of June, July, and August, to the Rev. C. E. Butler, assistant secretary, Worthington, Ohio.

The Rev. Joseph M. Hobbs began his duties as rector of St. Paul's church, Peabody, Mass., on the first Sunday after Trinity, June 3rd.

The address of Dean Hale, of Davenport, during June and July, will be care of B. F. Stevens, 4 Trafalgar Square, Charing Cross, W. C., London, Eng.

The address of the Rev. Charles Martin Niles, will be Rockville Centre, L. I. All papers and letters should be sent there.

The address of the Rev. Lucius Waterman is care of Brown, Shipley & Co., Founders' Court, Lothbury, E. C., London, England, until October 1.

The Rev. H. Orrin Judd having on account of impaired health resigned his charge at Columbia, S. C., and removed to California, has so far improved as to feel safe in accepting a call to the rectorship of St. Augustine's church at Santa Monica, California.

The Rev. Kenneth Mackenzie, for some years assistant minister at Holy Trinity church, 42d Street, New York, has accepted an invitation to become rector of St. Thomas' church, New Windsor, and entered on his duties the first Sunday in June.

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 Bishop of Quincy sails from New York, June 21st, on the steamship Nebraska, for the Pan-Anglican Conference. He will be accompanied by his daughter Caroline, and the Rev. Edward H. Rudd, Bishop's chaplain. During the Conference his address will be 49 Warwick Square, S. W., London. He expects to return early in September.

The address of the Rev. Alex. Aug. Cairns is changed to Devall P. O., West Baton Rouge, La.

The address of the Rt. Rev. Thos. A. Starkey, Bishop of Newark, until further notice is given, will be in care of Brown, Shipley & Co., London, England.

The address of the Rev. Wm. Stanley Barrows is Little Neck, Long Island.

The address of the Rev. H. G. Batterson, D.D., is care J. S. Morgan & Co., 22 Old Broad St., London, until Oct. 1st.

The Rev. J. B. Robinson has resigned St. John's, Yalesville, Conn. His P. O. address is changed to Tracy, New Haven Co., Conn.

TO CORRESPONDENTS.

J. C.—We should class him as Broad with High tendencies.

C. M. S.—We cannot give the name of the author of the lines beginning, "Let all mortal flesh keep silence." We have seen them in "The Priest's Book of Private Devotions."

THETA.—The Interior, published in Chicago.

A. H.—We know of no lay brotherhood living in community for religious work in our Church. There is a grand field for such a work.

"OLD-FASHIONED CHURCHMAN."—The changes of which you complain in the Prayer Book were in the direction of restoring it to its "primitive condition." They were not made under partisan influence. "Rose again" is correct, the very words attributed to our Lord, see St. Luke xxiv: 7, etc.; and the English Prayer Book gives the Creed in that form. "Again" does not always mean "the second time." Study your Bible.

DECLINED.—"Holy Trinity?" "Unrewarded."

W.—Send to Church booksellers for list of such tracts, and price. We have just received a good one from James D. Davis & Bro., Hendersonville, N. C.

A SITTER.—There is no rubric directing the position to be assumed during the reading of the Epistle. The rubric directs people to stand at the Gospel but there is none between the collect and Epistle, consequently one is at liberty to remain kneeling, or to assume the position generally taken at the reading of the Scriptures.

ORDINATIONS.

May 23, John B. Dimon and Joshua G. Hamerskold were admitted to the holy order of deacons in Grace church, Providence, R. I.

May 25, the Rev. Joseph M. Hobbs was ordained priest in the church of the Messiah, Providence, R. I., by the Rt. Rev. Thomas M. Clark.

On Tuesday, May 29th, 1888, at Mansfield, La., at the request of the Bishop of Jamaica the Bishop of Louisiana ordained to the priesthood, Edward Dodd Tilling, of Corozal, British Honduras.

On Whitsun Day, May 20th, in the chapel of All Saints' cathedral, Albany, N. Y., Mr. George M. Irish was ordained to the diaconate by the Rt. Rev. Wm. Crosswell Doane, S.T.D.

On Trinity Sunday, in Grace cathedral, Indianapolis, the Rev. W. G. Wolford was advanced to the priesthood by Bishop Knickerbacker, the Rev. G. E. Swan presenting the candidate.

The Rev. James Potter Conover, a graduate of and now, as for several years past, a highly-esteemed preceptor in St. Paul's School, Concord, N. H., was ordained a priest by Bishop Niles on Ascension Day. He was presented by Dr. Joseph H. Coit, and six of the clergy present joined in the laying on of hands.

On Trinity Sunday, in St. Paul's cathedral, Syracuse, N. Y., Bishop Huntington admitted to the priesthood the Rev. Elmer Ralph Earle and the Rev. William Higgs. The candidates were presented respectively by the Rev. Dr. Wilson, of St. Andrew's, and the Rev. J. Kellogg Parker, and a rogent sermon was preached by the Rev. Geo. H. McKnight, D.D., of Elmira.

The Bishop of Long Island ordained on Trinity Sunday to the diaconate, in the cathedral at Garden City, Mr. Charles Martin Niles and Mr. William Stanley Barrows, and advanced to the priesthood the Rev. John McKinney and the Rev. H. R. W. Stafford. Mr. Barrows takes charge of the parish at Little Neck, Mr. Niles at Rockville Center where he has been lay reader for nearly a year. Mr. Stafford will become rector of a church at New Haven, Ct., Mr. McKinney at Long Island City.

On Tuesday, May 29th, the Bishop of Pennsylvania held a special ordination service in St. James' church, Kinrossing, Philadelphia, when Mr. William Ervott Mason, son of the rector of the parish, was admitted to the order of deacons. Morning Prayer was said by the Rev. Benj. Watson, D.D., rector of the church of the Atonement, Phila., and the Rev. John Keller, of Arlington, N. J. The sermon was preached by the Rev. Charles A. Mason, D. D., and the candidate was presented by the Rev. T. C. Yarnall, D. D., rector of St. Mary's church, West Philadelphia. The Rev. Robert Coles was also present.

On Tuesday, May 29th, in St. John's church, Salem, the Bishop of New Jersey ordained to the priesthood the Rev. A. S. Phelps, H. H. Sleeper, and Roland Ringwalt. The Rev. Charles E. Phelps presented Messrs. Phelps and Sleeper, and the Rev. Howard E. Thompson performed the same office for Mr. Ringwalt. The Rev. Dr. Garrison, president of the Standing Committee, and professor of liturgics in the Philadelphia Divinity School, preached the sermon.

May 30th, at Holy Trinity church, Middletown, Conn., the sermon being by the Rev. Wm. F. Nichols, of St. James', Philadelphia, the following were made deacons: Geo. W. Barhydt, Plainville, Conn.; Samuel S. Mitchell, assist. Holy Trinity, Middletown, Conn.; Fred D. Lobdell, assist. St. James', Philadelphia; Herbert L. Mitchell, assist. Middle Haddam, Conn.; C. L. Bates, Penn.; Henry D. Stibbens, Holland Patent, N. Y.; Geo. L. Lindsley, assist. St. John's, Stamford, Conn.; W. C. Richardson, Durham, Conn.; Samuel F. Adams, Conn.; Otto Arnold, Conn.; Wm. M. Grosvenor, assist. Grace, Brooklyn. At the same time the Rev. M. L. Cowl, assistant at Holy Trinity, Middletown, was ordained priest.

At Zion church, Madison Ave., New York, May 27, Bishop Potter ordained to the priesthood Mr. Bottom, assistant minister at Grace church, and also John Nichols, Philip Mosher, Mr. Moody and Mr. Hopkins. Mr. Moody has been assistant at Olivary chapel and was recently elected to the rectorship of Christ church, Jersey City, and was to enter on his duties the first Sunday in June. There were ordained to the diaconate George H. Young, Charles C. Prophet, Mr. Brenner, Yaroo M. Neesan, Mr. Van Bokkelen, Mr. Tatlock and Harry Meissner. Mr. Neesan is a Persian and a member of the Nestorian Church; Mr. Van Bokkelen is to be assistant minister at Zion church; and Mr. Meissner to Father Huntington of the church of the Holy Cross. Mr. Neesan will go as a missionary to Syria under charge of the Archbishop of Canterbury's Mission. The services were conducted by the Bishop and Dr. Tiffany, the Rev. Dr. Shackelford preaching the sermon. The music was rendered by the new surpliced choir.

OFFICIAL.

THE closing exercises of the Ogontz School for Young Ladies, for the year '88, begin Sunday evening, June 10th, with a sermon by the Rev. William N. McVicker, D.D. On Tuesday the 12th, after the class essays and music, the distribution of honors and diplomas, William Pepper, M. D., LL.D., Provost of the University of Pennsylvania, will address the graduates, a class of twenty-one, representing eight states, five from Chicago. The Rev. J. Addison Henry, D.D., of Philadelphia, will close the exercises by prayer.

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Commencement Week, 1888.  
SUNDAY, JUNE 10.—Holy Communion, 7 A.M.; Baccalaureate Sermon, 10:30 A.M.; Evensong, 5 P.M.

MONDAY, JUNE 11.—Matins, 8:45 A.M.; Examinations, 9:15 to 12 A.M.; Evensong, 7:30 P.M.; Art Reception, 8 P.M.

TUESDAY, JUNE 12.—Reunion and Twentieth Anniversary. Consecration of the Chapel, 10:30 A.M.; the Rt. Rev. W. E. McLaren, D. D., LL.D., Consecrator; the Rev. R. A. Holland, D. D., Preacher. Lunch and Addresses, 1 P.M.; Meeting of Alumnae, 4 P.M.; Evensong, 7 P.M.; Meeting of Trustees, 7:30 P.M.; Graduation in Music, 8 P.M.; Rector's Reception, 9 to 10 P.M.

