

The Living Church.

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

VOL. V. No. 48.

CHICAGO, SATURDAY, SEPTEMBER 29, 1883.

WHOLE No. 256.

NOW READY.

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.

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Rector of St. Ignatius' Church, New York.

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SECOND EDITION.

Price 15 cents, free by mail.

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Benedictus Dominus Deus.

(Proposed alternate for the Te Deum.)

Blessed art thou, O Lord God of our fathers; praised and exalted above all forever.

Blessed art thou for the Name of thy Majesty; praised and exalted above all forever.

Blessed art thou in the temple of thy holiness; praised and exalted above all forever.

Blessed art thou that beholdest the depths, and dwellest between the Cherubim; praised and exalted above all forever.

Blessed art thou on the glorious throne of thy Kingdom; praised and exalted above all forever.

Blessed art thou in the firmament of heaven; praised and exalted above all forever.

News and Notes.

The Dome of St. Paul's Cathedral, London, is to be decorated with mosaics. Four celebrated artists have been chosen to draw the designs.

It is expected that Dr. Knickerbocker, Bishop-elect of Indiana, will be consecrated in St. Mark's Church, Philadelphia, on the second Sunday after the opening of General Convention. Bishop Williams will be the consecrator, and Bishop Whipple the preacher.

At his enthronization in the Cathedral at Cumbrai, the new Bishop of Argyll and the Isles, wore, instead of the ever-beautiful "mag-pie," a violet cassock, mitre, cope, stole and pectoral cross, and held his pastoral staff in his hand while pronouncing the Benediction.

The French will come out very badly of the whole quarrel with China. The people do not want to fight, but they cannot but write at the thought that they have been beaten both morally and physically by the "Heathen Chinese." The fate of the government, perhaps of the Republic, is sealed. And then? Nous verrons.

A dispatch from the celebrated Swedish explorer, Nordenskjöld, conveys the information that some Esquimaux had informed his party that the commander of the American expedition, whose name they pronounced "Kasleyh," and another member of the party which had arrived at a port north of Smith Sound, were dead, and that the rest of the expedition had returned on sledges to Littleton Island. This can only refer to the unfortunate Lieut. Greely.

Unsuccessful Diplomats are laughed at in this country; in China their heads are quietly chopped off. The position of the Marquis Tseng, the Celestial envoy to England and France, is not an enviable one. Last week he was able to telegraph to his government that the French Minister of Foreign Affairs was prepared to make all the concessions demanded; but now the French Prime Minister will not agree to his colleague's action, and so the poor Marquis has had to take back his first telegram. However if he is called home in a hurry he can always refuse to go.

Well worthy the attention of our public financiers, is one of the schemes used in England for the reduction of the National Debt—that of annuities. On the principle of life insurance, applied inversely, the government takes a man's money and gives him interest therefor in proportion to his age. A man of seventy, of course, gets a larger annuity than one of forty. Thus the government stand every chance of making the same profits as Life Insurance Companies, and the people are very ready, especially old bachelors and old maids, to take advantage of this method of large yearly returns for their savings.

The Rev. R. Heber Newton seems to have sounder views on social questions than on Biblical ones. Before the Senate Committee on Labor and Education he has appeared as an advocate for a higher education for the young—that is, a technical, industrial education in place of the classical education, which is now the form in the higher grades of the public schools. In its neglect of those branches which fit the young men and women who must be the world's workers for their duties the common school system was, he held, wholly at fault and fell short of its opportunities. It is this lack of early education which has placed the working man of the country in the unenviable position he occupies in his start in life. Thrift should be taught in the public schools, and then the work will not

waste as he does now, but will understand economy, and learn to obtain the full value of the wages received for his productive labor—something he does not now know. As a means to the cultivation of thrift he urged the adoption of the postal savings bank system, which in England last year enrolled 250,000 depositors, with deposits of \$195,000,000. For all the evils which labor complains of Mr. Newton held society in a measure responsible. Unless society itself corrects these, labor, becoming anarchic, will take the remedy in its own hands and work out the remedy with blood, perhaps.

The Bishop of Liverpool has come out with a letter to the press defending his recent action in conducting services in Scotland in a Presbyterian meeting-house, and according to Presbyterian forms. He says:

I am not a member of the Scotch Episcopal Church; and I do not attend its services when I am in Scotland for a very simple reason. That reason is the synodical declaration which the Scotch Bishops put forth on April 19th, 1850, about the famous Gorham judgment. This declaration condemns the judgment and asserts that it has "not any authority to bind us, or to modify in any way the doctrines which we and the Episcopal Church in Scotland hold and have always taught respecting baptismal grace.

