

The Living Church.

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

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NOW READY.

The Best Tract.

WHAT IS

The Anglican Church?

TO WHICH IS ADDED

AN OPEN LETTER on the CATHOLIC MOVEMENT

To the Rt. Rev. F. D. HUNTINGTON, D.D.,
Bishop of Central New York.

By the late Rev. F. C. EWER, S.T.D.

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THIRD EDITION.

Corrected and Revised.

WITH A

MEMORIAL PREFACE

By the late Rev. the Bishop of Springfield.
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News and Notes.

It is difficult to characterize the recent dynamic outrages in London. French is too mild a word, exorcism too gentle a sentiment. One idea may be dismissed from the mind, and that is that they were the work of real Irishmen, Irishmen lovers of their country. Whatever failings he may have, and he has a few, the Irishman is no fool, and he would know right well, that such senseless devilry could only be worse than useless, that it could only arouse a bitter hatred in England, and postpone the inevitable doing of justice which dawns on the horizon. The London papers are probably not far out in their assertion that the true authors of these and earlier deeds of infamy are to be found on this side of the water. They are the men who prate loudly of Ireland's wrongs and Ireland's revenge, who take good care to keep themselves out of the reach of Ireland's enemies, and who fare sumptuously every day with money wrung on false pretences from Ireland's brave hearted sons and daughters.

The late Synod of the Old Catholic Church removed the last barrier to full inter-communion with ourselves by authorizing its clergy to communicate members of the Anglican Communion, whenever such may present themselves, in both kinds.

The Rev. Charles Alan Smythies, vicar of Roath, near Cardiff, has been appointed the new Bishop of Central Africa, in succession to the late Bishop Steere. He was educated at Trinity College, Cambridge, where he graduated B. A. in 1867, and M. A. in 1878. He was ordained deacon by the Bishop of Winchester in 1869, and priest by the Bishop of Oxford in 1871. He was curate of Great Marlow from 1869-72, and of Roath from the latter year till 1880, when he was presented to the living in the gift of the Marquis of Bute.

It has been generally reported in England that the Bishop of London has resolved to resign his see in consequence of the serious failure in his health. Dr. Jackson is the senior bishop, as it is more than thirty years since Lord Aberdeen recommended him for the see of Lincoln (on the advice of Bishop Blomfield), after the Queen and Prince Albert had firmly refused to assent to the nomination of Dr. Hook. For his translation to London in 1868 he was indebted to Lord Beaconsfield's spiteful dislike to Bishop Wilberforce; but it will be generally acknowledged that in a difficult time he has administered his see with great tact and judgment.

Bishop Blomfield's income as Bishop of London averaged \$80,000 a year, and when he retired in 1856 under a special Act he was given a pension of \$30,000 a year, with the use of Fulham Palace for life. The see is now worth \$50,000 a year, and Dr. Jackson will be entitled to a pension of \$16,665; and no doubt, following the Blomfield precedent, and that of the Bishop (Sumner) of Winchester, who was allowed to retain Farnham Castle, he will have Fulham assigned to him during his lifetime, and his successor will reside at the house in St. James' Square.

The late Dr. Short, Bishop of Adelaide, was a notable man among colonial prelates. In the first place, he did not go out to his see with the intention of returning as soon as a plausible excuse could be found; but he remained in Australia for thirty-five years. Secondly, he was for several years one of the most distinguished of the Oxford "dons"; and, as Examiner for Classical Honors, it was a part of his business, just fifty years ago, to assign "First" to the late Archbishop Tait, to the present Lord Chancellor, Lord Sherbrooke, the Bishop of London (a "self-made" man, he being the son of a small tradesman in a provincial town), Dean Liddel, and Dean Scott.

It is now practically certain that the threatened resignation of the Bishop of Lincoln will be averted, and that the sum necessary to complete the endowment of the new see of Southwell, (\$30,000) will be subscribed in the course of

the next week or two. The Bishop of Southwell will find himself provided with a most pleasant residence, formerly a palace of the Archbishops of York, and his cathedral awaits him in the magnificent Minister of Southwell. It is rumored that the Honorable and Reverend Mr. Carr Glyn, Vicar of Kensington will be the first occupant of the new see. He is a man of immense wealth, being the son of the late Lord Wolverton, better known as Mr. Glyn, senior partner of the great banking house of Glyn, Mills, Currie & Co. He is a decided "Evangelical," but believes in Missions and Retreats, and has brought his very important parish to the forefront in good works.

ORIEL COLLEGE, Oxford, was, early last month the scene of a very remarkable gathering. The occasion was the installation of a new Provost. More than fifty years have elapsed since the headship of the college last changed, and during that interval a whole history, not of collegiate life only, but of national life, has been enacted. When Dr. Hawkins was chosen Provost in 1828, it was the Oriel of Copleston, Whately, and Arnold that was intrusted to his care, but the Oriel of his later years was that which had arisen out of the transformation and remodelling of Parliamentary Commissions. Seventy of the most prominent sons of the illustrious college were present, and letters of regret were read from many others, including Cardinal Newman, Goldwin Smith, Matthew Arnold, and the Bishop of Truro.

The Pastoral Letter.

Extracts from the Pastoral of the House of Bishops, issued at the close of the General Convention of 1883.

To take men and things as they are, in order to make them what they ought to be, is the statesmanship of common sense. To ignore facts or be dainty in accommodation, in order to reveal in a theory, is the insanity of the doctrinaire. The Head of the Church permits us the comfort of observing cheering signs, as that, all over the country when thoughtful minds now pass out of their own religious belongings, on a revision of their claims, they pass far less frequently from one to another of these voluntary societies than from all of them to our Household; as that lately, more than ever before, one feature after another in the Apostolic system, with the logical coherency of them all, is found acceptable to our lately jealous neighbors. Will it not be reasonable also for us candidly to acknowledge that there is among them a zeal for God, a fervor of piety, a quick sagacity to discern religious opportunities, a consecration of property, at once estimable and imitable? We had better confess, for instance, that on the score of theological education, in ample libraries, in strong endowments, in multiplying branches of research, in an even pace with the best students abroad, we have no boasts whatever to make before one, if not two or three, of the Christian bodies, working and worshipping at our side; in fact, nothing at all worthy of our superior heritage and traditions.

At the Convention now closing, unprecedented reports of evangelizing toil have stirred our hearts. Strong voices have told us of bold enterprises. Openings, so vast that our weak faith hardly knows whether they must arouse or discourage us, have been exposed all over the earth. If results are out of all proportion to the Lord's commission, and our sacrifices to the glory set before us, may it not be partly because we let the charity of Christ be covered up under secondary reasons closer to our own interests? May it not be partly because we regard numbers and dimensions, social security, trophies of our own "net and drag," more than the Saviour's honor; put forward our cause as being ours, and forget to weigh the incalculable difference between a soul saved and a soul lost? Must there not be some such illusion to account for the shameful selfishness and the wicked disobedience, which in hundreds of whole parishes and tens of thousands of baptized persons hold back offerings from Christ, for the conversion of those for whom He died? The reproach of it is guilty enough to make men wonder that God does not remove the flameless candlestick out of its place. Animate the enthusiasm of our assemblies as you please, by large figures or jubilant bulletins, there have been no great aggressive movements, no saintly leaders of them, east or west, north or south, save as the patient, pathetic love of Christ constrained them.

In the action of this Convention, taking measures to provide a Christian care for the immense mass of European emigrants daily arriving at our sea-ports and lake-ports, and distributed over the Continent, there is pointed out a line of usefulness peculiar to our condition, open to clergy and laity alike. For the success of many safe schemes of sanitary relief and reform we have a comfortable guaranty in humane tendencies that have become popular. A dreary conservatism it would be that would take off our hands from helping them, in any nervous fear. We may better covet the honor of being foremost in them. Their principle is not modern. "Fair humanities," bloomed and bore fruit in "old religion." Jesus of Nazareth was

thoughtful for the bodily hunger of the multitude on the mountain-side while He was feeding their souls with meat that they had known not of. He loosened the bandages from the body of Lazarus, while the people were marvelling at the miracle that raised him from the dead. In every class the springs of all morality are tainted by the desecration of marriage-vows. To defile the homes of a nation is to barbarize it. The purity of family life and thence of social life subsisting only in the sanctity of wedlock, the true obligations of that covenant are found only in the teaching which presents the rule of its nature in the mystical union between Christ and His Church. Whatever may be accomplished by secular alarm or policy in checking divorce, there must be a more searching remedy. It must be a profounder force that regulates the passions and judgment in forming and protecting the marital tie itself, chastening not only its form but its spirit. Wretched households and broken matrimonial pledges come of lightly engagements, an absence of all seriousness from the most solemn of all human steps, immodest publicity in the lives of boys and girls in streets and public houses, the abnegation of parental control, or the rejection of it by juvenile insubordination. In nearly all our cities and large towns the sidewalks after nightfall are alive with gay but ominous presages of social degeneration. There can hardly fail to be before long a general effort to supplant with pure but entertaining reading the ruinous publications that are poisoning readers of all ranks—a literature of divorce, of seduction, of adultery, of moral death. The pulpit has its responsibility; special combinations may do something; but far more is to be done by breeding pure manners and guarded thoughts in young children through the instructions of mothers and fathers in dwellings where daily domestic prayers quicken the conscience and cleanse the heart. Frightful statistics have lately shown how carefully the public school system needs to be watched, how utterly inefficient a mere book knowledge is to forestall vice or crime. Loose notions of doctrine and duty may creep into the air as well by untaught teachers in a Sunday School, where the Rector has abandoned the trust of his ordination to well-meaning incompetence, as by the sophistries of some audacious author or preacher who publishes his destructive fancies in a romance or a sermon. In these primary seminaries of the Church there is room not only for more definite tuition and a stricter attention from the clergy, but for a personal participation in them on the part of learned laymen, of standing however high, of business however urgent, men of affairs and professions, Christian gentlemen without shamefacedness or self-indulgence, such as may be seen now and then in some parish in old England, where the minister of religion has for his lay reader and catechist a minister of State. Service for Christ to the young, like that, lends robustness to the manhood of the manliest of men. At best, however, one hour of the seven days can never suffice for the education of a Christian child. Parish school, academy, college, university,—our whole educational system, cries out for invigoration. If we mean to keep our children in Church schools and colleges, the direct way is to build schools and colleges of such incomparable intellectual resources that our most aspiring students cannot afford to turn away from them. We advise that public and secret prayers be steadily offered for their officers and pupils. Great respect is due to men and women of wealth who found or endowed such seats of superior learning in any grade.

Thinking and studying men who are also believers are everywhere looking for grounds of Christian unity. It is a glorious hope of our time. We hold that the vantage ground is with us, because experience, Christ's words and right reason affirm together that unity must appear if at all by growth from a historic root, not by a construction or welding of platforms. Recently, as a fit prelude to broader affiliations, the fellowship between the Mother Church and ourselves has been made more vital and more conscious than ever before, notably by the welcome visits of beloved Brethren of the English Bench to our councils and our homes. For three early centuries and more the organs of the one Body and one Life acted under the Divine law without the corruption of a formal political alliance. Now, after fourteen hundred years of more or less complication, here, on this soil, the same Church, retaining its identity, lives and breathes, worships and works, with independent force and in a free air. Not a Church of the State, we are coeval and in signal agreement with the life of the Republic. A century of prosperous existence is almost rounded out, with a record too favorable to leave us thankless, too scanty in triumphs of holiness to allow a syllable of self-praise. The figures are familiar. The Committee on the State of the Church reports them. The Centennial Festival has been worthily celebrated. This Convention, with its two full Houses, certifies nobly to what God has wrought with His own hands.

Suffer, dear Brethren of the Flock, finally, the

word of loving exhortation. Resist without delay or scruple all secular intrusion into the hallowed economy of parishes. Forbid a spiritual stewardship to be administered by godless stewards. Banish unreality from all the holy business of your Lord's estate,—unreality, the beginning of well-nigh the only sin which he unsparingly upbraided, the disgust of clear-sighted lookers-on, the death of manly power. Seeing that we are threatened with a decline of numbers in the Ministry, do what you can to win brave young men to seek with self-denial the service of deacons and evangelists, pastors and priests. We urge you, conscious of the privilege of your adoption, never to wander far from the Fountain-head of all our life, the "Fountain-light of all our seeing," the fulness in Him Who filleth all in all. Prize equally your heritage of order and your heritage of liberty, for both are of Christ. Rejoice in your expectation of a liturgy better suited to our composite nationality than our national infancy could provide, yet gathering into it treasures of devotion older than any European voyage westward; and prove your sense of that enrichment by waiting for the steps of law to make it your right, mindful always that the object of prayers and praises is not the comeliness of a function but homage to Him who, in Jerusalem or Gerizim or beyond the Rocky Mountains, is to be worshipped in spirit and in truth. We entreat you to care very honestly and reverently for His honor and His only, in the things of the sanctuary, in acts of ritual, in changes that may endanger brotherly love. Tolerate no restriction at the doors, by pride or tax, which can bar out any child of the Father, so that the very gates may be named Praise. Count all souls precious, because all souls may be saints. Preach peace to men that are far off no less than to them that are nigh, till the Israel of adoption shall cry to all the sons of aliens, "Now then ye are no more strangers and foreigners, but fellow-citizens with the saints and of the Household of God," "the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named." "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end! Amen."

A Monotonous Service.

Monotony and unnaturalness in the reading of the Church service, on the part both of clergy and people, are undoubtedly faults of very common occurrence, and are not confined to our own country. The following extract from the letter of a tourist in Switzerland, will be recognized by all who have attended English services on the Continent, as a criticism occasionally well deserved. The writer, after describing the situation of the beautiful stone chapel, surrounded by the grandest scenery in the world, says: "Then the preacher began and read the Church of England service. He was a comely man, and should have had a natural voice. But pitching it in a tenor key, in an absolute monotone, with only the faint shadow of an occasional semitonic cadence, utterly unmindful of sense or pauses, truth or rhetoric, feeling or thought, he hummed along; and worse than all, the congregation made its responses in the same tone and, as nearly as possible, in the same key. For three quarters of an hour the sound went on, as utterly devoid of all naturalness as the outside world was without any artificiality.

"The service deserved better at the hands of the minister. It should have been read sensibly, thoughtfully, with the best expression, and with such feeling as devotion could inspire. But out of all harmony with nature and with art, in conformity with a custom which ought to be honored in the breach, but which prevails almost universally here, the service was rendered meaningless. It was neither inspired by nature nor grace, was neither human nor Divine. And yet so have I heard it in Westminster Abbey, in the Romish St. Roch in Paris, and in the Protestant Cathedral at Berne; indeed, I may say, generally, in the liturgical churches. "Let me add that devotion to a dead style may affect churches which have no prayer-book; that a Methodist or a Congregationalist may adopt in extempore prayer, and often does, a tone which expresses only the fact that he is a dead man. That tone, that sign and sound of death, may sometimes be, strange to say, stentorian. The way to have church services hold, command, and save the people is to put meaning into them, both from the head and the heart. Forms we must have. All life takes form. But the worship of form is not the true form of worship."