WEDNESDAY, JUNE 13.—Graduates' Day. Holy Communion, 7 A.M.; Matins, 10 A.M.; Graduating Essays and Honors, 10:30 A.M., the Primus of the Province of Illinois, presiding.

The rector will engage places of entertainment for all sending advance notice. All rooms in the School and hotels are already engaged.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

OBITUARY.

ELPHINSTONE.—Departed this life in Newark, N. J. in the communion of the Catholic Church, on Monday in Whitsuntide, William Henry Elphinstone, aged 79 years.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

LEVIS.—Entered into life, May 29th, John Levis, age 20 years, the son of John B. and Mary Levis. He was a communicant of St. John's church, Boston Highlands. "Blessed are the pure in heart."

ACKNOWLEDGEMENTS.

The Bishop of Western Michigan has the thanks of THE LIVING CHURCH for needed copies of this journal.

MISCELLANEOUS.

FOR SALE.—By the vestry of St. Stephen's church, Newark, N. J., a large circular black walnut pulpit in good condition. For terms inquire of the Rev. E. F. SMALL, Newark, N. J.

A YOUNG lady would like a position as companion or governess. Understands house-keeping. Best references. Address "C.," care THE LIVING CHURCH.

FOR SALE.—22 vols. Encyclopaedia Britannica and 3 vols. Encyclopaedia Americana (supplementary vols.). Stoddard's, ninth edition, antique calf binding, the whole set as good as new, cost \$175; will sell the whole for \$120. Also 9 vols. Anticene Fathers, published by Christian Lit. Pub. Co., cost \$26.50, for \$32.00. This set is as good as new. The Rev. GEO. H. MUELLER, Blue Earth City, Minn.

WANTED.—A position as lay reader, or as tutor of boys, during the summer months. Address SEMINARY GRADUATE, care of THE LIVING CHURCH.

WANTED.—A teacher to start and manage a Church school in a city of 10,000, in the South. Good opportunity for a capable, energetic person. Address RECTOR, care LIVING CHURCH.

MISSES CARPENTER and WELLS' embroidered vestments, Frontals, Banners, Figures, etc. to order 57 Chelsea Gardens, Chelsea Bridge, London England.

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ANOTHER SUMMER COTTAGE, furnished, rent \$100; situated as above, near the east harbor landing; six good rooms, celled and finished in natural wood. Reference to the editor of this paper. Address WM. D. BAGLEY, Old Mission, Grand Traverse Co., Mich.

TRINITY CHIMES.

A small collection of the Best Sunday-School Hymns & Tunes; Published, and for sale, by the Rev. NELSON AYERS, Lincoln, Ill. Price: Ten cents per copy; One Dollar per dozen.

Coming Events.

If you desire to attend any of the following important meetings, avail yourselves of the splendid train service and low rates of fare offered by the "Burlington Route," C. B. & Q. R. R. Tickets will be sold at one fare for the round trip, from any station on the line, as follows: June 16 to 19, 1888, and from Iowa points June 13 (but in no case June 14 or 15), for the National Republican Convention, at Chicago, opening June 19; good to return until June 25, inclusive. June 11 to 14 (and from points within 200 miles of St. Louis on the 15th, and for trains arriving in St. Louis on the morning of the 16th), for the North American Saengerbund Biennial Festival, to be held at St. Louis, June 13 to 15; good to return until June 19, inclusive. June 8 to 11, for the Biennial Session of the Supreme Lodge of the Knights of Pythias, to be held at Cincinnati, June 12 to 16; good for going passage until June 13, and for return passage until June 19, inclusive. June 14 to July 13, inclusive, for the National Educational Association Meeting, at San Francisco; good for going passage until July 18, and with final limit for return passage 90 days from date of sale. For tickets, general or further information regarding the above, apply to any ticket agent of its lines, or address PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.



## The Household.

### CALENDAR—JUNE, 1888.

|   |        |
|---|--------|
| 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.   |

### THE GREAT CHANGE.

BY THE REV. JOHN MAY, M. A.

Be Thou my light when night prevails;  
My solace in each sore distress;  
My Friend when earthly friendship fails;  
My Guide across this wilderness.

As creatures whiten to the snow,  
My soul, reposing at Thy feet,  
Shall pure and ever purer grow  
Until the new man is complete.

I would be near Thee if Thou wilt:  
Be still, and wait, and grow like Thee;  
For Thou art goodness—I am guilt,  
But Thou canst take the sin from me.

I want to stay beside Thee, Lord;  
And hold Thy hand, and see Thy face,  
And hear Thy lightest-whispered word,  
And drop the sin, and grasp the grace.

I want the old, the bad, to die:  
I want the new, the good, to grow  
Till I become another I,  
And Thou alone canst make me so.

I want to do each thing I do  
Before Thy face, Thy smile to see;  
To hate the false, to love the true,  
And be what Thou wouldst have me be.

Ah! weak am I. Nor can I keep  
This place beside Thee but a day;  
My hands hang feeble and I sleep  
When I would work, or watch, or pray.

O Love divine! low at Thy feet  
I prostrate fall. Hold Thou me fast,  
Change, cleanse, re-fashion me complete,  
And fit me for Thy home at last.

THE Emperor William during his lifetime saw disappear from the scene six popes, eight emperors, fifty-two kings, six sultans, and twenty-one presidents. Four of these are still alive, but the remaining eighty-nine are dead.

MISS COOPER, a daughter of the American novelist, states that, when in Paris, she saw a French translation of her father's tale, "The Spy," in which there were several mistakes; but one of them was such that it was almost incredible that any one could possibly have been guilty of it. The residence of Mr. Wharton, one of the characters who figure in the story, is spoken of by the author as "The Locusts." Now, the translator had been evidently ignorant of the circumstance of there being any species of trees bearing this name. Having, therefore, looked out the word in his dictionary, and finding the definition to be given as "Les Sauterelles"—grasshoppers—thus he rendered it in his text. Presently, however, he came across a paragraph in the novel in which it was stated that a visitor to the house of Mr. Wharton had tied his horse to a locust. Then it might be naturally supposed that the translator would at once have discovered his error. Not a bit of it! His reasoning would appear to have been somewhat on a parity with that of a celebrated countryman of his, when he declared that "if the facts do not agree with the theory, so much the worse for the facts." Nevertheless, the writer seems to have been conscious that some explanation was due of so extraordinary a statement as that a horseman had secured his steed to a grasshopper. Consequently he went on to gravely inform

his readers that in America these insects grow to an enormous size; and that, in this case, one of these—dead and stuffed, of course—had been stationed at the door of the mansion for the convenience of visitors on horse-back!

JOHNNY MARTIN, the office boy of a San Francisco firm, has a great liking for bells, and never tires of listening to them. It is a positive mania with him. Some weeks ago he sent a type-written letter on the letter-heads of the firm to a well-known bell manufactory in N. Y. State, asking the price of bells, particularly large church bells weighing from 20,000 to 30,000 lbs. In reply he received a circular and price list, and a polite letter earnestly asking his patronage. He acknowledged its receipt, saying that he thought their prices too high, and that he could do better in San Francisco. The bell-makers at once sent their best salesman to California, with instructions to secure the contract at any price, and a few days ago he walked into the San Francisco house and courteously asked for Mr. John Martin. No one knew him until the agent showed the letters, and then the book-keeper said: "That must be our Johnny." It was. He was called in and confessed. The agent was very wroth, and demanded the instant discharge of the lad, but the firm said "No." They said a boy who could write such good business letters was the kind of boy they wanted, and they promoted him. He says that when he gets rich he is going to build a church, and hang in it the biggest bell that this Eastern firm can cast.

### THE VICAR OF ROOST.

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

#### CHAPTER XIV.

However, my suspicions, which, whether uncharitable or not, were best disallowed and put aside, were interrupted by the sound of the coming train, and turning on my heel I once more made my way to the platform. But I had hardly set my foot on it when I felt that I was being very unkind, and that let this poor lady have what feelings she might towards me, I ought not to come short in showing, at any rate, my willingness to serve her. Two trains from opposite directions were steaming into the station; there was not a minute to lose, and Mrs. Soaper had not got her ticket. Already the carriages were stopping; there was the rattling of doors, and the outpouring of passengers, and the shifting of luggage, and the bewildering shouts which directed to the different lines. I turned back, and made my way through the crowd to Mrs. Soaper.

"Do allow me, ma'am, to get your ticket for you."

"Allow you, sir? I shall do nothing of the kind. You'd send me down a wrong line, as soon as not. I think I see myself allowing you to get me a ticket for Chadminster! No, sir, I shan't allow you!"

The words were spoken so loudly and so indignantly, that more than one passenger and porter turned round to look at the speaker. Among them, was a man with a profusion of black beard and moustache, enveloped in a long blue military cloak, and wearing a blue foraging cap with a band of gold lace round it. I had seen him hurry out of a first-class carriage a moment before, and had noticed that he placed himself close beside Mrs. Soaper as if he knew her.

"Chadminster, did you say, ma'am?" he exclaimed in a very soft and courteous tone, "I am going down that line. Allow me to get your ticket (first-class, I conclude) when I get my own. Never mind the money, ma'am! I will be back in a moment."

And almost before Mrs. Soaper had concluded her thanks to him for his attention, and accepted his offer, he was back again with the tickets in his hand.

"Yes, ma'am, five and sixpence: but we can settle that when we are in the carriage: this way, ma'am: allow me to escort you. All those carriages seem occupied: you dislike a crowded carriage? so do I. Ah! four nasty children in that. Here's one, madam, which I think will suit you; not too near the engine. You like to be towards the centre of the train, I dare say, in case of accidents. I always get in the centre of the train. Allow me, ma'am; permit me to hold your railway wrapper, and the umbrella, and . . ."