Some good people on both sides of the water have been much excited over a rumor that Shakespeare's bones were to be exhumed for the sake of comparing his skull with the head of the bust erected over his grave. The good Vicar of Stratford-on-Avon, the legal custodian of the Parish Grave-yard has written to the London Times, giving an emphatic denial to the report. The conclusion of the reverend gentleman's letter is characteristic.

I am much more concerned at present in repairing and beautifying the church in which he (Shakespeare) lies, for which I should be glad to receive any subscriptions your readers may like to give me.

It is to be hoped that this appeal will be met in a generous spirit by the benevolent public. There is a triple reason why the munificently-minded should send checks and P. O. orders to the Vicar of Stratford-on-Avon. First, because it is normally a good thing to subscribe towards the repairing and beautifying of a church; second, because the collegiate church at Stratford is Shakespeare's church; and, last, for the sake of the astute adroitness displayed by the Rev. Vicar.

The coming Church Congress to be held at Reading, England, Oct 2nd, will discuss the following subjects: Natural Science of Biblical Criticism and Historical Discovery, in their relation to the Christian Faith; Methods of securing expression of opinion from the Laity; Laymen's practical work; Women's Work, Sisters, Deaconesses, District Visitors and in Missions; Marriage Laws; Working Men's Meetings; Pauperism and Thrift; Foreign Missions; The Church and the Universities; The Church and the Public Schools; Sunday Observance; Sunday Teaching for Children; Elementary Education by the State and Voluntary Schools; The Services of the Church and Modern Needs; Personal Religion; Relation of the Church at home to the Colonies and to Missionary Dioceses; Ecclesiastical Courts. Who will say that the Mother Church is not abreast with the times?

The Supreme Court of the United States has passed upon the question of disturbance of religious worship by a railroad company in favor of the church whose services were interfered with. The company had placed an engine and machine shop immediately adjoining the church and the work carried on there was a serious disturbance to worship not only on week days, but on Sunday, when the work was continued. The company defended the action brought by the church on the ground that it had authority to erect such works as might be "necessary and expedient," in order to transact its business. The court, however, held that this did not exempt it from liability, and that the church was entitled to recover for the discomfort and inconvenience to it from the nuisance maintained by the railroad company, notwithstanding the market value of the church property was not depreciated.

The Rev. George Williamson Smith, D. D., formerly rector of the Church of the Redeemer, Brooklyn, and now President of Trinity College, was once Chaplain on board the United States steamer "Franklin," of the European squadron, Admiral Rodgers commanding. The small-pox broke out, and there were sixty cases on board. Admiral Rodgers obtained a building at a foreign port where they were at the time, and made a pest-house of it, to which all the sick were transferred. The disease was of the most malignant type but Chaplain Smith (though he never had small-pox) left his comfortable quarters on board, and went to live in the pest-house, devoting himself to the care of the souls and bodies of the men. Admiral Rodgers said that as he made his daily inspection of the wards, he always found Chaplain Smith by the side of the sick men, praying with them, talking to them, making their wills, in every way striving to minister to their comfort. One day, when the disease was beginning to abate, Chaplain Smith suddenly fell to the floor while in the midst of conversation. It was at first thought he was stricken with the small-pox, but it proved to be utter exhaustion, caused by the constant work of body and mind he had undergone for weeks.

The Luther Ter-Centenary.

The London Times gives what it believes to be the first complete translation made into English of the celebrated Indulgence preached by Tetzel, of which there is a copy in the British Museum. The task of translation has been by no means an easy one, owing to the crabbed Latin of the original, which does not justify the character for elegant scholarship hitherto attributed to the Court of Leo X. It is as follows:

Albert, by the Grace of God, and of the Apostolic See, Archbishop of the Holy See of Mentz and the Church of Magdeburg, Primate and Arch-Chancellor of the Holy Roman Empire in Germany, Prince Elector and Administrator of Halberstadt, Marquis of Brandenburg, of Stettin, of Pomerania, Duke of the Cassabi and the Slaves; Burgrave of Nuremberg, and Prince of Rugen, and Guardian of the Order of Friars Minor of the Observance of the Convent of Metz; Nuncio and Commissary specially deputed for the undermentioned purposes by our most holy lord Pope Leo X. throughout the provinces of Metz and Magdeburg, and the cities and dioceses thereof, as also those of Halberstadt, likewise the territories and places immediately or immediately subject to the temporal dominion of the most illustrious and illustrious Princes, the Lords Marquises of Brandenburg, o all and singular the faithful shall see the present letters. Health in the Lord. We make known that our most holy lord Leo X., by Divine Providence now Pope, to all and singular the faithful in Christ of both sexes, who shall extend helping hands towards the reparation to the fabric of the Basilica of the Prince of the Apostles, St. Peter in the City, according to our regulation, beyond those very full indulgences and other graces and faculties which the faithful in Christ may themselves obtain, according to the contents of the Apostolic letters heretofore executed, has also mercifully indulged and granted in the Lord—that they may choose, as a suitable confessor, a secular priest or a regular of any Mendicant order, who, after diligently hearing their confession, has the power and ability, by Apostolic authority, to plenary absolve and enjoin salutary penance on them for the faults and excesses committed by the person so choosing him; and from sins of any kind, however grave and enormous; even in cases reserved for the said See; and from ecclesiastical censures, even when undergone by a man at the instance of any one soever, with the consent of the parties; or from those incurred by reason of an interdiction, and those the absolution of which has been specially reserved to the said See; except the crimes of conspiracy against the person of the Supreme Pontiff, of the murder of Bishops, or of other superior prelates, and the laying violent hands upon them or other prelates, the forgery of letters Apostolic, the conveying of arms and other prohibited things into heathen countries, and the sentences and censures incurred on occasion of the importation of the alms of Apostolic Tolls from heathen countries to the faithful, contrary to the Apostolic prohibition, once in life and in the article of death as often as it shall threaten, although death may not then supervene, and in non-reserved cases as often as they shall seek it; and once in life and in the said article of death, to grant plenary indulgence and remission of all sins; also to commute for other works of piety any vows made by them from time to time (the vows of foreign travel, of visiting the shrines of the Apostles, alone excepted). The same our most holy lord has also granted that the aforesaid benefactors, and their deceased parents who have died in charity, should become partakers for ever in the prayers, suffrages, alms-deeds, fastings supplications, masses, canonical hours, disciplines, pilgrimages, and all other spiritual benefits which are made and can be made in the universal Holy Church Militant, and in all the members of the same. And, whereas, the devout Philip Kessel, Priest, has shown himself acceptable by contributing of his good to the fabric itself, and to the necessary restoration of the aforesaid Basilica of the Prince of the Apostles, according to the intention of our most holy Lord the Pope, and our ordinance, in sign of which thing he has received from us the present letters; therefore, by the same Apostolic authority committed to us, which we act upon in these parts, we grant and bestow upon them, by these presents, the power and ability to use and enjoy the said graces and indulgences. Given at Augsburg; under the seal appointed by us for this purpose, on the 15th day of the month of April, in the year of our Lord 1517.

Form of absolution, as often as may be required during life:
Misereatur tui, &c. (May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting.) May our Lord Jesus Christ, by the Merit of His Passion, absolve thee, by whose authority and that of the Apostolic See, committed to me in these parts and to thee conceded, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Form of absolution and fullest remission, once in life and in the article of death.
Misereatur tui, &c. May our Lord Jesus Christ, by the merits of His Passion, absolve thee, and I, by His authority and that of the Apostolic See, committed to me for this purpose, and to thee

conceded, absolve thee, first from every sentence of the greater or lesser excommunication, if thou hast incurred any, and in the next place from all thy sins, by conferring upon thee the fullest remission of all thy sins, and by remitting to thee also the pains of purgatory, so far as the keys of Holy Mother Church extend. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Canadian Church Affairs.

From our Special Correspondent.

The Provincial Synod has met and dissolved. The volume of business transacted was hardly up to expectation either as regards quantity or importance, but some very important work was accomplished which it is to be hoped will bear good and lasting fruit. Chief among the new enactments is the establishment of a central board of missions, similar in constitution to that in the American Church. The establishment of sisterhoods and the appointment of deaconesses was also recommended. The metropolitanship squabbles were settled by leaving the appointment of this functionary to the House of Bishops who thereupon re-elected the present venerable occupant. A great deal of important unfinished business was left to stand over which is much to be regretted. The memorial of the Bishop of Niagara, praying for a definition of ritual and more rigid uniformity in Public Worship, was received. The returns of various diocesan incomes for the last three years for missions and other purposes, show in almost every case a very marked increase. The total increase from all sources over last year is over \$63,000. The missionary diocese of Algoma was admitted to representation in the Synod. Altogether little has been done, and while interminable discussions are permitted on every petty subject it will always be the case more or less. The missionary meeting, held during the session, was a magnificent success and the best ever held in the Dominion.