The Geodetic Congress, which is now being held in Rome, is likely to result in a decision of substantial commercial importance. The object at present is to settle a common first meridian and, consequently, to give the world a universal hour. At present, as everybody knows, there is a difference of some hours between the times of most countries. When it is eleven o'clock at night in Paris it is 1.15 in the morning at Moscow; 6.30 at Peking, and 8.30 at Melbourne.

Sisterhoods.*

By THE REV. T. T. CARTER.

Sisterhoods are a revival amongst us of a long-established form of Christian life. The self-devotion of women to what we understand by the sisterly life, arose out of our Lord's teaching, and is recognized by St. Paul in well-known passages as existing in his time. Such devotion was at first of single women only, dwelling mostly in their own homes. Their gathering together into communities dates from the fourth century. We have thus a long history from which to gather principles, and among ourselves we have an experience of upwards of thirty years, during the late revival, to test these principles.

I assume that the work of Sisterhoods is generally understood and approved, and needs no witness to its value. My remarks will be confined to two points only—the constitution of Sisterhoods and the life of Sisters. On these points I shall be obliged to speak more dogmatically than I could wish, because I am limited as to times, and I must therefore trust to a kind forbearance if my statements seem too positive.

First then, as to the constitution of Sisterhoods. They have always been allowed to have certain rights and liberties within the general action of the Church. They have their voice in the appointment of their Superior. They hold their chapters to determine internal matters of business. They manage their own funds. They are as an army, and, as in an army, obedience is their watchword. Sisters go forth as they are sent, and act under their Superior. They have thus unity in action, and this is their strength. They have a settled rule, and they are governed according to their rule, not by the mere personal will of a Superior. The Superior herself acts according to rule, as well as the Sister. Sisterhoods have thus a constitutional, not an absolute, government. An important question immediately pressing on ourselves is the relation of Sisterhoods to the Episcopate, and the amount of control or check to which they should be subject without injury to their vitality. There have been different views on the question, but the practice of the Church generally has been that there should be a supervision vested in the Bishop, and that the rule of a sisterhood should have Episcopal sanction. For orderly working it also seems necessary that, if sisters work in parishes, they should be subject to the parish priest as to parochial matters, if in hospitals, to the medical officer in medical matters. Much has been said of late as to councils and their relations to sisterhoods. They are of modern origin. Speaking generally, my own conviction is that councils are a valuable help to sisterhoods in externals, but only in externals, and that it were fatal to a sisterhood for councils to take part in their internal management, either by having the appointment of the superior, or by framing and regulating their rule. It breaks into the integrity of the sisterhood principle, and destroys their proper liberty. It has been asked whether sisterhoods can rightly be instituted as diocesan institutions. In the ordinary sense of the term I think they cannot be so for these reasons. Sisterhoods cannot be limited to dioceses, and yet the central authority must always be in the mother house; and, again, there would be the same objection to a diocesan board, as to a council, managing its internal affairs.

The essential point for the member of a sisterhood is that she have a vocation for the particular form of life. This is judged of by her disposition of mind, and if with suitable disposition the outward circumstances are favorable, there is then the inward seal to mark the vocation, and the outward witness to mark the Providential ordering. And there is ample time always allowed to test a vocation; ordinarily at least two years and a half—six months as a postulant, two years in a novitiate. If, after such testing, a sister is accepted, she is admitted by a formal dedication, marked by a distinctive separation from the world, and guarded by an established discipline. She enters thus a fixed state of life, believed to be of God, fixing her destination, which is therefore regarded as lifelong. And here I touch an extremely delicate question, yet one that cannot be avoided—that of vows. What is a vow? Is it not the expression of an inward resolve? Is it not the declaration of what the soul believes to be God's will, for its particular case? It is on this ground that sisters desire to take vows. They feel it to be the expression of a simple truth, and it is a strength to a sister to take a vow, just as in all cases, some outward acknowledgement of an inward purpose is naturally desired, and is felt to be the seal and pledge of its truth. And if there be proper care and sufficient testing and a sufficient age can it be said that such vows are unlawful? The question of age is most material. Certainly I am no advocate for what the Archbishop of Canterbury lately said he knew to have been done, that such a vow was allowed to be taken at fifteen years of age. And on the other hand, the revered Bishop of Lincoln's rule that, according to Scripture, vows of celibacy ought not to be taken under sixty years of age, must appear to any one, I think, very odd and scarcely needful. The bishop grounds his rule, he says, on St. Paul. But St. Paul's "unmarried woman" * A paper read at the English Church Congress, 1883.

who careth for the things of the Lord" (1 Cor. vii. 36) is different, as all commentators witness, from the "widow" who was "not to be taken into the number under threescore years old." And sisters feel the difference and claim the privilege given in those primitive and scriptural times to the consecrated virgin, that her vows should be recognized and sanctioned by Church authority.

But it is urged, and rightly urged, may there not possibly be error in the original choice? and also may there not be change of circumstances, such as overstrain of mind under the pressure of the life in particular temperaments? One cannot deny these possibilities; and, if so, what then? In such cases there is need of, and there always has been in religious communities, the exercise of a dispensing power. And does not such a power properly reside in those to whom our Lord has given authority "to bind and to loose?" or has the Church of England forfeited such power? It has also been the custom of late years in foreign communities that such vows should be only periodically taken, and renewable, say, at intervals of three or five years, and this not at all as supposing that a sister's state is on that account regarded as temporary, but only as showing that there was no desire to constrain by outward force those who had given themselves to the Lord as a freewill offering; and if Convocation ever sanctions sisterhoods with vows, it might in like manner see cause to adopt such a use for its approval.

And now, secondly, as to the life of sisters. Public opinion is often much at fault in this respect. It is not uncommon to suppose that a sister is necessarily already perfect, but if any faults are seen, then comes a reaction, and the whole system is disparaged; just as it is said superstitious people abroad do with their saints; first worship them, and then, if they don't fulfil their wishes, break their images. Sisters are women still, and are liable to commit faults. What distinguishes sisters from others is their aim, and that for its sake, and for perfecting themselves in it, they willingly accept discipline and rule and restraint, in order that, as St. Paul says, they "may be holy both in body and in spirit." But on this very account of restraint it is common to reproach sisters. It is said, "they are no longer free, as responsible persons ought to be." But in what respect are they under restraint? The rule they live under they have accepted willingly after trial of it, believing it to be for their higher good. They give up their freedom only as the soldier does—that is to say, for the development of greater results both to themselves and their service. What is the true idea of liberty? It is not opposed to obedience. On the contrary, it is the being obedient to the highest rule with the use of the highest powers and for the highest ends. In this sense the service of God alone is "perfect freedom," and the sisterly idea of service is but a fulfillment in their measure of this principle. They give up their own will, not their own conscience, to act together in an undivided and undivided service—in a free concentration of all their powers in the way, and for the end, which they believe to be the highest within their reach. It is this which gives power to their work, singleness to their devotion, and quietness to their minds. And is not this idea of liberty the groundwork of all heroism, and the animating principle of the highest forms of love?

Perhaps what tells most against sisterhoods is the feeling that to become a sister is to break or to disparage home ties. But is this a fair charge? Certainly family claims must ever be regarded as the first of all claims. This I assume, but supposing real family claims to be satisfied, and supposing it free to a woman to marry, and yet does not desire marriage but desires to become a sister,—then where is there any breach of home ties if she seeks to follow this desire? Our Church recognizes "the gift of continency," that is, it recognizes the virgin life as a state to which some are called and fitted by God, and many in every land and every age have for Christ's sake desired thus to live. There is a pure divine love as well as a pure human love—love to Christ as One to Whom the soul may dedicate itself, and in whose service to spend itself; not as loving home less, but as loving Him more, and feeling the longing to exercise its energies and its gifts for His dear sake. If this is so, and if the course is fairly open to a woman who believes herself so called by God, why not allow for this belief in the kingdom of Christ, and why stamp on such a woman the distressing stigma of a disregard of family ties? Should it not rather be to a Christian family a joy, though there be sacrifices with it, as in all devotion there is sacrifice—a joy in surrendering a daughter to such a destiny, to taste something of Hannah's blessedness in "lending" her Samuel "to the Lord?"

Again, it is said that sisters are selfish in evading the burdens of ordinary life and leaving them to be borne by others. But is it selfish or self-sparing to give one's life to live with the defiled outcasts of society in order by loving care to restore them to society and to God? Is it selfish to give one's life night and day to nurse all forms of disease? Is it selfish to give one's life to ceaseless toil in the crowded alleys and unhealthy chambers of the destitute in our great cities? Are such objects of life visionary? Are they without the cross? Are they needless objects for which to provide? Can they be provided for except by wholly devoted women? And is it fair to say to delicate, refined women, who choose such a lot, that they do it to escape life's burdens? But a sister's life again, it is said, is liable to be morbid. Certainly the history of religious communities gives solemn warning as to the possibility of a highly developed devotional temperament becoming unhealthy; and there must always be need of guarding against it, not in religious communities alone, in the case of exceptional religious ardor. But experience has

shown that active work is a very real counter-influence to such a tendency, and it is to be noted that all sisterhoods hitherto instituted amongst us, are, as far as I am aware, working orders. And so great is the cry for help among our suffering masses, that it is probable this will generally at least be the case. The fear at present is lest there be not sufficient leisure for prayer, when yet the life of prayer is the real power of the sister's life. The effort, at all events, is to unite the life of Martha with the life of Mary, as both alike devoted to our Lord.

And here I must pause; and, in conclusion, I would ask; If the good Spirit of God is reviving among us in our latter days something of Apostolic zeal; and has chosen among the daughters of our land, among our nobles, as well as among our peasants, many who count it a joy to leave all for love of Christ and His service; and if the condition of our society is such as to demand every form of devoted service to do His work, and to reveal His life among His people,—is it not to be desired that His grace may remove all prejudices from the minds of men, that He may show to us that English domestic life, however holy and beautiful, is not the only form in which He is to be honored by women, that God inspires different vocations among His elect, that between the matron and the virgin there may be an honorable rivalry in good works, that by the virtues of both working in harmony, He may be glorified, and that the full measure of the Christian ideal of womanhood be set forth in all its power, all its beauty, in the midst of us?

That the Church of England has recognized and accepted the work of sisters is a gain to the life of England, but it remains still for the Church of England to recognize and accept the life of sisters and what that life needs for its support and its nourishment, and for this the prayers of all who love the Church of England, as God's instrument for the life and peace of England, is earnestly to be desired for the love and through the merits of our Lord and Saviour Jesus Christ.

The Lakeville Quarrel.

N. Y. Times.

The Roman Catholics and Protestants of Lakeville, Conn., are still engaged in upholding their respective religions by endeavoring to exasperate one another. The crucifix which was erected to aid the devotions of the Roman Catholics and to exasperate the Protestants is still in its original place; and as it cannot be removed by any legal process, the Protestants are compelled to show their love for pure Christianity by making war on the Irish servant girls. As the two parties are nearly equal in numbers, and as each is determined to do the other all possible harm, there is really some reason to hope that the quarrel will be brought to an end in course of time by the exhaustion of the combatants.

After the crucifix was erected and the Protestants had objected to it partly on religious grounds and partly because it shocked the aesthetic sense of rural Connecticut, the Roman Catholics undertook to annoy their opponents and convince them of the error of their theological and artistic views by "boycotting" the Protestant grocers. No Roman Catholic will buy anything of a Lakeville Protestant grocer, but prefers to go four miles to the next town to purchase his supplies from a grocer of his own faith. By way of reprisal the Protestant women of Lakeville are now pledging themselves to discharge all their Irish Roman Catholic servants and to import Protestant servants of various colors from New York. It is, of course, very inconvenient for the Roman Catholics to go four miles for their groceries, and it will be particularly inconvenient for the Protestant housekeepers to discharge their cooks and chambermaids and to import strange servants from New York, but the two parties are ready to make any sacrifice in defense of their respective religions. If necessary, the Roman Catholics will go to bed in the dark rather than burn Protestant oil; the Protestants will freeze rather than employ a Roman Catholic wood-cutter. It does not appear to have occurred to any Lakeville person that, however consoling acts of self-martyrdom may be, they do not affect the question whether the crucifix is to be removed or not. So long as the crucifix can be kept in its place, why should Roman Catholics go four miles for their groceries; and so long as the Protestants cannot take the crucifix down, why should they put themselves to the trouble of obtaining new servants?

The attention of the pious people of Lakeville is earnestly called to the new method of theological controversy recently illustrated by the pious New Jersey men who tarred and feathered the organ in their own meeting house by way of expressing their disapproval of the organist. Had they tarred and feathered the organist, they would have committed an outrage; and had they refused to go to meeting because they disliked the organist, they would have been guilty of the folly of depriving themselves of religious privileges. By tarring and feathering the organ they injured no one and did not inconvenience themselves, while at the same time they greatly relieved their own minds. The incident ought to show the Lakeville people how to conduct their quarrel in a really able way. The Roman Catholics should tar and feather the horse block in front of the Protestant grocery, and having thus defended their faith they might buy their groceries at the most convenient place, and the Protestants could bear their testimony to the truth by tarring and feathering the barber's pole in front of the Roman Catholic barber's shop, after which they could keep their servant girls and so avoid cooking their own dinners. At present the Lakeville people are hurting themselves and accomplishing nothing else. The Jersey-men have shown them the easiest and safest way of conducting a religious controversy, and they can not do better than to adopt it before they have deprived themselves of all the comforts of life.

The General Convention.