"O thank you a thousand times, sir, I can carry the bag."

"Nay, ma'am, permit me! Thank you. Charming bag," said the gentleman, looking at what I thought a frightful pattern of red and green cross-stitch, "and so light." The gentleman seemed to weigh it quite scientifically.

"It only contains papers," said Mrs. Soaper innocently. "I am merely going into Chadminster for the morning."

"O indeed! you had better get in, ma'am." Mrs. Soaper ascended the steps, and seated herself. The gentleman followed her.

"No one else to come in?" asked the porter.

"I am not quite certain, but I rather think not," said the gentleman.

Slam went the door; in went the key: the whistle sounded: and as I found my place in a crowded second-class vehicle, the train moved on.

A dash along the Slushyford Flats; some rapid snakelike windings under the heathery slopes of the Breezydown Hills; cautious steering through the dark, dank, dripping, three-mile tunnel: then, with helter-skelter speed through woods and fields down the gentle descent, till the great heavy Norman towers of Chadminster Cathedral stand revealed in the centre of the plain; and then, in a few minutes more, under the grimy, mouldering walls of the old city, we reach the pert, dapper station, all stucco, glass, and galvanized iron, holding up its head as saucily, as if it believed that the sole object of its existence was to snigger at, and

"flout those ruins grey."

I was sitting close by the door of the carriage with my ticket in my hand, when I noticed two policemen, a sergeant, and common constable on the platform. The sergeant made a signal to some one whom I could not see; but the result was, that a railway official, with a man—apparently not connected with the railway, speedily presented themselves at each carriage and cried out: "Show your tickets, if you please," a ceremony which I had never noticed at Chadminster. Then a porter opened the doors of the second and third-class carriages, but those of the first-class still remained closed, and the porter only answered, "Coming, sir," to an impatient youth who was anxious to be liberated, but never moved an inch, and looked to the guard and the police for his instructions. Something was evidently wrong. The temptation was too strong to be resisted, and I listened as I passed the conclave. The first words I caught were,—"telegraph,"—"no chance against that." "All right!"

"He's nabbed, safe enough at last. Very near missed him, though: did miss him on Tuesday."

"Which carriage, Smellfox?" asked the guard of the gentleman in plain clothes.

"Number two hundred and fifty-two," was the answer.

"Are you ready, Sergeant Skeigh?" asked the guard.

"Ay, ay. Stay, though; is there anybody with him?"

"Yes, a lady."

"Do you know who she is?"

"O yes, I know her well enough. Steady old gal, as often comes a shopping into this here town. Bless your heart! I know her as well as I know you; we always take her up at Botheram Road. She's the parson's wife up at Roost."

"Let her out then; perhaps he'll show fight, and then a woman in such close quarters as that would be the deuce and all. What's her name?"

"Soaper."

"Now then, get her out, guard. We'll take care that he doesn't bolt."

"Any lady of the name of Soaper in this carriage?" asked the guard cautiously opening the door.

I heard no answer, but an affirmative must have been given, for immediately the guard cried out: "All right, ma'am; there's some ladies in a yellow carriage waiting for you outside."

I concluded that the news was very acceptable, for instantly the well-known black bonnet, and cherry-colored ribbons, floating veil, velvet jacket and puce silk gown made their appearance, and the wearer leaving the carriage, hurried down the platform, as if in search of her friends.

That no notice was taken of me, after what had occurred at the Botheram Road Station, I was not surprised; but it occurred to me, just as she left the platform, that she must have left her railway wrapper, bag, and umbrella in the carriage, for she certainly had none of them in her hand. It seemed only kind to apprise her of the circumstance, before the train started again, so I hurried through the door leading to the town. What was my astonishment at beholding her running along the road with gigantic strides, and at such a "splitting pace," that she actually knocked over an old man who happened to get in her way, and, instead of stopping to pick him up, dashed down one of the back streets of the town, and so was out of sight in an instant.

"Well," thought I to myself, "if she is determined to have the first word with the Bishop she has gained her point, for even if we had stood side by side, and had started fair, she would have beat me hollow in no time. I must trust to the justice of my cause rather than to the fleetness of my feet. She is the most extraordinary woman, I ever came across. No reason that, however, why I should not do my best to get hold of her property which, in her haste, she has left behind her."

So I returned to the platform, where I was destined to see a still stranger sight.

"Now then, Mr. Larkin, are you coming out of that quietly or no? You know me well enough: this is not the first time that I have wanted you. 'Tis no manner of use your trying to hide your face in that way. If Smellfox don't know you by this time as well as he knows his own brother, do you think he'd be fit to be a detective?"

"O dear! O dear! O dear!" cried a choking, feeble voice within the car-



riage, "What can I say? what shall I do?"

"Do! why come out like a man, and face your trouble; not lie howling there like an old woman. You one of the swell mob! why you're the poorest, pitifullest creature I ever set eyes upon. Come, out with you!"

A groan was the only answer.

"What's the matter?" asked a smartly dressed young man, who had just come up.

"One of the swell mob, my Lord; garrotted a gentleman last week at Sharkaster races; robbed him of five hundred pounds and a gold watch; has been passing forged notes; and two warrants out against him for bigamy. O he's a precious scamp; but excuse me my Lord, hadn't you better keep your party away. I see the ladies leaving the carriages."—My Lord followed the guard's advice and retreated.

"Now then," continued that functionary, "our train must be off. Bring him out with you." This was addressed to the sergeant who had entered the carriage.

"Fainted right out," exclaimed the policeman. "Fainted dead, and no sham. What a poor chicken-hearted creature! Now then, bear a hand, some of you. Give me the handcuffs. There, now lift him out!"

"Why, upon my soul!" cried Sergeant Skeigh—"who ever saw the like of this? What can he have been up to? Why he has got on *petticoats*! A woman's petticoats, under his cloak!"

"O sir, please, sir, don't expose me. Take me somewhere out of the crowd, and I'll tell you everything!"

A loud oath burst from Sergeant Skeigh. "We're done, Smellfox! This is not Jack Larkin. 'Tis a woman!"

"A woman!" shouted the bystanders, "let's look at her!" "O my eyes!" cried one porter, "she's a beauty!" "Fine black whiskers for a woman!" said another.

Meanwhile the sharp-witted sergeant had unclasped the handcuffs, and lifted his ambiguous prisoner from the carriage. As he did so, the foraging cap fell off, and revealed something in the arrangement of the hair beneath which induced him to give a pull or a shove of some kind, that had the effect of removing a black wig and whiskers, leaving a head of sandy hair, rather scant and bald at the top, but unmistakably feminine, in spite of a pair of shaggy eyebrows and voluminous moustaches, which, though a part of the hirsute masculine coiffure, still adhered to the face to which they had been attached.

"O dear, dear! does nobody know me? Guard, don't you know me? Where is the guard?" He was standing behind her, too astonished to speak. "Porter! O you porter with the basket in your hand, don't you know me? You're always so civil to me. O if I could but see Mr. Dove, he would know me. O how fortunate! O Lady Adeliza, O my dear Marchioness, save me, save me!"

The unfortunate Mrs. Soaper, as she uttered these last words, made a plunge forward, shaking off the sergeant of police, and forcing her way through the bystanders, dashed along the platform at her topmost speed towards a group that were standing near the doorway.

"O Lady Kingsbury, O Lord Polesworth, O Lady Flora, Lady Louisa, Lady Adeliza, I'm Mrs. Soaper of Roost! Indeed I am! Tell them you know me, and get me away from this dreadful place!"

There she stood; her eyes glaring; her head bare, black moustaches on her lips, a blue military cloak concealing the

whole of her person and dress, except a small strip of white petticoat.

"Mrs. Soaper!" exclaimed the Marchioness, "why he has moustaches!"

Poor Mrs. Soaper raised her hands to her lips, and tore off the unfeminine addition to her features; but it was too late. Lord Polesworth put himself between his mother and sisters, and the person who addressed them. "Keep her back," he cried to the porters: "she is mad, or drunk; I know nothing about her." And then he hurried the Marchioness and the Ladies Fazakerley through the door behind them.

I had by this time made my way to the poor lady. The moment she saw me, she cried out, "O Mr. Dove, have pity on me, and help me! I know I don't deserve it at your hands, but I am sure you won't turn your back upon me in such a strait as this."

Of course I was too glad to be able to befriend her. I said to the bystanders that I had no doubt that she had been the victim of some gross outrage, and that I knew her well. And the guard corroborating my testimony,—(Sergeant Skeigh keeping close at our heels,—but not without whispering a word in the ear of his colleague Smellfox, who forthwith vanished,) we made our escape from the gazing crowd, and were shown into some vacant sanctum of the railway officials.

What was to be done next? That was settled for us, by a violent fit of hysterics, which to me was more distressing than anything I had yet witnessed. The sergeant had had greater experience. He was well used to the malady: treated the patient as scientifically as if his life had been spent in rescuing the gentler sex from the effects of *hysterica passio*. He opened the windows, dashed water in the sufferer's face, sent for some brandy, and even felt her pulse, not altogether omitting a sharp expostulation every now and then, and an intimation that if she didn't make haste and come about again, he should never be able to recover her clothes for her.

I am sure the poor lady did her best, but her whole system had had a tremendous shock, and when she revived she was so utterly cowed, subdued, prostrated, that it was as if the soul of the vicar's wife had migrated elsewhere, and some very weak, not to say pusillanimous, spirit was occupying its room.

To be continued.