The Bishop Faucher Memorial Chapel at the Sault St. Marie, in the diocese of Algoma, was opened last month. The affair passed off very successfully, and there were present a large number of Indians. The chapel is a beautiful little structure, and very correct in outward and inward design. A branch of the Church of England Temperance Society will probably be shortly established in this diocese.

An interesting event lately took place in connection with the Church of England mission on the Moravian Indian Reserve in the diocese of Huron. A Harvest Home service was held in the new English Church, which was attended by three Indian clergymen. The service was fully choral, and afterwards short addresses were delivered by the Indian clergymen. It was a pleasing sight to see these three gentlemen seated in the chancel among their white clerical brethren on terms of perfect spiritual equality, and it afforded a very tangible evidence of the true Catholicity of the Church.

The celebrated case of Langtry vs. Dumoulin, in reference to the division of the revenues of St. James' Church, Toronto, came up for an adjourned hearing last week. At the suggestion of the Judge an adjournment was made for the purpose of endeavoring to obtain an amicable settlement out of court. It is very probable that this excellent advice will be acted upon and that we will after all be spared the scandal and expense of a protracted law suit. There has unfortunately been a little too much law of late years in the Canadian Church.

The death of Rev. O. D. Martin, a promising young clergyman of the diocese of Huron, is announced at the early age of 32. Mr. Martin was chief missionary of the New England Company to the Indians in the county of Brant, and was held in very high esteem by all who knew him.

A pleasing incident of the late Provincial Synod was an address from Lord Carnarvon, who is at present on a visit to the Dominion. His lordship was one of the chief promoters of the Confederation of the various Provinces into the present Dominion of Canada. I may remark, en passant that the refusal of Lord Coleridge to visit Canada has created a very sore feeling.

The delegation sent down by the Church in the northwest to urge its claims upon the Provincial Synod cannot fail to have had a good effect. It appears from the speeches of the deputation that hitherto the Church of old Canada has failed to redeem her pledges to the missionary dioceses, having promised \$11,000 per annum and only paid \$4,000. It was stated that twenty new clergymen are urgently needed in Rupert's Land alone, where there are many localities which have raised a large proportion of a clerical salary, and only require a man and a moderate start. Now that we have a central board of missions, probably something may be done.

The united Methodists have compromised the episcopacy question by electing two general superintendents for the whole Dominion, to hold office for seven years.

A general mission to all the Toronto churches is to be held in that city during Advent. Much good is anticipated and the clergy are actively preparing for the event.

Ottawa, Sept. 29, 1883.

"All Angels."

By A. P. S.

It was once the privilege of a layman to travel in company with a priest who had been for many years a missionary in China, and who, it was found out afterwards, was a veritable hero of the Cross, one who had faced persecution and torment and even death with a serene and holy faith. When asked what system he had found the most efficacious for the conversion of the heathen, this man of God answered, "The system, which presents our holy religion in its poetic and consoling aspect. I reach the minds of the Annamites through their hearts, and their judgment through their imagination." And he told the group which surrounded him this touching little story, which is peculiarly appropriate to this twenty-ninth day of September, the Festival of St. Michael and All Angels.

"There was a family in Coochin, China, which seemed very well disposed towards our mission. Twice these good people had saved me from the persecution of the mandarins, hiding me in their house, watching night and day over my safety, refreshing me with their choicest tea and their purest rice, and arranging for my escape by every means in their power. I thought that it would be easy for me to overcome their idolatry, and I took every opportunity of proving to them its revolting absurdity. I contrasted with it the sublime dogmas of the Church and the sweet and pure system of morality which was founded by, and is founded on, the Church's Divine Corner-Stone. I was amazed that I seemed to make no progress in convincing them, and I prayed earnestly that God might send me the necessary inspiration.

"God answered me through a child and in the most beautiful way. To Him the glory!" "This child was a little neighbor of twelve or thirteen years who had no idea of the Christian Faith, but who had by chance heard some one read a few chapters of the Bible, which had been translated into Chinese.

"One day he told the little daughter of my host the story of the Angel who came down from Heaven to announce to the humble Mary that God had regarded her lowliness and that from her was to be born a Saviour who should save His people from their sins.