The Rev. Dr. Clinton Locke, at Grace church, Chicago, spoke on Sunday the 28th ult., of the work of the General Convention. He said: "The Centennial General Convention of the Church was an event long anticipated with interest. There was the greatest contrast between the first Convention and the last one. Both were held in the same church. There was the pew in which Gen. Washington sat, the pulpit where the venerated Dr. White stood. Some of the bells which summoned us to worship were secured by the efforts of Franklin. Ninety-eight years ago sixteen clergymen and twenty-eight laymen, representing seven States, met to organize the afflicted and distracted members of the Church of England in America, separated forever by political events, from the Church in the old country. There was no bishop, and the first thoughts of the meeting were to procure one. How could the Church take the first steps except in the Apostolic way? Without a bishop no clergy could be ordained, no churches consecrated. The English bishops properly insisted on knowing what was to be the liturgy of the new daughter before they would consecrate any bishops for America. It was to the preparation of this liturgy that the first three conferences addressed themselves. In nothing has the providence of God been more clearly manifested than in that work. The members of that first conference knew little of liturgies. Many radical things were seriously proposed. We might have had a liturgy stripped of every Catholic feature. Let us thank God that the liturgy which came from the hands of those men, though not perfect, has stood the test of a century and administered comfort to thousands of souls. The first conference devoted to the liturgy only four days. At Philadelphia we devoted the best part of three weeks to it, and were not able to finish. "Ninety-eight years ago there was but one bishop and a few scattered clergy through the Atlantic states, nearly all of whom were suspected of disloyalty. Now there are seventy living bishops, a great body of intelligent and earnest clergy, and a crowd of laymen, including the most illustrious names in America in politics, art, literature, and philanthropy. The honor is due solely to God. "You will have little interest in the details of our work at Philadelphia. Some things were done which might have been left undone, and some things were left undone which might have been done. There is no serious man who does not thank God after a General Convention has been held, for the many things that it did not do. You have no idea how many resolutions and queer propositions come before the Convention. Many of the brethren spend the three years which intervene between Conventions in getting up new things to present. Many a member presented his elaborate propositions, and spoke upon them for an hour, only to see them overwhelmed with a storm of "noes" after he had finished.

"First among those matters interesting to laymen is the missionary work. Days of the Convention were devoted to this subject, and on those days the bishops and deputies sat together, and the missionary bishops recounted in moving terms their sorrows and their joys. The amount of money given is a test of the missionary spirit. Through the domestic and foreign board there was contributed for missions in three years \$1,169,000, and for all Church purposes nearly \$24,000,000. This missionary collection does not include money contributed in each diocese for diocesan missions. For a Church as small as ours this is a most gratifying showing. Pictures of the increase of churches were presented to us by the bishops of Nebraska, Utah, Texas and the whole western country. "Some years ago a majority of the bishops ventured upon a most unwise step, and one which many of us considered unconstitutional, inasmuch as the deputies were not consulted. They consecrated two bishops for independent Churches, for Hayti and Mexico. We have no real control over those bishops. We can not depose them. All we can do is to stop their supplies. For years there have been the most serious rumors about the Mexican Church. First its liturgy was unknown to us. Later there were rumors of irregularities and derelictions in other matters. You remember that some years ago I advised you not to give another penny for the Mexican Church. The LIVING CHURCH published many startling articles about the state of affairs in Mexico. The bishop of that Jurisdiction was summoned to appear in Philadelphia. He declined to come. The bishops demanded his resignation, but have no power to enforce it. The deputies declined to take any part in the affair because they had not been consulted at the beginning. The reverend fathers must settle it as best they can. Two things are assured, that no more money will be sent to Mexico, and the bishops of our Church will never again consecrate independent bishops. No institution of men is free from mistakes. What irritated many of us was that when this mistake was discovered it was not immediately rectified.

"The English prayer book has been five times revised, but the Church in America has made no revision since its organization. It was thought that at the beginning of the second century we needed a more abundant and flexible service. Liberties were everywhere taken with the service. This desire for a revision was very general. Of course there were obstructionists. There always are. Reforms have gained the throne only over mountains of opposition and through seas of blood. We are conservative, however, and thank God for it. We did not wish to see our manual of devotion lightly altered. It is the envy and admiration of every religious body in the land. Among the leaders in the Church there was a unanimity of disposition to satisfy the general desire of the people for a careful and conservative revision. Three years ago the bus-

iness was intrusted to a committee of bishops, priests and laymen, the best minds of every school of the Church. They prepared the prayer book exactly as it should be if their report were adopted. I would have been willing to have taken their report as the future prayer book, without one word of change. A mixed gathering of men, many of whom knew little of liturgies, could not so well handle so complex an affair as a small body of learned men acting together. We spent a great deal of time on the report of that committee, and I do not think we improved it much. This church would ring with laughter were I to tell of the things proposed by members. This prayer book will be voted upon by all the dioceses. If a majority approve of it, it will come before the next General Convention, and if there approved will be the prayer book of the Church. When you see it you will be surprised to find how little it is really altered. But the scope of the book is greatly widened; there is more differentiation in the services. Among other things there is one entirely new festival, long desired—the festival of the Transfiguration of the Lord. Cheap editions of the book will soon enable you to examine the alterations. It will doubtless be carried through and adopted. It may not be such a prayer book as we would like, but within the next ten years it is certain that this Church will thoroughly revise her manual of devotion. "In three years the General Convention will meet in Chicago. It will let the west see what a power this Church is. It will let our eastern brethren see what the west is, of which many of them are as ignorant as of Africa."

A Sunday Morning at Hawarden.

Punch.

SCENE—BREAKFAST-ROOM. PRIME MINISTER DISCOVERED ALONE.

MR. GLADSTONE (*soloquizing*). It is the peaceful, the unbroken calm of this rural retreat which is so truly refreshing. How pleasant it is to know that the simple villagers are now wending their way churchwards, to the sound of you tinkling bell, far from the turmoil of cities, the din—(*Yells, whistles, catcalls, and hurrahs here render the Premier's words quite inaudible, even to himself. He pauses.*) But surely I heard some slight, some hardly perceptible sound? Ah, here comes Herbert; perhaps he (for he knows everything) will explain the phenomenon.

MR. HERBERT GLADSTONE (*appearing suddenly*). I have been gazing through the telescope on the Northern battlement. The trains from Plymouth, Portsmouth, Glasgow, Aberdeen, and the Isle of Wight are discharging hundreds of passengers at the Station. The Liverpool special is waiting in a siding, and twenty-seven of the omnibuses from Chester have drawn up at the village inn. Quite five thousand highly respectable excursionists, with hymn-books and top-hats, may be observed thronging the road to the Church, while an equal number are waiting at the Park Gates, to see you come out.

THE PREMIER. Really, this indicates a great increase of intelligent curiosity among the masses. I am glad to know that the Board Schools are at work in the country. Then Stephen expects a large congregation this morning?

MR. H. GLADSTONE. Oh, yes. He tells me that the number of people who brought blankets, and camped out in the churchyard last night was surprising. He is thinking of requesting them to get rid of their sandwich-papers and ginger-beer bottles in some other receptacle than the Church Porch.

MR. GLADSTONE. Ah, I noticed that Stephen did not appear to be very pleased when I expressed to him my intention of reading the Lessons for him for the rest of the year. He said he was afraid I should catch cold, and offered to give me a little service of my own in the Castle. Now, shall we set out to Church?

MR. H. GLADSTONE (*gloomily*). I fancy it would be better to stay indoors to-day. The Verger says (through the special telephone wire which we have had connected with his residence) that every seat is full, and that several leading Liverpool Merchants have taken up their positions in the Font. The Chief Constable of Flintshire and a posse of Policemen have just cleared a sort of way up the middle aisle.

MR. GLADSTONE (*surprised*). Dear me! I have informed Stephen that the regard for the services of the Church shown by his crowded congregations ought to be most gratifying to him, and he says it would be, if the congregation stayed to hear him preach, and did not troop out after the second lesson. This a one-sided view to take, of course; but I fancy this innovation of his, in putting the lessons after the sermon, may lead to some rioting, perhaps even to bloodshed.

MR. GLADSTONE. Yes. The Verger has received several threatening letters, and strong language has been used on the subject by a few hundred excursionists from London.

MR. GLADSTONE. Ah, poor fellows! Well, it must be provoking to come all that way in the pursuit of a well directed curiosity, a thirst for information, and—(*Upour in the Park. Stones and hymn-books hurled through windows.*) What does this mean?

MR. H. GLADSTONE. I will go and interview them. (*After a brief absence.*) The mob, it seems, have purchased return tickets to Hawarden, which "include a visit to the church, and reading of lessons by the Prime Minister." They remark, and I must observe with some force (as one of their missiles has nearly broken my head), that "they can't get into the Church, and there ain't no Prime Minister, and they don't intend to be cheated out of their money."

"The Prime Minister of England is in the habit of reading the lessons in his Parish Church of which his son, the Rev. Stephen Gladstone is rector. There is always an immense congregation who do not always behave with propriety."

THE PREMIER. What, then, had I better do? I can, of course, escape by the postern, or even ascend one of the few trees which have not felt my axe, and hide amid the foliage.

MR. H. GLADSTONE (*thoughtfully*). As the traffic receipts have gone up immensely, owing to the number of Sunday travellers who come hither, perhaps the directors would take these good people outside back to their homes for nothing, if we telegraph to them that we are in imminent peril of our lives.

MR. GLADSTONE (*dodging a brickbat*). We will make representations. Quick, the telescope! For I think I descry Stephen in his canonicals being chivied over the grave-stones in the churchyard by an infuriated crowd. Ah, I told him the postponement of the lessons to the end of the service was imprudent. The mob, however, will listen to me.

Ascends to a widow fronting the Park, and recites the Lessons, Gospels, and Epistles, for the whole of the present and ensuing months. Retires, after an hour, exhausted, and sends for glazier, while crowd disperses with three ringing cheers for the Premier.

The Household.

TO COOK SWEET POTATOES.—Boil them about twenty minutes, then take from the water and bake until done. Cooked in this manner they will not be watery.

If the carpets in a bedroom or common sitting room look dusty after it has been thoroughly swept, you can brighten it a good deal by taking a damp mop and dusting with it; a flannel mop is best for this purpose.

Handsome portières for the doorway are made of saten. The ornamentation is largely a matter of taste and of means. Painted in water colors it may be very elegant, or with some picture done in outline stitch, or with plain bands of plush it is tasteful.

A good way to extract the juice of beef for an invalid is to broil the beef on a gridiron for a few minutes, and then squeeze the juice from it with a lemon-squeezer; put a little salt with it. This may be given as the sick one prefers, cold or hot, or it may be frozen and given in small lumps.

WHEN TO EAT FRUIT.—The proper times for eating fruit of every description is half an hour before breakfast and dinner; and if in their ripe, raw, natural and fresh state, the acids which their juice contain, and which is their healthful quality, is at once absorbed and carried in its strength to the circulation.

Hickory-nut cream cake is made of two teaspoons of sugar, half a cup of butter, one cup of thin cream, three and a half cups of flour, two teaspoonsful of baking powder mixed with the dry flour, three eggs, the whites and yolks beaten separately, and one large cupful of the hickory nuts chopped or broken in small bits.

TO MEND GLASS OR CHINA.—Take a small quantity of white glue, dissolve it in milk, by soaking awhile, and then putting your dish into some hot water, stir often, and when dissolved, put on your broken dishes, while hot. I have just tried it, and think it a nice way, as it shows but little. If the glue gets cold, set it in warm water again.

If the lady who is troubled by her bird eating the paper in his cage will feed him hard boiled egg four days at a time as often as once in two months, she will not be annoyed. The bird needs something of the nature of meat, which he easily obtains out of captivity, in bugs, flies, and worms. Prepare the egg by mixing with one powdered cracker. Make it very fine with a fork and feed about two thimblefuls a day.

A handsome and easily made bracket for a corner is made of a strip of black satin about ten inches deep. On this embroider or paint a vine with green leaves and red berries. Line the satin with some stiff material, and ornament the lower edge with crescents, attached to it by small cords of black silk. The upper edge may be fastened to the shelf by tiny silver-headed nails, or it may be tacked on the wrong side and be turned over, so that no heading is necessary.

Every one knows how difficult it is to induce a patient to take cod-liver oil, and how the taste is abhorred by most people. A perfectly simple way to prepare it is to drop the desired dose into a little glass of cold water; the oil will form a globule that is easily swallowed. Take a swallow of cold water; then drink rapidly from the glass; keep the mouth closed tightly for a minute, and when you open it you will be surprised to find that no unpleasant taste is left in the mouth.

A bannarette of Christmas cards is very pretty. The foundation is a sash ribbon, over a quarter of a yard wide, quite long, and both sides fringed. The cards are held in place by a little muslinage being put on the upper corners. Some of the cards are small, others are narrow and long, others in fan shapes, no two being of the same size, so care must be taken, fitting them in as well as possible, but in all cases leaving a little of the silk to show around the card.

A table may be well set with whatever one happens to have to put on it, providing the table linen be fresh, and the dishes well arranged, which is not always the case when there is every thing to make it handsome, if left to the care of servants, whose only desire may be to put the dishes on the table any way so that they are there in time for the meal. Most of us might spare a few minutes to put the finishing touches to the table. It takes such a little while, and the rearrangement of only a few dishes makes such a difference.

Any hard steel tool will cut glass with great facility when kept freely wet with camphor dissolved in turpentine. A drill bow may be used, or even the hand alone. A hole bored may be readily enlarged by a round file. The ragged edges of glass vessels may also be thus easily smoothed by a flat file. Flat window glass can readily be sawed by a watch spring saw, by aid of this solution. In short, the most brittle glass can be wrought almost as easily as brass by the use of cutting tools kept constantly moist with camphorized oil of turpentine.—*Exchange.*

Lemon cream, which is nice for the filling of a pie, or for layer cake, tarts or in place of sauce, is made in this way: The quantity can be indefinitely increased, but the proportion should be the same; one lemon, with the rind grated and the inner portion cut up fine with a knife, not in a chopping bowl; for much of the juice is wasted then; one cup of sugar, two-thirds of a cup of water, half a cup of butter, and three eggs. Let the lemon, sugar, and butter come to a boil before adding the well-beaten eggs; when it thickens take from the fire, and let it cool before using. If eggs are not plenty, use two eggs and a tablespoonful of common flour, rubbed smooth in water.

HOLY COMMUNION HYMN FOR CHILDREN.

Church Times. Before Thine Altar, Saviour dear, Thy child is kneeling low, I should be banished by my fear Did I not love Thee so.

Stories about the Wonderful Kingdom

And some of its Soldiers and Servants.

By C. A. JONES. CHAPTER VII.—THE MARTYRS OF THE FIRST PERSECUTION.

You remember how St. Peter by his wonderful words had made three thousand of the Jews believe in Jesus after the day of Pentecost; after that he was never tired of doing his Master's work, never tired of trying to spread the wonderful Kingdom.

This is only one story about him, I could tell you a great many more; but you can find them in the Acts of the Holy Apostles; and there you will find all about St. Paul's shipwrecks and his wonderful journeys and escapes.

You know what a powerful empire Rome once was, and how grand and beautiful the city was, standing upon its seven hills; but at the time of which I am writing, which is about seventy years after the birth of Jesus, there was a cruel emperor, whose name was Nero, who began to persecute, that is to harm the Christians, more than they had ever been persecuted before.

St. Paul, who had been in Rome before, when he heard all the cruel things Nero was doing, went there again to try and comfort the Christians, and St. Peter was there too, the holy Apostles were together when the glory, for which they so longed, came to them.

In the year 64, Nero had ordered the beautiful city to be burned, and he stood looking on at the flames, looking on at his foul deed; he accused the Christians of having set fire to Rome, and he ordered hundreds of them to be killed, for the cruel act he had himself committed.