### ST. BARNABAS THE APOSTLE.

BY E. O. P.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not destitute of Thy manifold gifts nor yet of grace to use them always to Thy honor and glory; through Jesus Christ our Lord. Amen.

Displacing our Sarum collect for this festival, the one we now have in use first appears in the Prayer Book of 1549. To Archbishop Cranmer, therefore, it may be attributed.

The Church prolongs her note of pentecostal love, and St. Barnabas' Day echoes the voice of the Holy Comforter. To-day with all her altar tones she blends the glad intention that in taking up the tender strain of consolation it shall be ours to give to all about us of its sweet music. As herself newly filled with "comfort, life, and fire of love," she now brings before us the apostle of whom it is God Himself hath given the rare praise—he was "full of the Holy Ghost." Of him the mother would have us learn, sitting at his feet, how best to use whatever shall be our individual measure of God's manifold gifts.

St. Barnabas is revealed in very few touches upon the Bible page, yet many are his special lessons for us all, and perhaps not least among them is in that he comes before us never through any of his own words. We may know him but it is in deeds, and these touch us the more profoundly that their fashion is so homely, their way so quiet. Nor shall it be hard to find that chief among the apostle's "singular gifts" were his powers of faith and love.

But we know that every child of Holy Church receives the gifts of faith and love, as likewise hope, for of the font they are our common heritage, whereby God wills to effect the spiritual cure of our nature wounded in Adam's fall, and they are faculties which do their work in us as we use them towards God, and toward our fellow creatures. So it is that we hit the mood of human kind which is fittest for its learning the lessons of this saint's life when we say of the world, it is "a room of sickness." And how truly were his feet set in a large room who had Jerusalem, Antioch, and Tarsus, Asia Minor, and Cyprus, among the wards whence come to us many a breath of his consoling ministries.

It is the tenderness by which God the Holy Ghost makes Himself known to us in His office of Comforter, which has special manifestation in this blessed saint, and his apostolic brethren show recognition of it when as Barnabas he is named of them, Son of Consolation. He executes the mere authoritative commissions of apostleship, exhorts, confirms, ordains, but always, everywhere, St. Barnabas is true to his name. By consolation he heals; by the comfort of his sympathy whether in joy or sorrow, he confirms; ministering, he edifies. His consolations are mostly of the practical sort, and all are stamped as genuine Christian coin by the cross of some self-sacrifice.

How few among us will take by the hand a brother as St. Barnabas took St. Paul, when from whatever cause we find him ostracized, and by tender, determined pleading win for him the Christian recognition which his case demands; or for an offender as St. Mark was in one instance, will lighten his burden of condemnation after the manner of our blessed saint, sharing it with him, and giving to him the shield of a protection which brings the unmerited disapprobation of other friends and in various ways parts one's self from them.

But what more potent charm by which to "make our lives sublime," than lies in that form of love, a special grace indeed, which we call tenderness? Easy is it of recognition for where it abides in the heart there is ever in eye a kindly light, upon the lip a ready smile. It softens the rebuke that must needs be given, and though the nature where it has root be ever so deeply sensitive, no sort of resentment can be offered of it, whether to great injuries or to petty slights. We know its presence as much by what it leaves undone as by what it does, the while both the doing and the not doing are as in an atmosphere of watchfulness.

The life of St. Barnabas is filled with this blessedness, and its holy light,

A tender glow, exceeding fair,

A dream of day without its glare, cannot but bring us holy, helpful inspirations. We see him making part of the business of his most busy life consist in listening to the story of other's griefs, although often it was one of complex woes, or more often was some perchance prolix tale of penury. And between the lines

which are written of him it shall not be hard to read that he was always sure to soothe the sufferer, now by kind words, again by practical suggestions, whilst in relieving necessities with whatever alms or favors went always the best of gifts, a kindly giving. There are many who deem it not always wise to be thus tender, yet we know that tenderness hath a wisdom all its own, for Wisdom's "ways are ways of pleasantness, and all her paths are peace."

Measuring each his own daily life by the rule of love which in the saint of this day is shown for our use, his blessed festival shall be kept not without mourning for the "broken vow, the frequent fall," which as seen in its light, in our daily round find place. Yet He Who of His tender love toward mankind took upon Himself our nature, pitieth our infirmities, and we know that penitently seeking, for omissions and commissions we may have pardon through the precious Blood. Then still at Thy altar we may kneel, and ask, dear Lord, of Thee, in whatever sorrow is ours for the past, in whatever resolutions unto new beginnings, grant us "the comfort of Thy grace."

### BOOK NOTICES.

ENGLISH LITERATURE FOR YOUNG PEOPLE. First Steps with American and British authors. By Albert F. Blaisdell, A. M. Boston: Lee and Shepard; Chicago: S. A. Maxwell & Co. Price 75 cents.

It is impossible to bring too many of such gems of poetry and prose within the reach of young readers. These selections, as well as the comments upon them, are all that can be desired.

LESSONS IN ENGLISH GRAMMAR. By Alfred H. Welsh. Chicago: John C. Buckbee & Co. Price 70 cents for introduction.

We have here a sensible and thoroughly philosophical grammar. Moreover it is interesting, which is a quality not in general believed to attach to works of this class. Prof. Welsh has brought a keen intelligence as well as a large experience to bear in the production of the work and the result is a most admirable treatise.

THE CONTEMPORARY PULPIT: the Church's Catechism. By the Rt. Rev. W. C. Magee, D. D., Lord Bishop of Peterborough. Pp. 65—118. New York: Imported by Thomas Whitaker. Price 15 cts.

This extra issue, No. 2, comprises a series of addresses delivered by the Bishop of Peterborough in the cathedral during Lent, 1886, on seven parts of the catechism. It is enough that they are by the learned and lion-hearted Dr. Magee, the authorship alone will insure their acceptance.

SERMONS. By the late Rev. William Binnie, D. D. New York: Macmillan & Co; Chicago: S. A. Maxwell & Co. Price \$2.00. 1887.

Dr. Binnie was very popular in his day, and exceedingly effective in his particular kind of preaching. His sermons are earnest, learned, and suggestive. The style is often somewhat involved so that it is difficult at times to catch, at first, the idea, but they never lose their glow and fervor. They are interesting reading, and a worthy memorial of one who did great service in his day.

AMERICAN STATESMEN—GOUVERNEUR MORRIS. By Theodore Roosevelt. Boston and New York: Houghton, Mifflin, and Company. Price \$1.25.

No better service to the rising generation can possibly be rendered than this of Mr. Roosevelt. Our sons and daughters cannot be too familiar with the characters and achievements of those great men who laid so broad and deep the foundations of our institutions. This life of Gouverneur Morris is racy and discriminating, and therefore excellent reading. The author's statement on p. 51, that in the first years of our national life we needed statesmen, while in 1860 we needed warriors, is a



pregnant sentiment. It is to the elucidation of the first part of this sentiment that Mr. Roosevelt is devoting his attention, and we are disposed to afford him every encouragement in our power.

CASSELL'S COMPLETE POCKET-GUIDE TO EUROPE. Revised and enlarged. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

This is the most sensible and practical of the numerous guides. Having had occasion to examine the merits of the various claimants for favor, with some particularity lately, we have found this the most satisfactory of them all. It explains clearly and succinctly the very things one wants to know in preparation for an European trip, and unless one wants a treatise on old world art and antiquities, is just the book for the traveller's *vade mecum*.

THE EPISTLES OF ST. PAUL TO THE COLOSSIANS AND PHILEMON. By Alexander McLaren, D. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This volume forms one of the series known as the "Expositor's Bible." The characteristics of this series are well known. They are of the nature of homilies upon each passage in consecutive order, and are replete with learning and suggestiveness. The present work, by an eminent Presbyterian, is admirable in point of style, clear, terse, and popular. Of course the Churchman will now and then differ widely from his conclusions, as for instance when he makes preaching the sole vocation of the Christian ministry, and considers it a special need of this age "to fight against the notion of a priesthood in the Church." We think too that a little less dread of "the scholastic language of systems and creeds, would have given distinctly higher value to certain parts of this exposition. No comment upon the sacred text can equal in beauty and majesty the expressions of the Catholic creeds, and nothing can exceed in force and strength the statements of the great doctors of the Church. But if the author has in mind, when he speaks of systems and creeds, the endless symbols, and confessions, and covenants, of the various Protestant sects of modern times, we entirely agree with him that "it is not wise to deal much in" them.

THE RISEN CHRIST, The King of Men. By James Baldwin, Brown, B. A. Author of "The Divine Life in Man," "First Principles of Ecclesiastical Truth," etc. New York: Thomas Whittaker. 1887. Pp. 368. Octavo cloth. Price \$2.00.

The discourses in this volume, prepared for the press by the author's widow, represent in connected sequence the materials for a work which he had been intending to issue to the public. The contents of the book are arranged into five principal sections, with the discourses subordinate to each, viz: I. "The Foundation," 1. Immortality Veiled, 2. The Primary Lesson; II. "The Place of Resurrection in the Scheme of Creation," 1. Foreshadowings, 2. Resurrection the Key to the Life of Christ; III. "Resurrection as a Fact," 1. The Witness of the Disciples, 2. The Testimony of St. Paul, 3. The Universal Acceptance; IV. "The Risen Christ," 1. The Resurrection of Christ the Pledge of the Resurrection of the Race, 2. The Risen Christ as King; V. "The Risen World," 1. The Founding of the Kingdom, 2. The Administration, 3. The Ruling Power, 4. The Free Citizenship, 5. The New Humanity.