"Next day, this little girl, idol of her parents and full of grace and intelligence, said to me: 'I know a religion more beautiful than yours; it is, the religion which has angels,' she continued enthusiastically. 'If you know enough of it to teach it to us, I am sure that our whole family will embrace it.'

"I recognized the finger of God. Out of the mouths of babes and sucklings, He loves to ordain praise. I made haste to enter on the way so miraculously pointed out.

"Yes, certainly, I cried, I can teach you the doctrine and the history of angels.

"The whole family, and several strangers crowded around me, while I recounted to them all the angelic episodes of Holy Scripture, from the serpent of Eden and the angel saviour of Isaac to the vision of Judas Maccabee, from the angel of the Annunciation to the angels who guarded the tomb of Jesus.

"Never before, in my missionary career, did I achieve such a success. My story held the whole group spell-bound and when I finished, each one cried, 'We abjure Annam and his bad spirits for the God of Whom the Angels are the Ministers, and Who gives one as a guardian to each of His creatures.'

"Then you are Christians, my friends, I cried, opening my arms, for all that I have told you is but a chapter from the life of Christ.

"I proved it to them in a few days, and I baptized them all within a month.

"Since then the same method has succeeded with me more than two hundred times, and I have no auxiliaries more powerful than the angels in my work in China."

Was he not right, the dear old missionary? How sweet the name of angels! How marvelous the life of angels! How consoling the belief in angels.

They appear at the creation, they do battle with the Father of lies, they throw him into the abyss, and then, confirmed in Grace, they become for ever the ministers of the most High. Citizens born of heaven, they form a mysterious link between God and man. This sacred hierarchy is revealed to us by St. Paul, who in the body was caught up to Heaven; angels, archangels, thrones, dominions, principalities, powers, Cherubim and Seraphim. Such are the sublime names given in Scripture to the Celestial Choirs.

Ambassadors of the Most High to His creatures, the angels are, in the words of an eloquent writer, "the hope of repenting souls, the help of converted souls, the joy of faithful souls, and by a mystery which the last day alone will explain, they take part in all our trials and in all our joys, for the gospel teaches that each one of us has an angel for guardian, who has for mission to guide and lead without ever enchainning our own free will." May we ever listen to our angel's holy voice!

The Rev. Geo. W. Douglass, of Trinity Parish, New York, having declined the Presidency of Hobart College, Prof. Hamilton L. Smith, senior Professor of the same, has been elected.

Calendar.

September, 1883.

- 2. 15th Sunday after Trinity. Green.
3. 16th Sunday after Trinity. Green.
16. 17th Sunday after Trinity. Green.
19. Ember Day. Violet.
21. St. Michael, Evangelist. Red.
22. Ember Day.
23. 18th Sunday after Trinity. Green.
24. St. Michael and All Angels. White.
30. 19th Sunday after Trinity. Green.

Marriage and Divorce.

By the Rev. B. Franklin, D. D.

The Rev. Dr. Fulton's forthcoming book upon the Civil and Canon Law in respect to Marriage and Divorce—some advanced sheets of which Messrs. Young, the publishers, have kindly sent me—promises to add to his already well earned reputation as a learned, lucid, analytical and systematic codifier. He has mastered his subject; and not been confused by the mass and multitude of his materials. Although the first legal code considered is the Hebrew, he has not failed to observe the ante-Mosaic settlements—moral and social—shown by the earlier narrations of Scripture. With keen discrimination he sets forth the probable motives of condemned acts, and more than suggests that what would now be abhorred as incest may not and probably was not then so regarded.

He treats as an open question yet, whether this abhorrence, which is now universal within the limits of "Christian civilization," be or be not based upon natural conscience; and whether or not the acts are to be regarded as a violation of natural law. A serious point, with wide bearings of tremendous force; and yet—as the author at least plausibly and in evident sincerity shows—one that may be, and therefore should be, openly faced.

He soon leaves this comparatively vague view, and comes on to the hard ground of positive law. Beginning with Hebrew law, he follows patiently on through the Civil Law of the Roman Empire, the Law of the New Testament, the decrees of early councils with the opinions of the great fathers, then through the Canons of the Middle Ages into the post-reformation ecclesiastical action of the English Church, and will doubtless continue on to America and the present time.