There was a wicked man in Rome at this time, named Simon Magus, and he pretended that he could fly through the air, and do things which no other man could do. Crowds came together one day to see the strange sight, and amongst the crowd were SS. Peter and Paul.

God wanted to show those people of Rome His great power; for a moment He allowed the magician to rise up in the air as he had said he should do; but it was only for a moment. SS. Peter and Paul knelt down, and called upon the Holy Name of Jesus, and Simon Magus fell to the ground and broke both his legs.

Nero was so angry with the Apostles for what he considered their interference, that he cast them into prison, and let them stay there for nine months. Then on a summer's day, when all the world looked green and bright and joyous, they were led out to the top of those Roman hills to die.

St. Paul, as a Roman citizen, was beheaded. St. Peter was condemned to be crucified. There stood the cross before him, and he thought of the dear Lord Whom he had once denied, and he felt he was not worthy to die as his Master had died, and so he asked a favor of his murderers; and what do you think it was? It was this, that he might be crucified with his head downwards.

The summer sun might well shine over Rome on that June day on which those two Apostles won their never fading crown.

There was a holy maiden in those days of Nero, named Thecla, she had once been a heathen, but she heard SS. Paul and Barnabas preach in the city of Iconium, and she gave up all her riches, for she was of noble birth, and she followed St. Paul in all his journeys and perils.

One day she was carried into the amphitheatre in Rome. An amphitheatre is a place, my dear children, something like a huge circus, and she was made to stand there in the midst of the gazing crowd whilst the fierce lions were let loose upon her.

The people trembled as they looked upon the young and beautiful girl; they need not have done so, Thecla said her prayers, and the wild beasts instead of tearing her to pieces walked up to her and lying down at her feet, licked them. Nero then ordered her to be cast into the flames, but they rose up around her and did not hurt her, and she went back to her own country and lived a very good and holy life.

Dear children, nothing can really harm you if you will say your prayers as St. Thecla did, and trust in God. Your bodies may suffer, you may be ill and weary, but if you are loving faithful servants of the great King, your souls will be safe for ever in His Hands.

CHAPTER VIII.—THE WRITERS OF GLAD TIDINGS.

Do you know what the word Gospel means, dear children? It means glad tidings or good news. And what was the good news that the King's Messengers had to take into the world? I will tell it you in the words the angel told it to the shepherds on that first Christmas night; "Behold, I bring you glad tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour which is Christ the Lord." Yes, this was the Gospel; the good news that Jesus had come to save sinners.

In the New Testament there are four gospels, that is, four different accounts of the holy life of our Lord, four sad and yet joyful stories of His death, and resurrection, and ascension.

These accounts of the life of Jesus were written you know by St. Matthew, St. Mark, St. Luke and St. John, and they are called Evangelists, which means gospel writers, or writers of glad tidings.

St. Matthew was a very rich man you know, and one day Jesus saw him sitting before his money tables, and He called him to follow him, and he asked no questions, but at once left all his riches and became very poor, because he loved God better than money; he went out as a messenger of the Great King, and preached the gospel to the heathen, and he died a martyr's death at a city of Parthia.

The Gospel which we call the Gospel of St. Matthew was written for the Jews to whom he had preached before he left his own country.

You have all heard of Egypt, have you not? the country where Joseph lived, and where the Israelites were slaves for many years until Moses came and delivered them; there was a beautiful city there in the days of the early Christians, called Alexandria, indeed the city still stands, and people when they go out to India stop at Alexandria, and rest for a little time. St. Peter sent St. Mark there in the early days of the Church, and he founded a Church which was afterwards called the Church of Alexandria, and thousands of people were baptized in the name of Christ.

One day there was a great feast held in honor of a heathen god, and the idolaters seized St. Mark and dragged him for two whole days through the streets which were stained with his blood, and then God took him to Himself, a holy glorious martyr.

St. Peter had been preaching in the great city of Rome, and the people begged St. Mark to put down in writing all the wonderful things he had said, and so St. Mark wrote his Gospel, and the words of his Gospel are really the words of St. Peter.

St. Luke was a doctor and painter; it is said that he painted a likeness of the Blessed Virgin and the Holy Child, and I dare say he did, after he became a Christian; St. Paul converted him to the faith of Christ, and he wrote the Gospel which we call St. Luke's Gospel, and also the Acts of the holy Apostles. When St. Paul was in prison St. Luke was with him, his true and faithful friend; it is not quite certain whether the holy Evangelist died a martyr's death.

St. John, the Apostle of love as he is sometimes called, was also an Evangelist. You know how dearly he loved Jesus, how he was the one who leaned on our dear Lord's breast at the last Supper—that first Eucharist—and yet he was not allowed to show his love by dying as all the other Apostles had done for their Master's sake.

I have told you how the cruel Emperor Nero had put SS. Peter and Paul to death, and now Nero was dead, and an emperor reigned in Rome called Domitian, who began another persecution of the Christians. St. John was the Bishop of Ephesus then, and Domitian sent for him to Rome, and there at the Latin gate of the city he had him thrown into a cauldron of boiling oil. Oh, what a wonderful sight it must have been! there was the seething scalding oil, and in the midst of it was the Apostle, quite calm, quite strong, not a hair of his head was hurt; when he came out from the dreadful bath it seemed as though he had been bathing in a clear stream of fresh water.

Domitian seeing he could not harm him, now sent him away to a lonely island called Patmos, in the Archipelago; but St. John was not lonely there, he was always thinking of Heaven, and he wrote that beautiful book which is called the Revelation of St. John the Divine, and which tells of all the joy of the beautiful city with its streets of gold.

At last Domitian died, and the next emperor, whose name was Nerva, was

kind to the Christians, and sent St. John back to Ephesus, it was there he wrote his Gospel.

He lived to be a very old man, and he used to be carried into the Church, and say to the people instead of preaching a sermon, "Little children, love one another." I think it was the most beautiful sermon he could have preached; for my dear little ones, to love one another is the lesson of the life of the Holy Child Jesus.

St. John died at Ephesus, the last of the holy band of Apostles who had been chosen by Jesus Himself.

CHINESE SUPERSTITIONS.—The Chinese are intensely superstitious rather than believably religious. We give but two or three of their numerous superstitions:—(a) They believe that the repose of the dead depends on the position of the tomb, and the care bestowed on burial. (b) That the dead, if displeased or satisfied, can affect the living for harm or blessing. (c) That the next world is a spiritual counterpart of the present life. Money they think the ideal of happiness here, so more money must be heaven. Pandering to this fancy, the priests sell on special days papers combining the ideas of indulgences and spiritual bank notes. On an average a note will cost fifteen brass cash, or three farthings. They are to be burnt at death; and the soul will receive them in the other world, and will find them honored and cashed for £5 or £6 at the spirit banks.

In addition to such like superstitions, to which the nation has been in bondage for centuries, the Chinese are powerfully influenced by wild rumors set afloat by designing men. "In the summer of 1876 two strange rumors agitated Northern and Central China. (1) The paper man rumor. It was said that paper figures were sent up by wizards, and descended heavily as lead to crush their victims. (2) The Tail Cutting rumor. Men's queues were said to have been snipped off by some unseen agency; and the owner of the mutilated queue would die in three or at furthest three hundred days. The priests drove a merry trade in the sale of charms against these superstitious fears; and a determined effort was made to lay the odium of these imaginary outrages at the Christian's door."

There is one rumor which still dominates China from Peking to Canton, to the effect that immediately after death the heart, liver and eyes of Christian converts are extracted and turned into magic medicine, which is used in making more converts! So the Chinese, who above all other people profess to be enlightened and wise, have become exceedingly foolish, credulous and superstitious.—Spirit of Missions.

ANIMALS ACQUIRING HUMAN SPEECH.—At the outset the observer is struck by the curious fact that the most successful attempts of this nature have been made not by the animals that are usually held to rank nearest to humanity, but by certain birds. M. A. Roujon tells of a dog that can pronounce the words ma mamman. Considering the intelligence of dogs, it is perhaps a matter of surprise that such stories are not commoner. It has been suggested that the cause may be in the difference in the structure of the vocal organs.

At all events, the lower mammalia as a rule do not learn human speech. It is the parrot and not the monkey that learns to talk. This has struck the observant negro, who is said to have a theory that the monkey can speak, but will not do so lest he might be made work. If the monkeys had arrived at this generalization, they would soon find that even the mutes must do something in the complex organization of civilized life.

It is clear, however, that in addition to the possession of certain physiological and mental characteristics an animal must be in close contact with man before he can be expected to become familiar with his speech. It is evident that animals that would appear most promising for such an experiment are not available for that purpose. They do not increase in captivity, and hence the hereditary influences of selective development carried on for generations is entirely absent. It is gravely doubted by some whether the birds that imitate the speech of man have any perception whatever of the meaning of the words they use. Do they employ their phrases with definite purpose or intention, or do they merely reproduce what they hear, as a boy may imitate the quack of a duck or the grunt of a pig? The writer of the article mentioned recites the case of a parrot which always preferred the petition, "Give polly a bit, if you please," when she saw that food was being prepared, but did not offer that observation at any other time. He also mentioned a magpie at Stowmarket that knew and used with accuracy the names of several members of the family.—Journal of Science.

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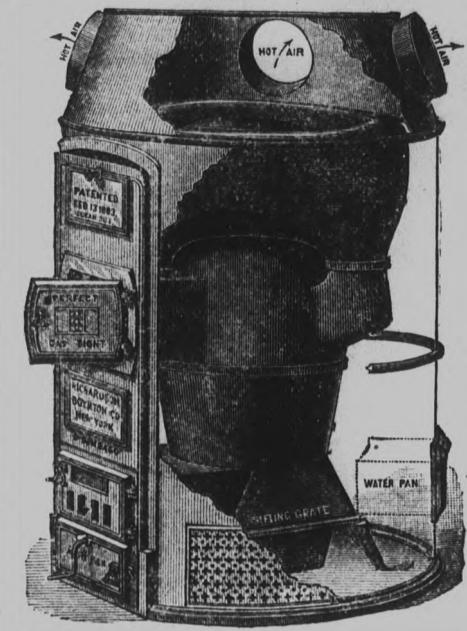
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The Living Church.

Chicago, November 10, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter

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Rev. C. W. LEFFINGWELL D. D., Editor.

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The LIVING CHURCH Annual for 1884, has been placed in the hands of Messrs. S. A. Maxwell & Co., 134 Wabash Avenue, Chicago, to whom all orders should be addressed. Communications for the Editor should be addressed to the LIVING CHURCH COMPANY, 162 Washington St., Chicago.

The Pastoral.

Our right reverend Fathers of the Apostolic College have given us a pastoral letter, which ought to make every Churchman who believes in progress, rejoice. It is a trumpet call to the militant hosts to come up to the help of the Lord against the mighty, and a call that will thrill to the utmost extremity, the body to which it is so earnestly addressed. It was said of Napoleon that his words were like Austerlitz battles. Words that represent ideas, and that are in time and tone fitly spoken, will always produce results.

In one particular this Pastoral marks an era. It is written under the influence of a definite theology. With all respect, we submit that the Bishops in their public utterances, have not been noted for precision of expression or consistency of thought. Their pastorals have sometimes been justly suspected of being compromise documents. Again, the old nomenclature of defunct schools of thought has characterized them. And it is not necessary to go very far back to find pastorals that were simply goody-goody platitudes, representing nothing but that pious non-committalism, which consumes the maximum of space in conveying the minimum of idea.

The Pastoral of 1883 accepts the fact of a definite faith, and one that is distinctly Catholic. In other words its theology is that of the Incarnation. This is a great event—nothing like it in our history; and its importance ought to be recognized by all those who hope to see the Church making rapid strides towards her true position in this land. The most numerous council of our Bishops that has ever assembled, it is also the most worthy of honor, in that it has rejected the old policy of timidity and put itself fearlessly on record as Catholic in theology. For notice what it says: "Central in the mysteries of the faith, central in the order of Divine disclosures, central in the body of doctrine forever to be taught to men as the only guide to their salvation, is the fact of the Word made flesh and coming to dwell among us." When theology begins thus, it goes on by the force of logic and the word of revelation to find the Church, the Episcopate and Priesthood, the Creeds, the Sacramental Principle, the Real Presence, the Interior Life, and the Communion of the Saints. Or to quote the Pastoral: "The Incarnation includes atonement, as it includes every article of the creeds, every ministration of grace, all the forces and functions of the living body of Christ. Out of it proceed the only infallible rule of personal duty, the only absolute morality, the only unification and completeness of society, all liturgies, all orders of service, all healing charities. When these are seen flowing from the unity of the single but two-fold Person of the Son of God and Son of Man, bringing down from on high in a heavenly manner to all believers unspeakable and yet most practical gifts, in mystical sacraments, in holy offices, in common worship, with ordered work wrought by consecrated women and men, the Kingdom of Heaven will be recognized as the refuge of the world." This is a simple statement of the underlying principle of the Church's long evolution through eighteen centuries. Perhaps the Pastoral puts it more happily when it says that "the Church Catholic"

(meaning, of course, the Catholic Church,) is "the logic of events—the sure deduction of history from the birth of the Eternally Begotten of the womb of the Virgin." It is with almost as much surprise as delight and gratitude that we listen to our bishops thus announcing the magnificent truth that the Church is the extension of the Incarnation. Men are now living and serving at our altars, who have been denounced as Romanists for preaching that doctrine.

The subject has been broached by a cold type of faith, whether adoration is to be addressed to our Lord. Every one knows that the indisposition arises from a half-hearted acceptance of the Nicene faith. Our bishops grow solemn in their earnestness when they exhort the Church to recognize the spiritual supremacy of the Head. "Let His ministers be not afraid to proclaim the Incarnate God, or kneeling congregations be ashamed to adore Him."

The relation between the Church and the Holy Scriptures is also distinctly shown, and in a sense very unlike that which has made modern Protestantism a babel of sects. "Our Anglican fathers knew what they did when they placed the article of the sufficiency of the Holy Scriptures for salvation next after the articles of the Trinity; and they did not mean that the rule whereby all doctrines are to be 'infallibly proved' is itself fallible, or is yet to be proved. Men misunderstand and then discredit Scripture because they never understood the witness, the keeper, the Church, and the Church's teachableness to her Lord. He opens the Heavens, the Bible holds them open to our eyes; the Church keeps the channels open, whereby gifts and messages come and go."