At the very heart's core of the Gospel that we preach is the Resurrection of Jesus Christ from the dead. One who a few years back was a leader amongst men in England's Catholic revival said that Christian apologists had no need to trouble themselves to substantiate anything but the fact of the resurrection, for if that could be proved

it carried with it all the rest. Nothing is incredible in the scheme of Christian doctrine if the raising up of Christ be an established fact in human history. The whole character of Christianity is a supernatural revelation, and the divine honor of the Saviour follows as a matter of course. In an examination of this work we have been struck by the faithfulness of the entire substance of each discourse to its title, and the strict homologous character of the several sections with each other, evidence that it proceeds from a skilled master-hand. It will be found refreshing and delightful reading for the parson in his Easter relaxation, and a most suggestive help to one who undertakes to speak with his people through the weeks of the season on topics that flow out of the fact of the Resurrection.

### DIOCESAN CONVENTIONS.

#### CHICAGO.

The 51st annual convention assembled in the cathedral on Tuesday, May 29th. The attendance of clergy and lay delegates was unusually large. The Holy Communion was celebrated by Bishop McLaren, assisted by the Rev. Drs. Locke and Morrison. The convention sermon was preached by the Rev. C. H. Bixby, rector of St. Paul's church, Hyde Park. The ladies of the cathedral entertained the clerical and lay delegates at an elegantly-served repast in the school rooms adjacent to the clergy house during the recess, and at 2 o'clock the convention was called to order. Bishop McLaren presiding. The roll of the convention was called by parishes. The Rev. Luther Pardee was elected secretary, and the Rev. J. S. Smith assistant secretary of the convention, the Rev. Morton Stone being named by the Bishop as his personal secretary. The standing committees of the diocese upon incorporation of churches, finance, privilege, legislation, extension of the Church, Western Theological Seminary, and elections, were announced by the Bishop. Hon. S. Corning Judd was unanimously re-elected chancellor of the diocese. The Rev. Dr. Cinton Locke offered a resolution, which was carried by a rising vote, requesting Bishop McLaren to accept the invitation to participate as Bishop of Chicago in the great council of bishops of the English and American Church to be held under the presidency of the Archbishop of Canterbury at Lambeth Palace, London, next month. The Bishop, with considerable feeling, thanked the convention for this expression of confidence and affection, and said that he hoped for their prayers and fraternal remembrance and sympathy while away. He expected to return early in September.

The Bishop then delivered his annual address. After reference to his return to the diocese in September last, he paid a tribute to the deceased bishops. He recorded also the deaths of three clergymen of the diocese, the Rev. Messrs. R. W. Springer, A. W. Glass, and M. V. Averill. He proceeded to express satisfaction with the condition of the diocese, and in the course of his address said: "Further indications of a revived spiritual life are seen in more frequent services and larger attendance during special seasons, in the holding of 'missions', in the unabated interest of the clergy in the 'retreat,' in the observance of 'quiet days' among the women, in the hold which the services in the heart of the city maintain on business men and women, in the increase of wisely-ordered charitable work among the poor and the sick, and in the spiritual aims of such organizations as the Woman's Auxiliary, the Iron Cross, the Girls' Friendly Society, and the Brotherhood of St. Andrew. He referred to the gifts to the Church in the partial endowment of the Western Theological Seminary by Dr. Tolman Wheeler; the bequest of Mrs. Abby L. Waterman of property amounting to \$250,000 for the founding of a school for girls in Sycamore; and the gift of property of \$100,000 value to the cathedral, by Mr. Thomas D. Lowther. The Confirmations since September had been 978. Speaking upon Christian unity the

Bishop said that the outlook was unpromising. There were two policies pursued; one which he might call the sentimental, an illustration of which was given in a resolution proposed in the House of Deputies of the last General Convention. The other was that of concessions, which had been put forth by the House of Bishops. But it was evident that the time had not come for either, the outcome was despair, and the true course was to wait in prayer and patience for God's good time. At the conclusion of the address pledges were taken for Diocesan Missions, after which the convention rose.

On Wednesday morning the report of the treasurer was read, showing a balance in the treasury to the credit of the Diocesan and Missionary Funds. The committee on the endowment of the diocese reported that a charter of incorporation had been obtained, and a beginning made in the way of gathering funds. The St. Luke's Hospital report for the year just closed shows that the institution is now about \$10,000 in debt. The legacy of Mrs. Helen DeKoven of \$10,000 has been paid since the last convention, and two beds have been endowed—one by Philip Armour and one by Carter Harrison—at a cost of \$4,000 each. The legacies of Samuel Johnson of \$50,000 and Mrs. John L. Peck of \$4,000 have not been received. Four additional beds have been supported at a cost of \$300 each. During the year there have been 769 house patients treated, of whom only 116 were Episcopalians. The dispensary has cared for 2,109 patients. The financial report was printed in October, and shows a deficit of over \$10,000. The receipts amount to \$131,303, the disbursements to \$130,632, leaving a surplus of \$670. The running expenses amount to about \$32,000, the remainder being expended for paying off mortgages and loans.

The Rev. Dr. Morrison was elected registrar, and Mr. W. K. Reed, treasurer of the diocese. The Standing Committee of last year was re-elected. The recommendations of the Board of Missions defining the powers and duties of the Archdeacon were adopted. Animated and interesting speeches were made upon the subject of Diocesan Missions, and additional pledges were made, raising the entire sum to \$6,900, an amount in excess of that of last year. A committee on the tenure of Church property was appointed to secure by proper legislation the means to hold safely the property of the diocese and parishes. The members of the committee are Hon. S. C. Judd, Messrs. Melville W. Fuller, D. B. Lyman, F. B. Peabody, and Edwin Walker. The convention then adjourned.

#### MARYLAND.

The 105th annual convention opened May 30th, in St. Peter's church, Baltimore, Bishop Paret presiding. The sermon was preached by the Rev. Dr. Albert R. Stuart, rector of Christ church parish, Georgetown, D. C., after which Holy Communion was administered by the Bishop. The convention was then called to order. The Rev. Peregrine Wroth was re-elected secretary, and Mr. John T. Mason was appointed assistant secretary. Bishop Paret appointed the usual committees, after which he made his annual address, in which he said: I have held 154 Confirmation services, of which 148 were public and 6 private. I confirmed 1,991 persons, 1,342 of whom were females, 649 males, and 91 colored. Two-thirds of this number were over 20 years of age." The Bishop rather deprecated the practice in some of the churches in not bringing to Confirmation at an earlier age the children, as the Methodists and Roman Catholics do. He urged that the clergy should see that this state of things be changed. He commented upon the falling off in the number of candidates for the ministry, although there has been a remarkable growth in the number of communicants in the churches. In 1874 there were 147 candidates added to the list, while in 1887 there were only 132. "In the diocese of Maryland away back in 1848 Bishop Whittingham reported 15 candidates for Holy Orders, while this year I report only 4. The trouble is not that the Church does not offer enough in competition with the world, but there is a lack of devotion to the Church and to the Word of God." The Bishop closed his

address with an eloquent tribute to the late Rev. Dr. S. H. Giesy, rector of the church of Epiphany, at Washington, and who was Bishop Paret's successor.

At the evening session the report of the committee on diocesan missions was submitted by the Rev. Dr. A. J. Rich. It showed that the fund for superannuated ministers enabled the committee to supply the needs of ten clergymen who were unable to continue their duties. Appropriations were made amounting to \$11,616.25 to be distributed as follows: \$3,910 for work in convocation of Baltimore, \$1,475 to Annapolis, \$2,950 to Washington, and \$2,881.25 to Cumberland, and \$400 towards salary of a general diocesan missionary. Later in the year additional grants for pastoral aid were voted by the committee amounting to \$375.40, the whole amount spent for mission work and pastoral aid was \$13,053.83. The committee are largely indebted to contributions from the children to the Bishop's penny fund for the work during the year. The year just closed added to this fund \$1,056.05, making total of \$2,947.66, of which have been spent \$1,956.25, to build a chapel for colored youth, a school-house, to pay a teacher at Charlotte Hall, helped to pay two teachers at Annapolis and an assistant minister at Washington, helped to maintain a kindergarten in Baltimore and an industrial school at Towson, leaving a balance of \$991.41. The appropriation for diocesan mission work for the coming year was fixed at \$11,000, "provided no increased assessments be made." The report of the committee on religious instruction caused considerable discussion relative to the support of parochial schools, and the encouraging of young men to enter the ministry. The committee were finally authorized to raise \$1,000 for the coming year, one-half to be used in the purchase of Bibles and Prayer Books, and one-half to aid parochial schools.

The question under fire at the next day's session was the report of the committee on convocation, to the effect that it was "inexpedient to make any change in the canon on convocations at this time." The Rev. Dr. Jas. Stephenson opened the discussion. He said his was an embarrassing position because the Bishop had made some recommendations, to the adoption of which he was opposed. Like Bishop Stewart, of Quebec, who went to the wilds of Canada as a missionary, and who remained there years afterward, he, the dean of the Convocation of Cumberland, had gone there to stay. "The convocations," he said, "are doing good work. Since we began work in Western Maryland we have increased our churches 80 per cent., for which we deserve and for which you will accord us credit. Now you ask to destroy the instrument of that work."

The Rev. J. B. Purcell said he would address himself to the clergyman who had just spoken. "In his address he says that if any suggestion is offered by the Bishop in any matter, any one who opposes him must be, in a measure, sat upon. His point is that the convocations must stand as they are. They will not stand, but will be thrown into the cold, cold grave. I maintain that sooner than that convocation system shall stand as it now is, it shall be abolished by the convocation."

The Rev. Dr. Hodges said: "I am strongly of the opinion that many of the clergy in the convention are not satisfied that the canon on convocation is a useful measure. Much mission work has been done, but it is not due entirely to the convocations. I do not know much about them, for I found them so useless that I did not go, and during one year only has my parish had a delegate to it. I do not see that the Convocation of Baltimore, the strongest and richest of the four, has done any practical mission work. If we have a good missionary committee and place the work in their hands, better results will be achieved, and we will have more work done."