The gathering of the materials has been evidently a labor of magnitude; but the most remarkable, as well as one of the most useful features of the book, is the accurate and clear division and arrangement by which any particular point, touching degrees of consanguinity and affinity in their relation to marriage, may be traced back through both canon and civil law in all ages. Divorce is treated in the same way.

A canonist would read the whole book through consecutively with great interest. One wishing to follow a particular point, would find all the way marked out and filled in for him.

In fact, and in a word this work of Dr. Fulton is a permanent contribution to canonical literature; and will be indispensable to every person who has to decide questions touching marriage and divorce. In other words, every clergyman's library should be furnished with a copy, while every lay-canonist, and all who would be well-informed upon the subject must either go through the immense reading the author has accomplished, and have access to very numerous works—few English—or be content with small attainments.

The practical and present value of the work is enhanced by the fact that the Law of Marriage must be adjusted, not long hence, by the American Church. Marriage, as every one well knows, lies at the foundation of public morals, social order, political stability, and ecclesiastical purity. If ordered according to God's law the institutions of civilization will stand. The fallings of old social and national organizations have begun in the corruptions, which true marriage counteracts. The Church is not only a witness for God and His Christ, but the conservator also of sound morals. She has in charge the administration of law in relation to this basis of all security. As an engine in the complex machinery of progress, she owes it to her times to be clear in her enunciation and firmly consistent in her administration of the Law of Marriage. In the highest part of her mission that of the Witness, she owes it to her Head to be like Him, inflexible in principle, and most merciful and tender in discipline.

Two distinct positions therefore are given to the Church in this regard. In order to hold one, she must set forth a distinct and full Law of Marriage and Divorce; and make it conformable to the natural and revealed law of God. This demands no small amount of learning in our canonists. It also demands much of the wisdom that is from above.

Still the American Church is called at this present time to grapple with this subject. She has well learned now, or soon will, that she cannot enforce any moral cause unless she can show Divine sanction. If she promulgates a canonical code upon Marriage and Divorce, she must have for it, as whole or part, surest ground of natural or revealed law. If she sets forth a systematic method of procedure, she must exhibit that stern tenderness of consistency and love, which is His, as the Living Body of Christ.

The attempt which has been made to treat the subject, as evinced by our existing American Canon, shows that the General Convention has not yet fully considered the matter. Perhaps

Canons upon this, as upon other points, will undergo through a long period various evolutions and devolutions. Other results may be impracticable, and yet one cannot but hope that the learned committee, which has long had the matter under advisement, will before long give something like a digest that will be fit to take its place as a link in the out-rolling chain of western canon law.

It is certain that some barrier must be opposed to the growing license. Both as Christians and as citizens, we cannot fail to perceive the spread of the rottenness that has corrupted the Church and stained nations in ages past. Our Nation and our Christian heritage are under the weight and force of inevitable law. We cannot suffer the institution of Marriage to be imperilled, and expect to escape the consequences.

This Book of Dr. Fulton, does not give us a code to copy; but it does the next best thing. It sets forth the whole subject in all its possible legal and canonical bearings, and so, in short space, enables any one to find what has been said and done already.

American legislative canonists differ as to the authority within the Protestant Episcopal Church of the ancient Canons, and even of those of the English Church; but practically our legislation proceeds upon the ground, that no code is of authority except such as has been formally set forth in the American Constitution and Canons. Therefore whatever opinions may be held, it is certain that no discipline can be exercised in America, except under existing American canons on Marriage. It is important therefore that our Canon Law should be explicit in all points and degrees touching moral purity, right and truth. The degrees of consanguinity and affinity within which marriage may not, in sound morals, be contracted, are of two kinds—prohibitive and dirimant. The former forbids, but does not render void ab initio. The latter are such as make marriage impossible. The former are subject to dispensation, and come under the law, quod fieri non debet, factum valet. The latter can never be dispensed with, nor their effects condoned.

It is plain that a serious duty and very difficult work lie before the American Church. She must deal with the subject of marriage as the very Divinely appointed conservator of morals. She owes it both to her own purity, and to her position amid the great forces of progressive civilization, to set forth the whole law of Marriage distinctly, and to enunciate clearly, as well as provide for the enforcement of penalties. While she can do this effectively only upon the original ground of God's Law, and must show for every enactment the surest Divine authority or command, it is needful that her legislators and executive officers should be well learned along the whole line of Canon Law. Indeed, learning with regard to the civil law will not be amiss.