The following passage indicates that our Rt. Rev. Fathers are in sympathy with every form of active beneficence among us, and not willing to surrender to any narrow prejudice against any kind of organized effort, merely because Rome has employed it. Sharing, as they do, the order which, in the Roman Communion, has proved the source of its growth and power in the world, they ought to (and thank God! they do) recognize the value of methods, which, in their purity and glory, did more even than the Episcopate to conserve truth in dark times, and hand down to future ages the spiritual life, the treasures of sacred learning, and the art of redeeming nations from the power of Satan. There is something noble in the words that follow—nobler far than would have been the enactment of repressive canons: "Whether by religious societies, devoted brotherhoods, sisterhoods, leagues and guilds, hospitals and asylums, under lawful guidance, or in individual care for the infirm and poor, the One Life that is the great Light of men would shine on the faces of those who have sat in the shadow of death." But we cannot find room for further quotation. This Pastoral will be read in thousands of churches. May its Churchly tone, its sound theology, its practical counsels, its outspoken rebukes of wrong, its splendid fidelity to ancient truth, tell upon the heart and conscience of the whole Church!

"If We Only Had."

The rectorship of St. Cyprian's, Centreville, is vacant. One of its worthy people, in a recent letter, says: "If we only had a rector that *everyone* could unite on, we could get on very nicely at Centreville." Ah, dear saints at Centreville, if that be a condition of your getting on very nicely, we are sorry for you, for in that case you *never* will "get on very nicely." You may as well make up your minds to that. You never have had a rector that every one could unite on. What is more you never will. You have not even a Saviour that every one can unite on. He said "He that is not with me is against me." Are all of you with Him? No, alas! But such as are not with Him are against him. You have a Lord and yet even that not every one can unite on. Why then should you suppose that you will ever have one of His servants, that you can all unite on? You want an able and devoted rector. In that you do well. It does not follow, however, that every one of you would like him if you had such a man.

Such a rector would tell you what your duty is, and in so doing would be sure to give offense to some one. People who do

not want to do their duty, do not like to be reminded of what it is. If you had St. Paul for your rector, not every one would unite on him. He was sometime rector (and Bishop as well) of the Church at Corinth, but not everyone was able to unite on him. Far from it. There was, in fact, a large and formidable party at Corinth that were decidedly opposed to him. Do you think that it would be otherwise at St. Cyprian's, Centreville? We doubt it. God so loved the world, that He sent His only begotten Son, and yet not every one could unite on Him. There was a division of the people because of Him. He came unto His own, and His own received Him not. They urged all sorts of vain and frivolous objections to Him—and crucified Him. No, dear saints, at Centreville, you never will have a rector that every one will unite on—very long. If, however, your next rector be a good and faithful man, you ought to unite in helping him to be a help to you. The Lord in whom you believe, when He appointed a ministry, said: "Lo, I am with you always," and "He that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me."

What Does It Mean?

Are there "Romanizing germs" in the Westminster Confession of Faith? A "Monsignor," whose chief claim to notice lies, in the fact that he was shown up as an ecclesiastical "artful dodger" in Disraeli's novel, "Lothair," comes to Chicago, and all the clergy of this Church and the ministers of the various denominations receive cards to his reception. The solitary non-Roman minister present is of the Presbyterian fold!

The Presbyterian Synod, of New York, sitting in New York city last month, passed the following resolution:

Resolved, That the Synod bails with satisfaction the evidences of the increase of a patriotic spirit and spirit of Christian freedom and progress, as exhibited in the pastoral letter of the late Synod of the Roman Catholic Province of New York. We heartily commend the sentiment of that letter in regard to the duty of the supervision by Christian ministers over the children of their flocks, practically guarding them against the pernicious literature now so common. We congratulate members of the Church of Rome in the United States on the repeated emphasis with which Archbishops and Bishops magnify the glory of this Protestant land as the home of freedom regulated by law, though we regret that these entitlements so worthy of such citizens of the country should be marred by the assertion of the right of the Pope to exercise unlimited and hateful despotism and power over any part of Italy. We acknowledge with high gratification the service of the Roman Catholic to the cause of Christian morality and public order in the consistent testimony which this Roman Catholic Province repeats to the sacredness of marriage. We also acknowledge its good work in reference to the disastrous character of wicked laws facilitating divorce, and its condemnation of secret and oath-bound conspiracies to interfere with the rights of labor.

We applaud the impressive picture drawn of the evils of intemperance and the admonition to all Catholic liquor-sellers to abstain entirely from its sale on Sundays and never furnish it to children. The Synod congratulates the Roman Catholic Church on the concessions made to them of the right to congregational singing and hopes the concession may be followed by allowance of the entire public service in a known tongue, by the removal of that discipline which forbids the Roman Catholic faith, the participation in the Lord's supper as Christ appointed it, and by the reforming of various other errors which devout ministers have deplored from the Council of Trent to the present time. The Synod receives with great satisfaction the assurance, under the hands of Cardinal McCloskey, that the Pope at last has opened the treasures of the Vatican library to the whole world, a concession of which Protestants will be prompt to avail themselves.

This is, in part, intended to be somewhat "surkastical," no doubt; but it is still very surprising as a "sign of the times." If the Diocese of New York had passed the resolutions, what a shriek of warning the Presbyterian papers would have uttered! But there are many shrewd observers of tendencies, who believe that the future growth of the Roman Communion in this country will be from the confused, sect-ridden, wearied ranks of the Protestant bodies, which when they broke off from Rome or Canterbury carried only bits and fragments of the truth with them, leaving behind the priceless treasure of the Catholic faith and the Apostolic ministry. A good many, however, will find that there is a practicable return to Catholicity without becoming Roman. Thousands have already discovered that.

Messrs. E. & J. B. Young & Co. contemplate issuing shortly, if the subscription will warrant, a volume of sermons by the late Rev. Dr. Ewer, with a biographical sketch and two portraits. The price will be \$1.75. Names and addresses of subscribers may be sent either to the Messrs. Young, or to Mrs. Ewer, 152 W. 46th St., New York City.

Congregational Ritualism.

Dr. Storrs, pastor of the church of the Pilgrims, Brooklyn, and well known as a very learned and able preacher, may well lay claim to being the head of Congregational Ritualists. For several years past his "advanced" ideas about public worship have been a cause of much uneasiness to many of his admirers and supporters, and they have followed with hesitating steps the extremes to which his practices led them. The rest of the Congregational world has held its breath in dismay, and felt that the good doctor was surely under the sway of some Episcopal incantation. Indeed, he has more than once avowed that were he to live his life over again, it should be in the priesthood of the Church, but that it was now too late in the day for him to change. His sympathies are plainly with the Church, and already there is but a paper wall between his ritual and that of many of our "evangelical" brethren.

In the first place Dr. Storrs had a genuine chunk of Plymouth rock hewn off, and set conspicuously up in the tower of his meeting-house. Now this was not exactly a graven image, but would it not fall under the (late) *Guardian's* definition of a fetish? At any rate it was felt to be the "entering wedge" of ritualism. Further developments were anxiously waited for. A sensational thrill went through all Puritanism when the doctor came out in a black gown. A cope would not have rattled the dry bones more. In rapid succession were introduced the *Venite*, the *Te Deum*, the *Pater Noster* and the *Gloria Tibi*. Could extremes go farther? But stay, the worst has yet to come. A responsive reading of the Psalter was inaugurated, and then the recital of the Creed (with a careful *note bene* not to bow at the Holy Name, after the manner of divers Episcopalians). It was evident a crisis was at hand. Mutterings were heard among the Pilgrims. Stern old Cotton Mather lay uneasy in his coffin. Now the die is cast. Last Sunday, for the first time, the congregation were bidden to worship from a *printed prayer book* placed in all the pews, bound in morocco and resplendent in gilt edges. It makes provision for all the novelties instanced above, and for many others. Here are opening sentences; and again come offertory sentences; here the minister sayeth, "Let us confess our sins to Almighty God," and there is a good space left for the enumeration of their shortcomings. Well, well, here come the Ten Commandments! and here is a marriage service as near like ours as two buttons. But just listen to this rubric: "Here the minister shall offer a prayer of thanksgiving, the people all bowing down!" What is that but prostration? Why, the veriest tyro in "evangelicalism" will tell you that bowing down is ever so much more dangerous than either kneeling or even crossing. Bowing down, indeed! No wonder the congregation were out in scanty force, Sunday, to see the inauguration of the book. The Pilgrims' Prayer Book is sown on stony soil.

An Oxford clergyman, the Rev. Hugh Hughes, electrified a recent meeting of the Evangelical Alliance by some plain talk about preachers and preaching. "In China," the reverend gentleman remarked, "a congregation which is not satisfied with a preacher gets up and walks out," adding, "Would to God we could introduce that custom into England!" He certainly had the courage of his opinions.

A cleric who deals in this unceremonious manner with modern preachers, and who deplores the "conventionalism" of the pulpit, has, of course, a kindly word for open-air addresses. In Mr. Hughes' opinion, open-air preaching is "the cure for conventionalism." Said this singularly outspoken minister of the Gospel: "In spite of its vagaries and eccentricities, the Salvation Army had taught them all that they could get the ear of the masses if only they had enough pluck and Christianity. The devil had boxed preachers up too long in churches and pulpits; let them break loose, and they would take the working-classes by storm." It is not the "boxing up" of the preacher, however, which is at fault. It is the "boxing up" of the preacher's ideas in conventional and stilted language. Whether he preach from the pulpit, the lectern, or the top of the church steeple, the effect will be the

same if he is not sensible of his own responsibilities as the exponent of a creed which bristles with points of the deepest interest even for those who are unable to accept it in its entirety. If all that Mr. Hughes meant was that sermons preached in the open air would probably be less affected and stilted than those delivered from the pulpit, he is probably right. Society, however, with us has declared in favor of having covered places of worship, chiefly on account of the exigencies of the climate, and there is no real reason why a sermon preached from the pulpit of a cathedral should go to the heart of an audience less than one delivered from a wheelbarrow in a barn.

While Canon Liddon is enabled to attract to St. Paul's, and Dr. Dix, Dr. Potter, and Phillips Brooks to their churches, even on a week-day, such crowds as thronged the Duomo at Florence to listen to Savonarola, there need be no fear that religion has lost its power to interest and attract. Whenever and wherever a man can present what is in him, in plain, earnest, careful and intelligible language, he is sure never to want a congregation.

What a Convention Costs.

The Philadelphia Convention has adjourned and has been paid for. Of course it is impossible to say how many thousands of dollars were spent in travel by the deputies, and how many by the private individuals who exercised a gracious hospitality. There were also receptions, entertainments and excursions which required much outlay from private sources. The church of the Holy Trinity spent several thousand dollars in fitting up its church and chapel for the meetings. The Bishop of Pennsylvania informed a reporter that the exact amount of the Convention's expenses could be fairly set down as within a total of \$20,000. This sum would probably include what the Philadelphia committee of hospitality, and what the Convention itself, as a body, expended. The whole sum, however, is a bagatelle compared with the immense resources of the Church. Moreover, so far as the locality where the Convention meets is concerned, nearly all that is spent there it is contributed.

The House of Bishops have appointed a committee, consisting of the Bishop of Minnesota, the assistant of Kentucky and the Bishop of Illinois, to visit Mexico, "to see it be practicable to procure some peaceful and final settlement of the difficulties existing in Mexico." The composition of the committee certainly gives good ground for hope that the Mexican trouble will be at last satisfactorily settled.

LETTERS TO THE EDITOR.

Lawlessness.

To the Editor of the Living Church.

I regret that, in your issue of October 27th, the view should have found expression, in the letter of a correspondent, that, although the liberty of omitting the exhortation in the Evening prayer on Sundays should be refused by the General Convention, "Many will take it anyhow." I submit that our Church is a Church of law, and that, if every clergyman is to do that which is right in his own eyes, we might as well save ourselves the trouble of "Enrichment Committees," or indeed of General Conventions. It is better to "bear the ills we have" even if it be the hardship of using the Exhortation twice on the Lord's Day, than to fly to the evil which we can hardly say "we know not of," of lawlessness, and disregard for the promise made to conform to the doctrine and worship of the Church by those who are appointed to conduct her services. WM. SCHOULER.

Alaska.

To the Editor of the Living Church:

The last number of the *Spirit of Missions* contains the second article upon Alaska. In that article Alaska is spoken of as "a missionary prize package," and the proposition is made that the American Church appropriate the said prize package of savage souls before the denominations are attracted by the toothsome morsel. The proposition is made also that a steam-yacht be provided for the Alaskan bishop, etc. The clergymen are said to be "all ready." Your correspondent is somewhat disappointed at this last item. He had hoped that the pages of the *Spirit of Missions* would ring with a demand for some one to spend the summer in steaming in and out among the lovely islands and majestic snow-clad mountains of that new land, he is as ready as any one to bear the privations of such a lot, and he has no doubt that there are many more who would be as willing. But, would it not be well to have some definite understanding with the Greco-Russian Church before intrenching upon their territory?

When the American government bought Alaska there was a regularly conducted bargain and sale.

The American Church may well covet the "prize package" of savage souls that are under the care of the Holy Orthodox Church.

If the English Church is so ready and anxious to make over her work in that region entirely to us, perhaps the Holy Orthodox Church would be even more willing and more anxious to escape the burden of a large establishment on what is now to them, foreign soil.

Something new is necessary to divert the attentions of givers from this Mexican mess, and to get up an enthusiasm among the seekers for missionary bishoprics.

The answers must be adapted to the times. Now, with the greatest deference, the deepest respect, the highest reverence towards our clergy, (including therein G. D. G.) they as a body (including therein G. D. G.) do not seem to apprehend the situation.

The Intermediate State.

To the Editor of the Living Church:

I do not know that it has struck others as it has myself, in observing—how the "Rest of Paradise" as an intermediate state for the departed is ignored in many of our hymns in the hymnal, and the idea is held forth that the soul at death passes onward at once to Heaven.

The present writer makes bold to repeat, that the position advocated by him so far from being an attack on the Christian religion, irreverent in tone, unchurchly in sentiment, is one that all wise and far-seeing Christians should take as a strong vantage ground, for attack by the Church upon the wide spread agnosticism of the present times, an agnosticism which growing out of the physics of the present day has its only similarity to the agnosticism growing out of metaphysics of past days in its name.

The American Church Review and G. D. G.

To the Editor of the Living Church.

Will you kindly permit me to say a word or two in behalf of the "American Church Review," recently assailed in your columns by your correspondent G. D. G.

It is a serious charge to bring against a Church paper that it has printed, "a decided attack on the Christian religion," an article of a "flippant irreverent tone," of very "unchurchly sentiment." Charges like these should be supported by some proof.

Now to show how unjust your correspondent has been to the Review, how hasty his condemnation of it, let him be informed, the Review has this very month published an article avowedly in reply, which he will do well to read if for no other reason than to observe the very different spirit of its writer from his own.

It should be said of that article, in passing, that it does not meet the proposition maintained in the one against which it is written. That proposition was not, whether the Church has or has not always held this or that doctrine; not whether this or that doctrine is erroneous (of such a piece of presumption the present writer would not be guilty); not whether the Church should discard any doctrine.

facts of the past, the beliefs of the past would be in point.