The Rev. Dr. Grammer said: "There is no conflict of authority between the dean and the Bishop. The Bishop is the head; he has everything to say in the matter. It is surrounded by checks which prevent any jealousy of authority. I can clearly see how the convocation system can be made a great power for good in the Church."

Bishop Paret made the closing address. He gave several instances where there had been friction between



him and the deans, and I said that they work without guidance from him; he is not consulted on matters on which he should be. He knows nothing of what they do, and his only information was that transmitted in a very brief report through each yearly convention. "It is said that the dean shall perform such duties as shall be given him by the bishop. This rule is not observed. Once I asked a dean to go to a certain place, remain four days, and attend to some important matters. I received from him a letter asking to be excused. Another time I made a similar request to another dean, and afterward learned he went to the place, but did not deem the work of sufficient importance to perform it." The recommendation of the committee that no change be made was adopted by a vote of 95 to 70.

The Standing Committee of last year was re-elected, viz: The Rev. Drs. J. S. B. Hodges, Orlando Hutton, A. J. Rich, W. W. Williams, Wm. L. Hyland, and J. H. Elliott and the Rev. A. P. Stryker.

At the third and last day's session, the basis of lay representation was discussed. It was shown that the proposition to have representation upon the number of communicants would be impracticable if it be intended that each communicant shall have the same weight in the convention. There were 24,596 communicants reported to the convention last year. If the parish having the least number (Catoctin, 12) is to be represented by a lay delegate, and the parish having the largest number (Epiphany, Washington, 1,664) is to be represented in the same proportion, according to numbers, it would be entitled to 139 delegates. The convention would be composed of 2,050 delegates. It is needless to say that a scheme which shall work such results will not commend itself to a deliberative body. The committee was not in favor of any change, and no change was made. A committee was appointed to consider some scheme by which the aged and infirm clergy might have the benefit of life insurance on the annuity plan. The church of the Epiphany, Baltimore, was chosen as the place for the next convention. Thanks were extended to the city postmaster for establishing an office at the church during the session.

#### EAST CAROLINA.

The 5th annual council assembled at St. John's, Fayetteville, on Wednesday, 23rd May, at 10 A. M., the Rt. Rev. A. A. Watson, D. D., in the chair. A quorum being present, the usual preliminaries were proceeded with; at 11 A. M., Morning Prayer and Holy Communion, celebrant, the Bishop. The Bishop had intended at this time to deliver his triennial charge to the clergy; but as several delegates had not yet arrived, he postponed it until later. In place of it, an extemporaneous and impromptu sermon of remarkable eloquence and power was preached by the venerable rector of St. Paul's, Beaufort, the Rev. E. M. Forbes, from St. Matthew xxviii: 20.

On re-assembling, the Rev. E. M. Forbes was elected president, and the Rev. N. Harding, secretary of the council. The afternoon session was occupied by the reports and election of committees.

At the morning session of the second day the Bishop read his annual address. At noon a recess was taken for divine service at the close of which the Bishop delivered his triennial charge to the clergy. Routine business occupied the afternoon session.

At the morning session of the third day it was resolved that the next council should be held at St. James', Wilmington, on the 4th Wednesday in May 1888. At 12 o'clock a recess was taken for divine service. The Litany was said by the Bishop and a sermon preached by the Rev. Dr. James Carmichael, from Hebrews xiii: 8. The greater part of the day was taken up with the discussion of the report of the committee on finance. At about 5 P. M., a motion for adjournment was reached; the minutes were read; prayers were said by the Bishop, the *Gloria in Excelsis* was sung, and the council adjourned *sine die*.

The committees appointed and elected for the ensuing year are as follows: *Standing Committee*: The Rev. Drs. Joseph Huske and N. Collin Hughes, the Rev. Robert B. Drane; A. J. De Rossett, M. D., Major John Hughes. *Treasurer*: Dr. A. J. De Rossett. *Dep-*

*utes to the General Convention*: the Rev. Drs. N. C. Hughes and J. Huske; the Rev. Messrs. N. Harding and V. W. Shields; Dr. A. J. De Rossett, Major John Hughes, Mr. W. G. Lamb, and Col. J. W. Atkinson. *Supplementary Deputies*: The Rev. J. Carmichael, D. D., the Rev. Messrs. Robert B. Drane, I. Harding, J. W. Hillyar; Messrs. J. Brvan, E. Hoyt, D. K. McKae, and S. J. Hinsdale.

#### OPINIONS OF THE PRESS.

##### The Advance. (Congregational.)

**PURITANS KEEP PENTECOST.**—The abuse of good things by others need not prevent the right use of them. If it be proper to celebrate memorially any event, it must be so to observe in fitting ways that great event and fact known as Pentecost. Christians are in no danger of making too much account of the Holy Spirit. The advent of the Holy Spirit is as distinct a fact in the history of this world as is the advent of Christ, the Son of God. The Protestant churches need fear none of the "rags of Popery" because some see fit to use as helps to faith a certain memorial use of Christmas, Easter, and Pentecost. Nearly all our churches now use Christmas and Easter, in this way. There are some who think it greatly desirable to freshen and intensify our sense of what we owe to the presence in our world, in our hearts, of the Holy Spirit.

##### The Interior.

**THE SALOON POWER.**—The majority of the Chicago council have again bowed down in obedience to the dramshop. They have refused to prohibit the opening of the saloons within 200 feet of churches and schools. Pastors of city churches who attended the council meeting came away disappointed and disgusted, as they had good reason to be. The Rev. Mr. Little denounced the action as a blow squarely in the face of the Church, and Dr. Withrow and Herrick Johnson saw in it a disgrace to the entire community. The Rev. Woolsey Stryker hit the nail on the head when he charged up the result to public indifference. If all the people of Chicago who, in their hearts, favor public decency and order, and want to keep the immediate approaches to churches and schools free from the contaminating and offensive presence of saloons, would only say what they think and say it with their ballots, the council would take a different view of the matter. It is possible to keep tanneries, soap factories, and other stinking things at a distance; they seldom are able to command votes or influence. But when it comes to saloons, which are the biggest nuisances of all, they can plant themselves down anywhere, and few aldermen dare say them nay. Saloons reward their champions with offices and punish their enemies by voting them down. They make themselves a terror to aldermen and mayors. They care nothing for party, when business is at stake. If law and order men would stand together in the same way, the municipal authorities would soon find there is a power in politics more to be dreaded than the power of the pot-house.

##### The Schollast.

**BISHOP BOONE'S LETTER.**—The recent publication in THE LIVING CHURCH, of a letter from Bishop Boone, casts a somewhat perplexing light upon the history of the Chinese mission during the past year. It has been given out from high quarters, (and is the impression incorrect that this includes some of the members of the very sub-committee appointed to confer with the harrassed Bishop last August?) that the Bishop of China acted under no pressure in issuing his pastorals against Messrs. Graves and Partridge and the Chinese Church League. The probabilities were all in favor of such pressure and the impression was confirmed by the internal evidence of the documents themselves. Nevertheless, the assurances which were given, and the way in which Bishop Boone has been allowed to bear the whole responsibility with complete silence on the part of those who might have been supposed to share it with him, compelled one who must assume that they were "all honorable men," to conclude that he deserved to bear the whole brunt of the criticism to which his official acts exposed him. His letter, however,

puts a new face upon the matter and proves that the first impression made upon the public mind by the remarkable transactions of last summer was the true one. It would have taken a strong man indeed to rise superior to the kind of influences which the Bible House can bring to bear, claiming as they did to represent the common consent of the Church at home. It seems impossible that the issue raised by the publication of this letter could be passed over in silence. It is nothing less than a question of veracity.

##### The Church Year.

**THE SOUTH CAROLINA RESOLUTIONS.**—We give under the diocese of South Carolina, the statement of the delegates who declined to go into the convention at Anderson after the passage of the resolutions looking to the separation of the white and colored churches. It seems pretty clear from what we have thus far published that the resolutions over which the *Gloria in Excelsis* was sung are really satisfactory to nobody. In view of it all we are inclined to stand to our first position, that there is no need of this disturbance and no real demand for legislation creating a separate organization. Our present canon law is sufficient to enable the bishop of any diocese, if he be sustained by his diocesan convention, to put all congregations of colored people which may be hereafter formed, in a position of practical separateness without taking them from under the white influence, which is indispensable to the ultimate success of the Church among them. In all this advocacy of a separate organization and a convocation in which they may legislate for their own race, it seems to be forgotten that if the colored Churchman is not competent to legislate for the white Churchman, neither is he competent to legislate for himself. We submit that even granting that an entirely separate legislative organization of the races may at sometime be expedient, the time has not yet come for it. There are those on both sides of this question who are too impatient, too certain that their opinion must be the only right one and too reckless in pushing it. In South Carolina it is unfortunately complicated with other vexing questions but, though it be by a costly method, the Church is forced to take time to get ready to act that when it does act, it may be with certainty that it is doing good and not an irreparable evil.

To dream of a ponderous whale,  
Erect on the tip of his tail,  
Is the sign of a storm  
(if the weather is warm),  
Unless it should happen to fall.

Dreams don't amount to much, anyhow. Some signs, however, are infallible. If you are constipated, with no appetite, tortured with sick headache and bilious symptoms, these signs indicate that you need Dr. Pierce's Pleasant Purgative Pellets. They will cure you. All druggists.

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Dutch's is the only reliable, Powerful Killer Certain death. Quick work. Commence early, kill off the young, prevent reproduction, and enjoy calm repose.