Dr. Fulton has made an invaluable contribution to this needful learning. As any clergyman may be called upon to decide upon some definite points, every clergyman should have all possible helps to right judgment at hand. These Dr. Fulton's book provides. Could a better direction be given to the liberality of those who wish to advance truth and purity, than turning it effectively towards providing every "minister" in the country with a copy of this book? Until we have a complete American Canon Law, the weighty duty falls upon the individual clergy to decide what marriages may be sanctioned, and what discipline be imposed. The matter is too important to be left thus; while the responsibility, belonging to the whole Church, should not be left lying upon single members of Her body. Still, until better times come, it is well that every possibly officiating clergyman should be well learned; while the surest warrant, under God, for complete and final legislation is a full and clear knowledge of the whole literature of the Canon and the Civil Law.

Prayers out of a Book.

The following is from an article in the Henderson (Ky.) Reporter; we suspect, from the pen of the Rev. R. S. Barrett—Ed. L. O.

Why do you pray to God out of a book? For precisely the same reason that you praise God out of a book. You would not like to sit still and listen to your minister sing extemporaneous hymns; you wish to join in the hymns audibly. So we wish to join in the prayers audibly. Therefore, we have a book. Jesus Christ can not object to forms of prayer, for He joined in the prayers of the synagogue, and Himself gave his disciples a form of prayer—"Our Father which art in Heaven."

Are not forms of prayer liable to formality? All prayers are. Both modes have their dangers; but, having used both constantly for years, I believe forms of prayer are better for public worship, and less liable to abuse. No argument can be urged against forms of prayer which do not have equal force against hymns, which are forms of prayer, after all. For example, "Jesus, Lover of my Soul," and "Rock of Ages."

Are not your services long and tiresome? If you take part in them they will not be so. Our service consists of prayer, praise and the reading of God's Word. If, therefore, your objection means anything, it means that an hour devoted to prayer, praise and the reading of God's word is too much for your spiritual stomach. Such a confession argues nothing against our service, but argues very much against your appetite for devotion.

What is your Prayer Book? Our Prayer Book is a growth, not a creation. It is made up of the choicest devotions of all ages. It not only contains our morning and evening services, but is a drill-book for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about our Blessed Saviour. Thus

whatever the minister may fail to do, the services of the Church do not shun to declare unto us the whole counsel of God. Each of the fifty-two Sundays and many week days are individualized. Christmas tells of His birth; Good Friday of His death; Easter of His Resurrection, and so on. The Prayer Book is full of systematic instruction about the Bible and the life of Jesus.

Moses and the Monuments.

By Rev. W. C. Winslow.

II.

The period from Joseph to the Great Oppression will now be illustrated by both poetry and prose. A poem in honor of Thothmes III, and the god Amon, on the granite tablet now at Boulak, and the poet Pentaur's psalm upon Ramesses II., contain lines which remind us of the grand lyric of Moses after the overthrow of Pharaoh's host. I cull a few sentences at random from the former:

I give thee power and victory over all lands. All people shall feel a terror before thy soul, And shall fear thee to the utmost ends of the world, To the four props of Heaven. I have taken away from their nostrils the breath of life. I make thy manly courage penetrate even to their hearts.

My crown on thy head is a consuming fire, A burning fire in their hearts, and in their limbs a trembling.

Also from Pentaur's magnificent tribute to Ramesses, found on temple walls and in a roll of papyrus:

A hundred thousand sank before his glance. Terrible is he when his war-cry resounds, fiercer than the whole world, ferocious as the grim lion in the valley of the gazelles. * * * Not one of their riders raised his hand to fight; their courage was sunken within their breasts, their limbs gave way, they could neither hurl the dart nor had they courage to thrust with the spear. * * * I appeared like the sun-god at his rising in the early morning; my shining beams were a consuming fire to the limbs of the wicked.

Upon the Hebrews familiar with these hymns of rejoicing, and particularly upon Moses, these and other "Te Deums" must have had a strong lyrical and linguistic effect. At any rate, we must notice the Egyptian finish as well as Semitic vigor in the Song of Moses.

Just as we have in the famous mural pictures at Beni Hassan (and elsewhere) the Semitic and Hebrew visages, so in the poems and inscriptions of the days when Semites settled in the land and the Israelites dwelt in Goshen, we have the linguistic proofs of the presence and influence of foreigners in the land. And concerning this immigration-scene at Beni Hassan, so like the caravan of Jacob at a later day, Canon Cook does not exaggerate, as I recall the vivid representation, in saying: "The features of the family, their color, and their costume, a rich tunic, or 'coat of many colors,' are thoroughly Semitic."