The proposition was far different. It was that the Church should ever stand ready, her theologians should ever be willing to have her doctrines re-examined in the light of well settled doctrines of science; should ever be desirous that their interpretations of the word should be aided by other men's interpretations of the works of their common Creator.

Laymen converse very little with their rectors on such topics, largely for fear of being met by just such receptions as those of which your correspondent gives example.

The present writer makes bold to repeat, that the position advocated by him so far from being an attack on the Christian religion, irreverent in tone, unchurchly in sentiment, is one that all wise and far-seeing Christians should take as a strong vantage ground, for attack by the Church upon the wide spread agnosticism of the present times, an agnosticism which growing out of the physics of the present day has its only similarity to the agnosticism growing out of metaphysics of past days in its name.

I have not the honor of knowing the personal-ity behind the initials G. D. G., but I can assure him I had not him in mind. Presuming he is a divine, let me say in conclusion, it is greatly to be deplored that any divine should adopt the tone he has taken in your columns. That very tone is one of the chief reasons why clergymen of the present day do not have a greater hold on the thought of the present day.

To charge that the "Church Review" published an attack on the Christian religion, was to make a charge, hasty in utterance, unfounded in fact. JOHN BROOKS LEAVITT.

The beautiful Festival of All Saints is chosen for the important and interesting occasion when the students here, just entering on their Theological course, take upon themselves in the presence of men and angels, the solemn vows required of those who are to become members of this Institution.

The day was auspicious, but comfortably suggestive of November breezes. At 11 A. M., the seats in the chapel were all filled by the students and faculty, and a very few invited friends. The organ music with the rich and full accompaniment of many earnest voices was strikingly effective, as the bishops entered with the dean, and throughout the entire service, was very impressive.

The Bishop of Maine delivered a beautiful address full of wise counsel and happy allusion to the fitness of the day for such a ceremony, and the blessed memory of those who had gone before from those sacred walls. A special solemnity is given to this ceremony because it blends with the highest service of the Church.

At the close of Bishop Neely's address a table was placed in front of the chancel steps, on which was laid a book containing the name of every student who had entered the General Theological Seminary from its commencement to the present time. In this book each student as his name was called by the Dean, came forward alone, and wrote his own signature to the Matriculation Vow, which was read in clear distinct tones by the first student called. It is as follows:

"We, the subscribers, students of the General Theological Seminary of the Protestant Episcopal Church in the United States, do solemnly promise, with reliance on Divine grace, that we will, during our connection with the Seminary, faithfully obey the laws thereof, and diligently prosecute all the studies, and perform all the duties, which, according to the rules of the Institution, may be required of us; and, furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and by every means within our proper sphere endeavor to promote the reputation and interests of the Seminary."

Probably not one of the large number who responded to the call, will ever forget the circumstances of that occasion.

Seated in a chair, directly in front of, and facing the Altar on which the sacred elements were about to be consecrated, in presence of the bishops and the entire body of students and friends, with the watchful dean standing by his side in the attitude of authority and kindly interest, he subscribed his name to that solemn promise from which he could not innocently turn away.

On the Altar were two pyramids of pure white flowers, and the hymns were appropriate to the Feast of All Saints. At the close of the service, the members of the matriculating class were invited to meet the bishop and friends at a collation at the dean's residence in 23rd street. The occasion was much enjoyed by all, and will long be remembered with pleasure.

The "R. E." Church in England.

The Rev. Dr. Huband Gregg, "Primate" of the "Reformed Church of England," has had a difficulty with his church at Southend. Two of the trustees of the church have brought an action against the "bishop" and the other two trustees to restrain them from allowing it to be used by the body calling itself by this name. The church's deed of trust declared that it should be used for the purposes of the congregation which should assemble and worship at Southend according to the declaration of principles of "the Reformed Episcopal Church," the institution and honors of which were adopted at a "general council" at New York.

The court had nothing to do with any differences of doctrine or opinion among the congregation, but had only to see that the trusts of the deed were properly carried out, and that the church was used for the purposes therein specified. Referring to the original constitution and canons adopted at New York, he pointed out among other minor differences that the declaration of principles differed from those of Westminster and Sidecup in directly negating what had been called the Laudian doctrine of Episcopacy by Divine right. The Judge was satisfied that neither on the part of the congregation nor of Dr. Gregg (who might have been somewhat incautious) had there been any intention, act, or discourse at variance with the fundamental principles, but that the main object had been to separate as a communion from the American Church, and to have a constitution of their own.

A Texan paper asserts that the late Lord Beaconsfield (Benjamin Disraeli) was received into the Roman Church on his deathbed. This rumor has been again and again denied by the deceased statesman's dearest friend, private secretary and executor, Lord Rowton.

Obituary. EVANS.—At Ft. Worth, Texas, on October 25, of dropsy of the heart, Mrs. Anna, aged 34, wife of Wm. Evans, Esq., sometime of Broad Henburg, Devonshire, England. Requiescat in pace.

RAMSAY.—Entered into the Paradise of God, on the evening of St. Luke's Day, at Washington, D. C., Sister Lily, daughter of Eliza Gales and the late Major General George D. Ramsey. Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

Personal Mention. At the earnest solicitation of the vestry and congregation of St. Andrew's church, Ft. Worth, Texas, the Rev. Wm. D. Sartwell, has cancelled his acceptance of St. Luke's church, Jackson, Tenn., and will remain in charge of St. Andrew's, Ft. Worth.

The Rev. C. J. Curtis has accepted an election to be one of the assistant ministers of St. John's parish, Washington, D. C.

The Rev. R. B. Balcom, rector of St. Paul's church, Norwalk, O., has accepted the rectorship of St. Paul's, Jackson, Mich.

Bishop Hare, of South Dakota, has returned to his mission and his address until further notice will be Springfield, Bonhomme County, Dakota.

The Rev. Wm. C. Mills has taken charge of the Church missions at Glenwood and Corning, Iowa.

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Calendar.

November, 1883.

- 1. All Saints. White.
4. 24th Sunday after Trinity. Green.
11. 25th Sunday after Trinity. Green.
18. 26th Sunday after Trinity. Green.
25. Sunday next before Advent. Green.
30. St. Andrew. Red.

CLOSET MEDITATIONS.

Lord! to whom shall we go? Thou hast the words of eternal life.—John vi. 68.
By Thy light dear Saviour! lead me—
Aid me ever by Thy grace,
Else I stumble, else I wander,
Else I languish in the race.

W. H. F.

CHURCH OPINION.

English Churchman.

THE AMERICAN CHURCH AND THE ENGLISH CHURCH CONGRESS.—The Bishop of Oxford paid in the course of the final meeting a graceful compliment to the General Convention of the American Church assembled at Philadelphia, by sending a telegraphic message of sympathy and congratulation. Bishop Lee, the presiding bishop of the American Church, returned an immediate reply in these words, "Christian love and greeting. Our thanks for your kind message."

Episcopal Register.

EARNESTNESS.—We know that there are many who think that mental earnestness is no sign at all, but only a doubt-provoking process, but how very little do these persons understand themselves. There is not one sensibility within our natures, but if rightly awakened, will prove a lesser resurrection. Between these awakened thoughts of ours and God's thoughts there will be a strange, glad, sweet communion, as when the rising Christ met His friends and comforted them.

Standard of the Cross.

SHORTENED SERVICES.—One question we are inclined to ask, with diffidence, in regard to the work of the Eprichment Committee in shortening the services, or giving liberty to that end; and that is, why must the curtailment be only in the matter of prayers? Why not give liberty to omit a Lesson and a corresponding Anthem? The "norm" of worship, so often referred to, can hardly be best preserved by making the clergymen read two long Lessons, and forcing him to shorten, if he needs to shorten, only by dropping the Confession and all the prayers but two or three. This is a point we cannot precisely understand.

Churchman.

THE CHURCH'S NAME.—The American Church is not misunderstood, now, as she was a hundred years ago. Her Catholicity is recognized. She is no longer confounded with

Romanism, nor is she simply a non-Roman sect. But for this very reason—because she is no longer misunderstood—there is no need of changing her name. It is enough that the fact is everywhere recognized that the Protestant Episcopal Church in the United States of America is the American branch of that Holy Catholic Church which is the mystical Body of Christ.

English Churchman.

SERMONS.—A distinct order of preachers, we contend, is a long and deeply-felt want of the Anglican Church. Such an order would save hundreds of congregations from the trying affliction of sermons remarkable for their inane verbosity and their inflated conceit, as well as their utter absence of sound, sensible, and impressive teaching on doctrine and on morals. Far be it from us to make the sermon the main point, as Dissenters do, in Christian public ministrations, feeling as we do the full force of the solemn words of Holy Writ, that God's house is a house of prayer beyond and above every other purpose.

Church Times.

THE THIRTY-NINE ARTICLES.—The upshot of the matter is that the Anti-Roman Articles provide sufficiently for the independence of our own Church, against novel dogmas, and against the substitution of a mechanical routine for vital godliness; while the Anti-Protestant Articles provide with equal efficacy against false or inadequate views of the Sacraments, or of the Church Catholic. If, then, men of both schools will but subscribe them honestly and without reservation—and we are willing to believe that most of them do so—there need no longer be any schism in the body. That there will be considerable diversity we do not dispute, but it will not be greater than is legitimate and even desirable; for where uniformity of belief or practice is enforced there is sure before long to be violent revolutions, whereas, if both schools can be maintained in efficient action, they will each keep the other straight, and the swinging of opinion from right to left will amount to no more than a gentle oscillation.

Canadian Church Affairs.

From our Special Correspondent.

The election of Dr. Baldwin to the Huron bishopric has been received with unanimous approval on all sides. He is immensely popular in Montreal, and draws large crowds Sunday after Sunday to the Cathedral, of which he has been rector eleven years. His congregation is said to be the most thoughtful and intelligent in the city, and includes leading judges, physicians, and literary men.

The following sketch of his life may not prove uninteresting. Dean Baldwin was born in Toronto, in 1833, and belongs to a very illustrious family, his uncle being the celebrated Robert Baldwin, a prominent radical politician, to whom Canada owes a heavy debt of gratitude. Though a most devoted Churchman, he advocated from a high sense of duty the secularization of the clergy reserves, and altogether acted through his long career with singular high mindedness and independence. The bishop-elect was educated at the Upper Canada College, in Toronto, and at Trinity College where he graduated, and was in 1860 ordained deacon by the late Bishop Cronyn, of Huron, and priest the following year.

The Council of Trinity College, Toronto, lately held a meeting at which a report was presented by Rev. R. H. Starr, who has been and is canvassing for the supplemental endowment fund previously referred to by me. The fund has now reached the very respectable dimensions of \$55,000, and is largely composed of small sums. A successful future for Trinity is now fairly assured, and this means an immense accession of strength to the Church at large.

The Church people of Toronto have been establishing a Sunday School Association under the presidency of the bishop. At a meeting held last week, which was well attended by clergy and lay representatives, the constitution was adopted and the officers elected. The meeting adjourned to meet on the 5th of November. This is an important move, and one that cannot fail to be productive of much good. If it only results in nothing more than the adoption of a uniform system of lesson leaves, its work will not have been in vain, not to mention the incalculable benefit which teachers must derive from regular intercourse and the exchange of ideas.

The bishop of Saskatchewan has been making a tour of his diocese previous to his departure for England. Affairs are in a very prosperous condition, new parishes are being organized, and old ones becoming self-sustaining. The Bishop was presented with an address at Battleford, in the course of his reply to which he spoke very hopefully of the future of the Indians. His Lordship also referred to the extent and fertility of his diocese, and expressed his opinion that it was destined to become, before long, a rich and populous region.

The new Governor General, Lord Landsdowne, has been accorded a hearty and loyal welcome in Quebec, Montreal and Ottawa, and appears likely to be a general favorite with all classes, creeds and races. We have been remarkably fortunate in our three last governors.

Bishop Sullivan's refusal of the Huron bishopric has elicited deservedly favorable comment from the secular press. There can be no denying that he has raised himself and the Church

immeasurably in general estimation. Many of his most ardent supporters who argued plausibly in favor of his acceptance, and who were much disappointed at the announcement of his refusal have come to see it in the light of a positive blessing to the Church. For what did his acceptance of Huron mean? It meant a deadly blow to Algoma, and a shock to the whole missionary enterprise of the Church. The evil effect upon the clergy—who are as it is, only too ready to leave one post for another and a better—would have been incalculable. How thankful every true Churchman should feel that our outpost in Algoma is to be kept up, and that the disgraceful humiliation of leaving our people to the tender mercies of the denominations cannot be laid at our door. There cannot be the slightest doubt but that it was "touch and go" with Algoma, and that had Dr. Sullivan accepted Huron, the chance of its getting another bishop was very slim. Now we may safely say that her future prosperity is assured, and that our prayers and aims have not been thrown away, but will bear visible and permanent fruit for all time. Laus Deo.

The temperance cause seems to be prospering in the diocese of Toronto, and new branches of the Church of England Temperance Society are being opened from time to time. The Provincial Synod recommended each diocese to appoint its own "Temperance Sunday."

Ontario, November 5th, 1883.

VERBAL LAPSES.—Many laughable lapses have occurred in the pulpit. Naturally, most of these have resulted not from ignorance, but from that tendency to slips which no one can at all times avoid. The wonderful number of "clerical errors" which are current, arises, probably, from the fact that the opportunities of hearing them are more frequent than in the case of political or other speakers. A few Sundays ago, in a church which had recently been repaired, a venerable clergyman prayed "that this building may stand eternally for many generations to come." Another reverend gentleman wound up a glowing oration with, "Oh! my brethren, the bridge was gulphed—ah—that is, the gulf was bridged!"—the prosaic, hurried tones of the explanation completely robbing the climax of its intended effect. Again, a clergyman solemnly enunciated the following pregnant truth: "If these men had been born Hottentots, they'd have been Hottentots still."

Church Work.

Illinois.—Greatly to the joy of the parishioners, the church building of St. Mark's, Evanston, after having been closed during five weeks for repairs and additions, was re-opened for divine service on the feast of St. Simon and Jude. The closing work necessary to the result was completed only by the most strenuous efforts, up to a late hour of the previous evening, both of the workmen employed, and of the ladies and gentlemen who have had charge of the whole matter. The repairs and improvements referred to include the addition of a new wing or aisle on the west side of the edifice, with an organ-transept at its north end, by which the front elevation is greatly improved, the symmetry of the interior is restored, and about one-fourth is added to the seating capacity of the church. The whole of the interior, moreover, has been re-painted, and the entire floor newly carpeted, and new and very superior facilities for lighting and heating the building have been provided. So great is the change that has been effected, that a person who has not seen the gradual process, would hardly recognize, in the present edifice, the old St. Mark's. The entire cost will not fall far short of \$1,350. To this, too, must be added \$1,550 for the pipe organ, which is to be put in place by the first of February, forming a total of \$2,900, an amount exceedingly creditable to the enterprise of the parish.