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Ninety-Third Semi-Annual Session

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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

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Knights of Pythias Excursion to Cincinnati, June 12th!!

Stupendous conclave of Sir Knights!! The Pythian army in dazzling armor!! A scene of mediæval splendor!! 15,000 uniformed and well-drilled Knights in line!! Gigantic military competition drills!! Magnificent and costly prizes to the victors!! Cincinnati in holiday attire for the festival season!! Vestibule trains and Low Rates from Chicago!! The Illinois Brigade (uniform rank) has contracted with the Monon Route (L. N. A. & C. and C. H. & D. Railways) for transportation at barely one cent per mile, and a special train of elegant Pullman Buffet Sleepers and Palace Coaches will leave Dearborn Station, Chicago, Tuesday, June 12, at 7:30 p. m., with the Knights and their friends. Other trains will follow, giving ample accommodations to all. Tickets will also be good going and returning on regular trains. The low rate given by the Monon Route will attract visitors from all portions of the northwest.

When all so-called remedies fail, Dr. Sage's Catarrh Remedy cures.

Blood Will Tell.

There is no question about it—blood will tell—especially if it be an impure blood. Blisters, eruptions, pimples, and boils, are all symptoms of an impure blood, due to the improper action of the liver. When this important organ fails to properly perform its function of purifying and cleansing the blood, impurities are carried to all parts of the system, and the symptoms above referred to are merely evidences of the struggle of Nature to throw off the poisonous germs. Unless her warning be heeded in time, serious results are certain to follow, culminating in liver and kidney diseases, or even in consumption. Dr. Pierce's Golden Medical Discovery will prevent and cure these diseases, by restoring the liver to a healthy condition.

The life-giving properties of Ayer's Sarsaparilla have established its well-earned reputation, and made it the most effectual and popular blood purifier of the day. For all diseases of the stomach, liver, and kidneys, this remedy has no equal. Price, \$1.

Saturday, June 9th, will be the occasion of the last address in America of Mrs. L. Ormiston Chant, the noted English reformer. The announcement can be found in another column.

Salt For All.

No part of the west is attracting more attention than central Kansas, particularly the city of Hutchinson. The immense deposits of salt underlying the city is rapidly making it a centre of trade, and is bound to make it the city of Kansas.

It seems to us, after a personal visit, that no section of the country offers such inducements for investors and young men seeking a good opening. It is a model town in every respect, having modern conveniences that many old eastern cities four times its size do not enjoy.

Let parties interested in the development of the west, and wishing to locate in a new city, write for information to J. N. Sweete & Son.

Hall's Vegetable Sicilian Hair Renewer is unequalled for restoring gray hair to its natural color, promoting growth, and producing new hair on bald heads.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

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.

The twenty-first year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful institution. Nearly 2300 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries have been represented in its halls. The ablest artists and teachers are in the faculty, and yearly additions are made from American and European sources.

IF IT IS

WORTH A CENT

TO YOU TO KNOW HOW YOUR SILVERWARE CAN ALWAYS BE MADE TO LOOK LIKE NEW WITHOUT IMPAIRING ITS VALUE IN THE LEAST, AND ALSO OBTAIN SUFFICIENT MATERIAL TO CLEAN AND POLISH YOUR ENTIRE SILVER SERVICE BEAUTIFULLY, BUY THE ELECTRO-SILICON A POSTAL AND SEND IT TO US WITH YOUR ADDRESS AND NAME OF THIS PAPER PLAINLY WRITTEN UPON IT AND BOTH WILL BE SENT TO YOU POSTPAID.

THE ELECTRO SILICON CO., 72 John St., New York. Executive Mansion, Wash'ton, D. C. "I FIND ELECTRO-SILICON A MOST EXCELLENT POLISH." H. H. WILLIAMS, STEWARD.

CATARRH SAMPLE TREATMENT FREE So great is our faith we can cure you, dear sufferer, we will mail enough to convince. Free. B. S. LACERRACH & Co. Newark, N. J.

THE OLDEST MEDICINE IN THE WORLD. Is probably DR. ISAAC THOMPSON'S CELEBRATED EYE WATER. This article is a carefully prepared physician's prescription and has been in constant use for NEARLY A CENTURY, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will NEVER FAIL. We particularly invite the attention of physicians to its merits. JOHN L. THOMPSON Sons & Co., Troy, N. Y.

HINTS FOR HOUSEWIVES.

A TABLESPOONFUL of turpentine boiled with white clothes will greatly aid the whitening process.

WILLOW furniture that has not been stained or painted can be washed with salt and water and a brush; dry thoroughly before exposing it to dust.

A WASH which will remove the sunburn acquired by out-door sports is made by adding to twelve ounces of elder-flower water six drams of common soda and six drams of powdered borax. Applied to the skin, it will make it as clear and soft as a baby's.

HOW TO EXTRACT INK STAINS FROM CLOTH, ETC.—Many of the preparations of this sort not only remove the stain, but the color as well. The following will be found perfectly harmless: To half an ounce of oxalic acid put a fluid ounce of distilled water; when nearly dissolved add half an ounce of citric acid; saturate the stain and lay in the sun; if not all removed, repeat. You can add more water, but it must be soft. It will remove old ink stains effectually.

CROCHET RUCHING.—Use split zephyr or silk. Make a chain the required length. 1st row: Double crochet in every other stitch of chain, with 2 ch stitches between. 2nd row: Double crochet in every double crochet of 1st row, with 2 ch between. 3d row: Like second.

4th row: \*4 treble crochet under ch 2 of 3d row, then 4 trebles under the double crochet of 3d row; repeat from \* until finished, which gives the required fullness. If one likes, sew tinsel cord on the edge.

If the condensed breath collected on the cool window panes of a room where a number of persons have been assembled, be burned, a smell as of singed hair will show the presence of organic matter; and if the condensed breath be allowed to remain on the windows for a few days, it will be found, on examination by a microscope, that it is alive with animalcules. The inhalation of air containing such putrescent matter causes untold complaints which might be avoided by a circulation of fresh air.

SCOTCH SCONES.—One quart flour; 1 tea spoonful sugar; 1/2 teaspoonful salt; 2 tea spoonful Royal baking powder; 1 large table spoonful lard; 2 eggs; nearly a pint of milk. Sift together flour, sugar, salt, and powder; rub in lard cold; add beaten eggs and milk; mix into dough smooth and just consistent enough to handle; flour the board, give one or two quick kneadings to complete its smoothness, roll it out with rolling pin to 1/2 an inch in thickness, cut with sharp knife into squares larger than soda crackers, fold each in half to form three-cornered pieces; bake on hot griddle eight or ten minutes, brown on both sides.

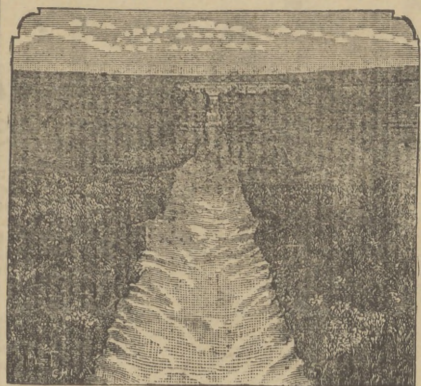
IN CLEANING and pressing dresses a few general directions should be followed. Silk should never be ironed on what is to be the right side, as it will be shiny wherever the iron has touched it. Holland gin is said to be excellent for sponging off black silks. Ammonia is good for this purpose if used in moderation, while nothing is better than alcohol either for silk or woolen. India silk or pongee dresses may be ripped apart and washed as one would a muslin, except that no soap must be rubbed upon the material, but dissolved in the water in which the silk is to be washed. These must be very thoroughly rinsed and dried in the shade, to prevent fading.

FIVE WAYS TO STOP OR CURE A COLD. —1: Bathe the feet in hot water, and drink a pint of hot lemonade. Then sponge with salt water and remain in a warm room. 2: Bathe the face in very hot water every five minutes for an hour. 3: Snuff up the nostrils hot salt water every three hours. 4: Inhale ammonia or menthol. 5: Take four hours' active exercise in the open air. Summer colds are the worst of colds oftentimes, as it is then very difficult to protect one's self properly. A tea-grain dose of quinine will usually break up a cold in the beginning. Anything that will set the blood actively in circulation will do it, whether it be drugs or the use of a buxsway.

WIRE window-screens should be taken into the yard and the dust brushed out, and if the wire cloth looks rusty, they should be repainted. This can easily be done by any careful person. A box of prepared green paint costs but twenty-five cents. You will need a little brush for the corners, which costs twelve cents, and a thin, flat brush two or three inches wide, such as is sometimes used for varnish, will answer, and a five-cent bottle of turpentine. Care must be taken to dip the brush only lightly into the paint, which must be thin. If too thick, thin with turpentine. Both sides of the wire must be painted, and it must be done evenly in regular strokes. You must see that the paint does not fill up the meshes; if it does, you have put it on too thick. If any paint has splattered on the frames, clean it off with turpentine; use it also to clean your brushes.

KEARNEY

The Minneapolis of Nebraska.



8,000 Horse-Power.

The Grandest Water Power in the West

The population of Kearney is about 7,000. Water power now used, 2,500 horse-power; by the close of the season improvements will be completed which will make it from 8,000 to 10,000 horse-power. The Water Supply Company will guarantee power to lessees the year round. No better place can be found than Kearney to engage in the manufacture of Flour, Oat Meal, Starch, Hominy, Lined Oil, Paper, Agricultural Implements, Woolen Goods, Clothing, Leather, Boots and Shoes and many other articles. The clay in and about Kearney makes a very superior quality of Terra Cotta Ware and Pressed Brick.

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.

For information in regard to business openings or investments in real estate, address

H. G. WILEY,

Secretary of the Kearney Land and Investment Company, Kearney, Neb. Pamphlet all about Kearney free.

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Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

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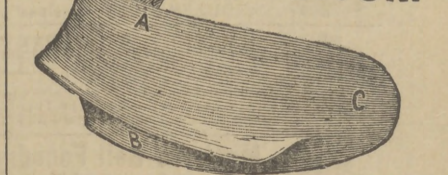
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requires but a trial to fully demonstrate the truth of what we offer you. Ask by postal card for explanation. We will send papers that will lead to a better understanding of this important subject. This investigation will prove satisfactory to you. Turn your eyes from a wilderness of failures, and open them in another direction, where you can see the cause, and learn how to remove it.

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Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

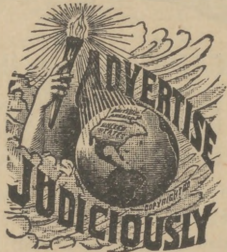
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Wholly unlike artificial systems. Cure of mind wandering. Any book learned in one reading.

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Cash with the order, we will insert a 5-line advertisement (30 to 35 words) in a list of 700 Weekly Newspapers published in Iowa, Nebraska, Dakota, Minnesota and Wisconsin.

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CATALOGUE WITH 1800 TESTIMONIALS.  
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free  
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**MENEELY & COMPANY,**  
WEST TROY, N. Y., BELLS,  
For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

**McShane Bell Foundry**  
Finest Grade of Bells,  
CHIMES AND PEALS FOR CHURCHES, &c.  
Send for Price and Catalogue. Address  
H. McSHANE & CO.,  
Baltimore, Md.  
Mention this paper.

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y. Manufacture Superior CHURCH, CHIME AND PEAL BELLS

# A PROFITABLE OPPORTUNITY FOR INVESTMENT. TALLAPOOSA, GA. THE PROGRESSIVE YOUNG CITY OF THE NEW SOUTH.

This prosperous young city, which is now attracting investors, manufacturers and settlers from every section of the Union, is situated in the "Piedmont" region of western Georgia, four miles from the Alabama line, in the heart of the richest iron, gold, marble, agricultural and timber district of the South. Its population has doubled in the last six months, and with the present rapid increase will be 8,000 before the close of the present year.

Its location is on the Georgia Pacific Railroad, 63 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham, and is already the objective point of three other railroads now building or already surveyed.

There are nearly fifty business houses, express, telegraph and post office, one newspaper, three churches, three hotels, eight saw and planing mills and wood working establishments, schools, cotton gins and factories. Nearly \$4,000,000 is represented in the capital stock and money invested in the city at the present time. Its elevation is 1,200 feet above the sea, and the city is noted for its remarkable healthfulness, being out of the limestone district, and entirely beyond the range of cholera, yellow fever, or any epidemics. The purest and best of freestone and mineral waters abound, and the natural drainage and location of the city is perfect. The climate is a happy medium between the subtropical climate of Florida and the extreme cold of the North, the average thermometer being in Winter 55° and in Summer 76°. The city is surrounded with the highest grades of iron ores, manganese and marble, and the gold deposits of Tallapoosa are at the present time attracting wide-spread attention. Over \$100,000 has already been invested in one mine which will begin operations by April 1st. The gold ore of this region assays from \$5.00 to \$300 per ton, and the supply of iron, gold and marble is inexhaustible.

### Soon to be a Large Manufacturing City.

The Tallapoosa Furnace Co., capital stock \$100,000 is already organized, and are under contract to have their furnace in blast by December 1st, 1888.

The Tallapoosa Malleable Iron Co., authorized capital \$100,000, are under contract to have their works in operation in eight months.

The Tallapoosa Steam Brick Manufactory is already putting in an enormous plant for brick and terra cotta work, with a capacity of 50,000 daily, and arrangements have been completed for a wagon factory, sash, door and blind factory, boiler manufactory, broom factory, rope factory, and negotiations are in progress for a silk mill, to employ 300 hands, cotton mill, rolling mill and several other industries, with favorable prospects for their location here at an early day.

### Enormous Advance in Real Estate.

The recital of the advance of real estate in Tallapoosa in the last six months would seem like a fairy tale to those not familiar with the rapid growth of cities in this rich mineral belt of the new South.

Residence and building lots which sold for \$300 six months ago, are changing hands at \$1,500 now. Property on the leading business streets has advanced from 500 to 1,000 per cent. in the last few months, and is still on the ground floor in comparison with prices of property in other cities. With the present rapid growth of the city, property must ten-fold in value during the next year, and lots that are selling to-day at from \$50 to \$300, should bring five times that sum before the close of the present year. This Company have invested over \$75,000 in improvements in the last few months; over 100 new buildings are in process of erection or nearly completed in the city, and bustle, push and enterprise is everywhere apparent.

Nearly \$1,000,000 for manufacturing enterprises and improvements is pledged for the city to be located here in the next three years, and this alone means a population of from ten to twenty-five thousand.

### Liberal Inducements to Manufacturers.

This Company is prepared to offer the most liberal inducements to manufacturers who will locate their works in Tallapoosa. They will donate land on railroad front for plant, and other valuable considerations; raw material and cheap labor are abundant, and a home market assured. The South is fast becoming the great manufacturing centre of the Union, and Northern manufacturers thinking of changing location will find it to their advantage to communicate with this Company.

### ★ COME TO THE SOUTH. ★

It is the most desirable section for settlers and investors in the United States to-day. Fortunes are being made rapidly by the advance in real estate and land company's stocks, and we have as yet seen but the beginning of an era of wonderful prosperity in this but partially developed, though greatly favored, section. In climate it is the Italy of America, in healthfulness it is the Eden of the earth, and in fertility of soil, abundance and diversity of mineral products, and in growing prosperity and progressiveness, no section of the country can equal it.

### Profitable Investments. Enormous Dividends.

We would call the special attention of either large or small investors, who have been accustomed to small rates of interest, to the advantages of Tallapoosa as a place of profitable and absolutely safe investment. Real estate and stocks in Tallapoosa are rapidly advancing, and investments can be made here to-day that are sure to double and quadruple before the close of the present year. Investments made in real estate in a rapidly growing and prosperous manufacturing city are sure to return handsome profits to the investor, and are absolutely safe investments. We have yet to know of a single instance of investments made here, that have not returned large dividends to the investor. As the city is but yet in its infancy, real estate is selling at low

prices, and those who invest during the next few months will reap the harvest before values are forced to the exorbitant figures which will surely follow the rapidly growing prosperity of the city.

### To Those Looking for a Favorable Place for Location

If you are wholly without money, do not come to Tallapoosa. Don't go into any new country without at least something to give you a start, but if you have a little money, be you farmer, mechanic or laborer, and desire to locate in a section where the winters are mild and equable, and the summers no warmer than the North, where perfect health is secured for yourself and family; where you can build a house for one-half the cost of building the same house in the North; where you can live in comfort at much less than in New England and the West, and are willing to use your energies and influence in co-operation with others for the prosperity of the city in which you are located, and appreciate a thriving, industrious, progressive city and people come to Tallapoosa. If you are of this class you are wanted here, and the little you have can be invested in the building of a home that will rapidly increase in value on your hands, or in the channels of some business or enterprise that will earn the most gratifying dividends.

### Come and Investigate.

Nine out of ten of those who come and personally investigate the merits of Tallapoosa, as a place of profitable investment and location, either become investors or permanent residents, or both. The wonderful advantages of this Piedmont region and rich mineral belt are as yet comparatively unknown to Northern investors and settlers. An accurate description by us would be looked upon with incredulity.

We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find it and its surroundings, and the property of this Company, as represented by us. We court the most rigid personal investigation by investors and those looking for a desirable place of location, and urge all who can to come and see for themselves the many advantages of Tallapoosa as a place of profitable and safe investment, location of business or manufacturing, or for residence.

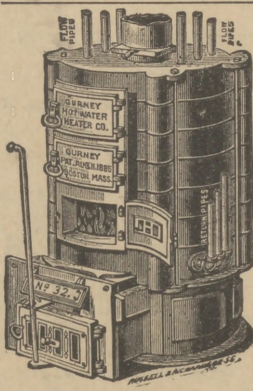
### SEND FOR PROSPECTUS.

We have issued an elaborate prospectus, accurately describing the city and its surroundings, and the property of this Company, giving illustrations of many of the buildings, residences, etc., also plat of city, price list of lots, latest quotations on stock of this Company, and other information of interest to investors and settlers, which we will mail free on application. Address

Col. Geo. W. Adair, President Tallapoosa Land, Mining & Man'g Co., Tallapoosa, Ga.

## LAWN FERTILIZER

ODORLESS For Lawns, Green Houses, Gardens, &c. Put up in 300 pound bbls. Send for circulars and prices. E. S. FITCH, Bay City, Mich.



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HEATER BY HOT-WATER CIRCULATION.

Have you investigated the merits of heating by the Gurney Hot-Water system? If not, it will pay you to do so.

Saves 25% to 30% in fuel. Noiseless in Operation. No Gas. No Dust. Absolutely Healthy.

Combines Simplicity, Durability & Economy.

Send for new illustrated descriptive Catalogue, free.

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RICE & WHITACRE M'FG CO., 42 W. Monroe Street, Chicago, Ill., Selling Agents West of Ohio.

Mention this paper. IT PAYS TO DO WORK EARLY.

FOR GAS. **BAILEY'S COMPOUND** Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

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Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it.

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Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Dropsy (Fits) positively cured. H. H. GREEN & SONS, M. D's. 350 1/2 Marietta Street, Atlanta, Ga. Mention this paper.