At Evening Prayer on Sunday the Feast of St. Simon and Jude, a brass Altar Cross was presented to St. Matthew's mission, North Evanston, the donors being the rector and communicants at the early Celebration of St. Mark's church, Evanston. The cross is thoroughly plain, and of good proportions, and measures twenty-seven inches in height. It was accepted with fitting acknowledgments by the priest in charge, the Rev. George W. Whitney, and at his request, was together with the candlesticks, a previous gift, duly blessed and placed upon the table by the rector of St. Mark's, the Rev. F. S. Jewell, Ph. D.

Notwithstanding the extreme inclemency of the weather on Monday, the fifth instant, the attendance of the clergy of the North-Eastern Deanery at Grace church, Chicago, was very good, twenty-six being present. As on all previous occasions of the annual meeting of the Deanery, there was a celebration of the Holy Eucharist, followed by a business meeting, Dean Locke in the chair. The minutes of the last meeting having been read, the Rev. B. F. Fleetwood was duly re-elected Secretary and Treasurer. Reports were then received concerning the appropriations made to missions and other objects, and pledges were given by the members, in response to the dean's suggestion.

The Rev. Mr. Thompson, priest in charge of St. Thomas's colored mission made a very satisfactory report of his work, from which it appeared that, since its organization, four years ago, large and increasing numbers of the colored population of the city have attended the services of the Church; seventy-five persons—adults and children—have received Holy Baptism; and fifty-eight have been presented for Confirmation. The communicants number sixty-nine. There are fourteen leaders and officers in the Sunday-School, and one hundred children. The mission, assisted by its numerous and liberal friends, has bought fifty feet of ground on South Dearborn Street, near 30th, and, through the generosity of Dr. Tolman Wheeler, has succeeded in building a very beautiful church, which is valued at more than \$10,000. A parsonage and guild-hall will shortly be erected by the great friend and patron of the mission—Dr. Wheeler.

At the conclusion of Mr. Thompson's encouraging report, the members present agreed to continue their assistance to St. Thomas's mission for another year. Pledges were also made towards the support of the mission at Pullman. Mr. Gorrell stated the case of St. Stephen's, where he is doing a very self-denying and successful work, in the face of many difficulties.

It was decided that the next meeting of the Deanery should be held at St. Mark's church, Evanston, on February 5th, 1884; the first service to be on Monday evening, and the speakers to be the Revs. Messrs. Lewis, Morrison Jr., and Fleetwood. Essayist, Rev. C. H. Birby. The business proceedings were followed by an admirable Paper by the Rev. W. J. Petrie,

on "The Revision of the Thirty-Nine Articles," with special reference to an article in the August number of the Church Review, by Mr. Leavitt. At one o'clock, the meeting broke up, and all present adjourned to Grace church rectory, where, once again, they had the pleasure and the privilege of partaking of the kind and graceful hospitality of the rector and Mrs. Locke.

California.—We clip the following from the Pacific Churchman of November 1. "Sunday last being the thirtieth anniversary of the consecration of the Rt. Rev. Bishop Kip as Missionary Bishop of California, an appropriate service was held in the evening at the Church of the Advent. Rev. Mr. Githens preached the sermon, in the course of which he alluded to the consecration of Bishop Kip in Trinity Church, New York, and to the fact that of all the bishops then assembled, not one is now living, except Bishop Lee, who, next to Bishop Smith, is the oldest member of the House of Bishops. He reviewed the services of the Bishop in this diocese, which, at the time of his arrival, contained only three clergymen, whereas now it contains sixty. His struggles to keep the churches with which he was connected as a pastor out of debt, and his expending a large portion of his private fortune to that end, were feelingly alluded to, and also to the fact that the Church of the Advent is now encumbered with a mortgage of \$15,000. Mr. Githens said that, in order that his hearers might not think he was merely advising others what to do, he would be one of thirty to pay the indebtedness. We trust that the other twenty-nine will come forward at once."

Ohio.—A contract for 55,000 feet of stone for the new St. Paul's church at Medina has been let. It has not yet been definitely determined whether the entire building will be of stone or not, but it is probable it will. The building committee is pushing the work forward with commendable energy, and hope to have at least the foundation laid before cold weather sets in.

The Rev. E. R. Atwill has returned to Toledo from the General Convention. During his absence several clergymen from other cities preached in Trinity, and the services and parish work were ably continued by his Assistant the Rev. S. W. Welton who at the same time has charge of Calvary chapel and the new mission in East Toledo.

Massachusetts.—The children of the Sunday school of the church of the Messiah, Boston, were entertained on Hallow E'en, with a children's party. Over a hundred little ones were gathered in the parish building, and made its walls echo with their merry noise. A bountiful supper was provided, and the children were amused with games and sports. A tub of water full of apples gave employment to the good divers, and the venturesome had the opportunity of snatching fruit and sweetmeats from a bowl of blazing alcohol. One of the most amusing features of the evening were when two little children were placed in the middle of the room, blind-folded and bidden to feed each other. The spoons invariably missed the wide open mouths, and the nearest that either came to the mouth was when the little boy carefully put a spoonful of food in the little girl's ear.

On the morrow the festival of All Saints' was fittingly observed. The Holy Communion was celebrated at 7:30 A. M., and again at 10:30 A. M. The rector the Rev. Henry F. Allen, preached one of his beautiful discourses at the later Celebration. The altar was decorated with exquisite taste. A screen twelve feet high was placed behind it, covered with white cashmere laid on in pleats. In the centre was a huge crown of flowers, standing out from the screen in high relief. On the sides of the altar were wings of white satin and cloth of gold. The whole was framed in smilax. The crosses, vases and candlesticks were all covered with trailing smilax. Evening Prayer was said at 7:30 P. M., with a sermon by the curate the Rev. Montgomery H. Throop, Jr.

The parish is fully re-organized for the winter's work. The ladies aid society meets every Tuesday to work for the poor and the missionaries. The altar society meets each alternate Saturday, and has charge of the adornment of the sanctuary. On Friday evenings the rector delivers a course of lectures on the Pentateuch, and on Monday evenings there is a lecture by the curate on the history of the English Church. An instruction on Christian doctrine is also given by the curate every Wednesday afternoon. This parish has daily morning and evening prayer and two Celebrations of the Holy Communion on Sundays and Saints' days. Over twenty names have been added to the parish register since the first of September.

Central Pennsylvania.—On the 23d Sunday after Trinity, the Festival of St. Simon and St. Jude, the Bishop of Pittsburgh, acting for the Bishop of the Diocese, visited the church of the Good Shepherd, Millford, preached morning and evening, and confirmed a class of seven. The ladies of the parish have just raised \$175.00 to give the church two very much needed coats of paint outside. The inside is also to be thoroughly renovated.

The Rt. Rev. H. B. Whipple, D. D., bishop of Minnesota, spent All-Saints Day in Mauch Chunk, and assisted at the unveiling of the new memorial Pulpit and Lectern presented to St. Mark's church, by the surviving children of the late Hon. Asa Packer. The bishop, assisted by the Rev. Marcus A. Tolman, rector of the parish, used an Office of Benediction authorized for the occasion by the bishop of the diocese. The bishop preached a sermon appropriate to the occasion and administered the Holy Communion. The new memorials which are very handsome and costly, were designed and executed by the Messrs. Lamb of New York.

The Pulpit is octagonal in shape, and made of polished brass and gray Champlain marble. From a large stone base rises a central shaft of marble with a richly carved capital, and six brass columns with foliated capitals, which combine to support the marble floor of the pulpit. The pulpit proper, is formed by panels of tracery and surmounted by richly wrought panels of tracery, and surmounted by an oak top moulding. In the central panel there is wrought in repoussé the winged Lion as the symbol of St. Mark. Above this rises the manuscript desk resting on a universal joint, and a hooded light arranged to protect the eyes of speaker and congregation. The pulpit stands on the floor of the nave, and is entered from the choir by a brass staircase. The memorial inscription reads as follows:

"To the glory of God, and in memory of Robert Asa Packer; born Nov. 19, 1842; died Feb. 20, 1883; presented by his sister Mary H., and by his brother Harry E. Packer."

The Lectern is a massive piece of work, eagle pattern, of richly chased polished brass. The base is in the form of a Greek cross, and rests on four lions, symbolizing strength, fortitude, and the resurrection. From this base spring buttressed brackets which strengthen the cluster of columns surrounding the shaft. These columns support the central post on which are handsomely chased the four Evangelical symbols. Above these are four Angels in standing position, holding scrolls with the names of the Evangelists, and acting as supporters to the central shaft. The shaft terminates in a richly carved capital,

upon which, just below the crown, is engraved the inscription. The Lectern is surmounted by a finely chased eagle—the bird of inspiration—which, with out-stretched wings, supports the Holy Bible. The whole rests upon a polished marble base, which raises it from the floor sufficiently to give dignity to the work, and cause it to appear to good advantage. The inscription reads as follows:

"To the glory of God, and in memory of Sarah M. Packer, A. D. 1883, born March 12, 1807; died Nov. 17, 1882; the gift of her children Mary H. and Harry E. Packer."

Pennsylvania.—The Rev. H. Greenfield Schorr preached his farewell sermon to his congregation in Epiphany chapel, Philadelphia, on Sunday, October 28. A congregation filling every seat in the chapel met to bid him farewell. On the preceding Friday evening an entertainment was given to the Sunday School children, when three hundred and more were present. After the entertainment several handsome presents were given to their priest. Mr. Schorr announced as a summary of the work done in one year and a half: New members, 74; baptisms, 42; funerals, 16; marriages, 3; candidates for Confirmation, 64.

St. Mark's church, Philadelphia, had hoped to secure the services of the Rev. William Richmond, as first assistant to Dr. Nicholson, but, much to the regret of the rector and the parish, he has declined the position.

Vermont.—The Rev. John Chamberlain, the associate of the Rev. Dr. Gallaudet in Church work for deaf-mutes, visited West Randolph, on Sunday, October 28, and held services in St. John's Church for the deaf-mutes residing in that vicinity. In the morning he interpreted in the sign-language the service and sermon as read by the rector, and in the afternoon he gave a service entirely in the sign-language with a sermon to the deaf-mutes and an address to the hearing people. Both services were well attended and much interest was manifested. In the evening the deaf-mutes met the reverend gentleman at the house of the rector and a lively conversation was indulged in though the company cannot be charged with having been noisy.

Indiana.—The missionary at Warsaw, Rev. J. A. Farrar, has revived the mission at Columbia City, and arranged to hold services there on alternate weeks. There are eight communicants all females to begin with. The Presbyterian meeting house, being entirely unoccupied, was loaned for the services. Mr. Farrar begged a little money from the citizens to put it in repair. Columbia City is a place of 1500 or 2000 people situated on two lines of railroad. There is a good congregation, and the mission promises well for the future. There is a number of small cities from 1,000 up to 4,000 and 5,000 people within easy reach of Warsaw, which the missionary intends to visit immediately, and where no Church services have ever been held. The Church people in Warsaw are looking forward with pleasure, expecting their new Bishop to visit them next January and administer Holy Confirmation.

A first special missionary meeting of the diocese, appointed by the Board of Missions is to be held (D. V.), in St. James' church, Goshen, the Rev. W. W. Raymond, rector, beginning Tuesday evening, November 13, and continuing with a full programme day and evening. Wednesday and Thursday following, Bishop Knickerbacker is expected to be present and preside; and it is confidently hoped that there will be an attendance of all clergymen, and also of many laymen of the diocese. The clerical neighbors in Western Michigan are invited to come over and give encouragement with their presence and participation. This meeting can hardly fail to be profitable.

Bishop Knickerbacker officiated for the first time in his jurisdiction on All Saints' day at St. Paul's Church, Richmond. The services of the day began with morning prayer at ten o'clock, the Rev. S. C. M. Orpen, of Lima, officiating. At half past ten Holy Communion was celebrated, the Bishop acting as celebrant and also as preacher. The Bishop was assisted in the celebration by the Rev. W. N. Webbe, of Fort Wayne, and Rev. Jas. S. Jackson, of St. Paul's, Indiana. The other clergy present in the chancel were the Rev. Messrs. Orpen, Logie, of S. Ohio, and the Rector of the parish. The sermon on the lessons of the day was a most beautiful and touching exposition of the Catholic doctrine of the Communion of Saints. It was in the truest sense eloquent, in that, without any attempt at rhetorical effort or oratorical display, it went straight to the hearts of the large congregation present, many of whom were visibly affected as the Bishop's sweet and touching words brought back memories of "Angel faces," "loved long since and lost awhile," or held up the bright hope of re-union, when "all those who have departed in the true faith 'of God's most holy name, shall have their perfect consummation and bliss both in body and soul, 'in his eternal and everlasting glory.'" As a local paper expressed it, "It (the sermon) was no exhibition of scholarly attainments, such as might have been expected, but a sweet and plain talk to human creatures who have heart aches and heavy crosses to bear."

The offertory which followed was for diocesan missions, the Bishop, in a few well chosen words explaining to the congregation the needs and opportunities of the diocese, and urging them to liberality then, and at all times when asked to contribute to diocesan missions.

The Bishop then proceeded with the celebration, which was neither marred nor mutilated, as too frequently happens on such occasions by portioning out the office, so as to give a part to each clergyman present. A large number of the faithful received the "Bread of Life" from the hands of their chief spiritual pastor, the services being brought to a close by the singing of the "Nunc Dimittis."

In the evening the spacious parlors of the Rectory were filled with members of the congregation and others, who came to pay their respects to the Bishop and his wife, and bid them welcome to Indiana. A formal address in behalf of the parish and Diocese as represented by the President of the Standing Committee, was delivered by a member of the vestry. In the course of his remarks he paid a most beautiful and deserved compliment to Dr. Wakefield, who, for more than a quarter of a century, has been the faithful and efficient Rector of St. Paul's, Richmond. The Bishop responded in a very happy and heartfelt manner. Altogether, the Bishop made a most favorable impression on this his introduction to the people of Indiana, an impression, which we believe, will be repeated wherever he goes. May God speed him and prosper all efforts to build up the church in this diocese.

On Monday evening last, Bishop Knickerbacker, was given a public reception in Indianapolis. Addresses of welcome were delivered by the Rev. Dr. Wakefield, of Richmond, in behalf of the clergy; the Hon. John H. Stolzenberg, of New Albany, in behalf of the city; and by Gov. Porter, in behalf of the State, to which the bishop responded. Several hundred persons were present, including the clergy of the State, a large representation of laity, and a number of ministers of other denominations.

Albany.—In Stamford, a lovely region of the Catskills, where large numbers of our Church people spend their summer, was the corner stone of the church laid with imposing ceremony by the Rev. Archdeacon Reeve Hobbie, of Cherry Valley, assisted by the Rev. Charles D. Flagler, of Oneonta; Rev. C. W. Camp, of Kingston, and the Rector, Rev. R. H. Barnes, on Friday, Oct. 26th. Though the weather was damp and showery the elements were restrained until the close of the service. Several hundred people assembled, together with the Board of Education, teachers and pupils of the school of Stamford, the procession being formed at Churchill Hall; when nearing the foundation, the clergy and laity took up the 122d Psalm of David, antiphonally. After a brief exhortation and prayer the Archdeacon read the inscription upon the stone. He directed Mr. H. Y. W. Tucker to deposit the chest of archives and spread the mortar, also Mr. James Langhens, mason, to place the capstone, while the Rev. Rector read a list of the contents of the archives, also an account of the history of the chapel and some account of the village of Stamford; this done, the Archdeacon striking the stone with a hammer three times in the name of the Father, and of the Son, and of the Holy Ghost, laid the corner stone of an edifice to be here erected by the name of Grace Chapel of St. Peter's, Hobart, N. Y., to be devoted to the service of Almighty God, agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, rites and usages. After an antiphonal hymn and prayer, the Rev. C. D. Flagler, of Oneonta, made an eloquent address, attentively listened to by the large congregation. The Gloria in Excelsis was heartily sung by the people accompanied with a cornet, and the benediction given by the Rev. Archdeacon, acting by the appointment of the Bishop of the Diocese. The foundation is now completed, also the grading ready for the superstructure. May we ask our Church friends to contribute to the erection, that it may be completed for consecration and use next summer? Contributions may be sent to the rector, Rev. R. H. Barnes, or Mr. H. Y. W. Tucker.

On the Feast of All Saints there was solemnly offered, to the greater glory of Almighty God, a truly beautiful eagle lectern of polished brass, and an equally handsome Bible. The workmanship on the lectern reflects the utmost credit upon Mr. R. Geissler, from whose workshops it has been turned out. The base is richly molded, and further adorned by a band of passion flowers in bold relief, and stands on three heavy claws; the shaft, enriched by a knop with four rosettes has a molded and engraved capital supporting a mass of rock-work, on which the eagle perches. The plumage of the bird is excellently wrought out, and indeed every detail shows reverent and skillful handling.

On the base is inscribed the following, which sets forth the nature of the gift. "Grace Church, Canton, N. Y. In loving memory of Richard Nicholls Hansin, first warden of this church, died 8th February, 1846, and Phoebe Champin, his wife died 19th March, 1848. Grant them eternal rest, and let light perpetual shine upon them, Amen."

The Bible, which is the handsomest of its kind, bears in gold upon its red morocco binding "Grace Church, Canton, N. Y., a thank offering," and is furnished with beautifully embroidered crimson silk markers heavily fringed. The offering of both was made by the rector, using immediately before the benediction at the close of the celebration, a suitable collect prescribed for the occasion by the bishop of the diocese.

Nebraska.—The consecration of the Cathedral has been appointed for November 15th, being the anniversary of the consecration of the Bishop of Nebraska. The dean has invited through the columns of the LIVING CHURCH, the clergy of the west to be present and participate in the services. The Cathedral is complete with the exception of the spire and chapter house. The bishop asks for \$15,000 to build the latter. The erection of the spire has been provided for by a liberal Churchman of Chicago, Bishop Garrett will preach the consecration sermon. The Lord Bishop of Toronto will preach on the evening of the consecration day. Besides the above it is expected that the Bishops of Quincy, Fond du Lac, Missouri and South Dakota will be present. It is hoped that other bishops also may be able to attend. The cathedral as it stands has cost with all its furniture and appointments about \$60,000, and is entirely paid for. Most of the means for its erection was raised in the city of Omaha. The bishop's throne, the dean's stall, the canons' stalls, the pulpit, the font, the altar, and the reredos, are among the many memorial gifts that enrich the cathedral; they are all of exquisite design and workmanship.

The building is from plans of Mr. H. G. Harrison, the architect of the Garden City Cathedral, and although somewhat smaller and much less elaborate and costly, is yet said to be quite as effective and impressive. The clergy who intend to be present at the consecration by notifying the dean will be provided with hospitality.

Trinity Cathedral, is pronounced the finest in all its appointments of any church in this country; the stained glass windows, altar, lectern, font, pulpit, and altar linen, and other articles of furniture are gifts from loving friends of Bishop Clarkson. An Oxford folio Bible, two altar services, two large and four smaller prayer books with six hymnals to match, all bound in red turkey morocco and inclosed in a polished oak case, making one of the most superb sets ever gotten up for a like purpose, is the gift of a Chicago lady in memory of her father and mother. Messrs. Jansen, McClurg & Co., of Chicago, have made up the set, under the direction of Mr. L. O. Mitchell, who has charge of their Bible and Prayer Book department, the ladies guild of Ascension parish supplying a set of elaborately embroidered book marks. No public display has been permitted, only a few personal friends having been allowed to view the gift. The set will be forwarded next week and will be an important factor in the service of Consecration.

North Carolina.—The Bishop has issued the following letter: "The division of the diocese of North Carolina having been ratified by the approval of both Houses of the General Convention, it now becomes my duty, in conformity with the provisions of Canon VI, Section 1, Title III, to summon the Primary Convention of the new diocese. I therefore hereby call such convention to meet in Christ church, in the city of New Bern, on Wednesday, December 12th, at 10 A. M., for the purpose of organizing the new diocese, and electing a bishop for the same."

St. George's parish, Lake Landing, Hyde Co., is in a most flourishing condition. The present rector the Rev. T. M. Thorpe, took charge one year ago, after a long vacancy and many clerical changes. The people soon rallied, however. Large congregations attend the Mother Church, as also, in proportion, four other "stations." There have been five marriages, eight confirmed, 21 baptized, 8 adults; communicants 66. Church property, 54 acres worth about \$75 per acre, most of it given by its ever liberal patron, Dr. Milton

Selby. There is a nine room rectory with every convenience, including a brick cistern just erected by Dr. Selby at a cost of about \$75. An enlargement to the church is nearly enclosed to which all the people have cheerfully contributed. It is 18 by 12 pointed roof. The rector has procured or been promised about \$700 from noble Church brethren, toward the erection of one or more much needed chapels. Last year also an elegant horse and buggy was purchased by the parish, and a buggy house and stable put up mainly by Dr. Selby, besides many minor improvements. The paint is on hand for both church and rectory, one-half of it donated by the extensive manufacturing firm, F. W. Devoe & Co., New York. To the Old Dominion Steamship Line the parish is indebted for "free freight," etc.

Pittsburgh.—On Thursday evening, October 18th, Trinity church Rochester, having been thoroughly repaired and repainted, inside and out, was reopened in fine style. The interior of the Church presented a beautiful appearance. The ceiling is handsomely frescoed and the centre piece as fine as can be seen in any church in western Pennsylvania. This work was done by Mr. Lew Tannev, of Beaver Falls, and reflects credit on his artistic skill and taste. The walls are also painted in good style and the chancel in appearance is neat, tasteful and chaste. Appropriate emblems adorn the ceiling, and the pews have been grained in walnut. The church has been newly carpeted, and Bailey reflectors now light the building. At 7:30 the clergy present, consisting of Rev. Mr. Byllesby and Rev. Mr. Wilson, of Pittsburgh; Rev. Mr. Edson, of Beaver Falls, and Rev. Mr. London, rector of the parish, entered, the choir singing the processional hymn, "The Church's one Foundation is Jesus Christ her Lord," after which the Rev. Mr. Edson read the first part of the service, Rev. Mr. Wilson said the prayers and Rev. Mr. Byllesby preached an eloquent and appropriate extempore sermon from the 27th verse of the eighth chapter of First Kings, and kept the attention of the large congregation until the end. The music by the choir was excellent.

After the close of the services, which were as beautiful and impressive as it was possible to make them, the congregation and friends of the church, to the number of 150, adjourned to the residence of the rector and partook of a bountiful repast provided by the ladies of the parish. New Brighton and Beaver Falls were represented by members of the church at those places.

The present rector has only been here about nine months, during which time the church has been thoroughly repaired and the congregation has steadily grown, which certainly speaks well for his ministry.

South Carolina.—The congregation of St. John's church, Florence, find their yet unfinished though spacious and ample edifice in a precarious and unsafe condition from the needed proper support of good brick pillars. An appeal is made for at least \$100, or any part of it, from those having and willing, while \$300 would make it most beautiful and complete as a "House of Prayer," and which there should be in this growing and prosperous centre! The church, alas, being too weak, and having "only little, to give of that little." Will those elsewhere "honoring the Lord with their substance," remember and share with us, and speedily?

Western Michigan.—The old choir at St. Mark's, Grand Rapids, had been replaced by a choir of thirty boys and ten men, and the seats in front of the chancel have been removed, and the platform extended and provided with seats for them. A large cabinet organ has been placed in position for their use. The Rev. Mr. Macfarlane has charge of the choir. They made their first appearance on All Saints' day.

The Rev. P. Macfarlane, assistant rector of St. Mark's, who has had special charge of St. Paul's and the chapel of the Good Shepherd, will hereafter devote his entire time to St. Mark's, and another pastor is to take charge of the two churches named.

The tenth anniversary of the marriage of the Rev. Sprule Burford and wife occurred on October 29, and they were agreeably surprised by the presentation of an elegant solid silver set, composed of soup and cream ladles, sugar tongs and a dozen each of oyster and dinner forks, tea and dessert spoons, arranged in a beautiful morocco case lined with crimson satin. With the set were two gold dollar pieces, for the two children who had blessed their union. Besides the above were four fine bouquets, one in a basket marked with an "X," another in a tin plate, one in a tin tea pot and another in a beautiful vase. Tinware was by no means forgotten, nearly every one bringing something in that line, tea pots, horns, plates, dish pans, coffee pots, spoons and others too numerous to mention. About 7:30 a few friends began to drop in and in the course of an hour they were coming by the dozen until fully two hundred had assembled. A short time after all had arrived Mr. and Mrs. Burford were called in and were presented with the silver set in a fitting speech by Col. I. E. Messmore, in the name of those present. Mr. Burford, responding, thanked his friends for their kind remembrance.

The clerical event of the week at Grand Rapids is the marriage of the Rev. Mr. Stout, late of Kalamazoo, to Miss Hattie Strong of his former parish. The bishop officiated and all the city clergy were present. There was an informal reception given to the bride and groom at the episcopal residence on the evening of the 5th, and many and hearty were the congratulations they received. A second reception was tendered the happy couple in Kalamazoo, and a third will be given them by Mrs. Dr. H. N. Bishop, 95 Park Ave., Chicago, on the evening of the 9th.

Maryland.—On the eve of St. Luke's day, after a long and painful sickness Sister Lily, daughter of Eliza Gales and the late Major General George D. Ramsay, sometime Superior of the sisterhood of St. John, Washington, D. C., more recently an associate of St. Margaret's Sisterhood, passed from earth to the rest of Paradise. Her burial took place on Saturday, October 20, from St. John's chapel.

Although for the last two years connected with and working in the parish of St. James', it was so ordered that the last offices were said for her in the chapel in which she had worshipped, and in connection with which she had labored for several years previous, then known as the chapel of the Holy Communion.

There was a plain celebration of the Holy Eucharist at 9 A. M., the rector of St. James' parish officiating, and at 11 o'clock the burial office was sung by the same officiant, assisted by the rectors of St. John's church and the church of the Holy Cross.

The interment was at Oak Hill cemetery. At the conclusion of the office, loving hands cast into the grave choice flowers, of which there was a great profusion, evidence of the love and esteem in which she was held by all who knew her, until the coffin was hidden from sight, and appropriate hymns were sung while the grave was filled in.

When the body was borne to the chapel for the mortuary Celebration the rain fell gently on it with its blessing, but as it was consigned to earth with the last priestly benediction, the sun shone forth in his might, typical of that Sun of

Righteousness which shall go down no more for her and in whose light she shall henceforth walk "in the Land of the Living." May she rest in peace, numbered with the saints in glory everlasting!

North Dakota.—The following sketch of the bishop-elect, the Rev. W. D. Walker, minister in charge of Calvary chapel, New York, was furnished to a Chicago paper, by a member of his family. It will be read with interest.

"W. D. Walker was born in New York city in 1840, and at the age of 21 years he was ordained to the diaconate. He entered Trinity school, in New York, at an early age and, graduating from there, he entered Columbia college in 1855. During vacations he worked in a retail dry-goods store in New York as a salesman, in order to procure money to defray his expenses at the college, and at the same time to get an insight into business methods. He remained four years in college, and after graduating entered a theological seminary, where he studied for the ministry until 1862, when he graduated. He at once received an appointment as rector of Calvary chapel, Twenty-third street, New York. It was then a small mission church, dependent for its existence on Calvary church. Mr. Walker began his work with a determination to make the church self-supporting. His vigorous reforms in its management soon attracted attention and the congregation gradually increased in numbers. He established a mission school in addition to the Sunday school, a reading-room, and an industrial school where the children of the poor were given a training calculated to benefit them in their struggle for existence in after life. In the meantime he collected funds for the purpose of building a new church which would be adequate to meet the demands of the growing congregation. He finally sold the old chapel building and purchased a lot close at hand, where he erected a church at a cost of \$100,000. The real estate also cost \$60,000. When the church was completed it was paid for in full and there was a slight surplus in its coffers for incidental expenses. He did not begin to build the church, in fact, until the money for it had all been collected. From that time Calvary chapel, from being a dependent of Calvary church, became self-supporting, and one of the most affluent congregations in the city of New York attended its services. One feature of the church which increased the popularity was the establishment of a business room in it, so called by Mr. Walker because every Wednesday evening he met the business men of his congregation there and discussed their business affairs with them. While pursuing his labors in New York, Mr. Walker received many calls from other parishes, but he uniformly declined them all, believing there was a better field of usefulness for him where he was. He has thus acted as pastor of Calvary chapel for twenty-two years. His habits are simple and studious, and he is an energetic worker in every good cause. His congregation has sent him abroad five times during his pastoral career because of the roads made in his health by excessive application. Mr. Walker has never married, and has proclaimed his intention to remain a bachelor. He will enter upon his new field of labor in a few weeks, and will probably take up his headquarters at Fargo, as the most central and largest point in the territory."

Miscellaneous.
"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1884. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2639 Sanson Street, Philadelphia, Pa.

The Vestry of St. Luke's Church, Cleveland, Tenn. wish to correspond with Clergymen who will consider a call. J. H. Craighead, Sr. Warden.

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