The prose is of the severest kind—brick-making. Well do I remember the lively touches, in a pictorial illustration, given to a monotonous business. The laborers are prisoners from Palestine or Syria, which Thotmes III. at that time held in subjection. They carry the water in jugs, break up the ground with hoes, knead the clay, form the bricks in a mould and lay them out to dry. Two "taskmasters" watch the business, stick in hand; the one standing up is about to touch smartly the bare shoulders of a workman. He says, "The stick is in my hand, be not idle." Compare this with Exodus v., 13: "And the taskmasters hated them, saying, Fulfill your works, your daily tasks, as when there was straw." This Theban-tomb representation in all probability does not depict a scene from the Hebrew servitude, but it does illustrate precisely how the Pharaohs treated those whom they oppressed. The making of sunburnt bricks and building of temples—even cities, like Zoan—on a wholesale scale, from this Thotmes to the Exodus, was undoubtedly the forced labor of slaves, captives, and the fellahen of the land. The great oppression of the Hebrews, which lasted eighty years, probably began some two centuries after this brickmaking picture was executed. Ramesses scented the great danger to Egypt from so strong a colony as the Hebrews; so he not only tried to keep them under, but he put them where they could "be of the most use" to him.

Chabas refers to Papyrus Anastasi, No. III., which paints a similar "likeness" to the Scriptural picture. Twelve men engaged in the fields in making bricks, having neglected their task "of producing their tale of bricks every day," were set to work in building a house. The order is given, "Let there be no relaxation that they should make their number of bricks daily in the new house in the same manner, to obey the message sent by my lord." Now "my lord," Moses' Pharaoh, was of the same mind when he said, "Let there more work be laid upon the men, that they labor therein."—American Church Review.

The Protestant Episcopal Church.

N. Y. Tribune.

On the 3rd of October next, the triennial Convention of the Protestant Episcopal Church will meet in old Christ Church, Philadelphia, and three days after there will be celebrated in the same place the centennial anniversary of the consecration of Bishop Seabury, the first American bishop, by the Scottish bishops at Aberdeen. The event will be interesting in many respects, not only to the Christian body which is to observe it, but to the American people generally. During the hundred years of separate life which the Episcopal Church has nearly completed, it has grown from almost a handful of scattered adherents to be one of the most powerful religious bodies in the United States, second to none in wealth, influence and intellectual power. In the first general convention, which

met in 1785, in the same city of Philadelphia, seven States were represented by forty-five delegates; no bishops were as yet in the country. In the coming convention every State and Territory in the Union will be represented by sixty-three bishops and nearly four-hundred clerical and lay deputies, forming two legislative bodies probably the equal in ability and intellectual power of any similar body in the world. This will give some indication of the growth of the Episcopal Church during the last hundred years.

Nor is this all. It has shown an unlooked-for power in grappling with many of the vexed problems of social life that has been a source of surprise to the outside world. In its Church congresses it has opened a free parliament for the discussion of such questions that has proved to be most valuable in its usefulness and suggestiveness. In every diocese it has homes and hospitals and asylums and schools, bearing witness to the fact that it is a working church. In this city alone the Episcopal Church is honorably distinguished for its many forms of practical philanthropy; and without making any invidious comparisons, it can be said to hold a commanding position in the metropolis among the other Christian bodies, all of whom are so distinguished for good works.

Why the Episcopal Church has thus prospered is perhaps a difficult question to answer briefly. It had certainly many disadvantages at first to contend with. An Episcopal Church in name, it had been deprived of bishops for generations. To the early colonist it was the Church of the Cavalier and the hateful Tory. To the American of 1783 it was the Church of the tyrannical Englishman whose yoke he had just cast off. It was weak in numbers, on the wrong side of a great National issue, in popular estimation, and handicapped by inconvenient transatlantic ideas and usages. To the majority of people in that day quiet and respectable death probably seemed the most appropriate fate for it. That a Church so weighted down with disadvantages should, within a hundred years, be actually an aspirant for leadership in power, if not in numbers, is an interesting historical fact.

In the first place, it may be said that its English traditions and its historical character, though disadvantageous at first, were the very things that after a time proved to be an advantage to it. An historical Church with its prudent conservatism, an English-born Church with its Anglo-Saxon ideas, it met the needs of men who in the later years shrank from many of the corollaries of pure democracy and feared the levelling effects of universal equality. The Episcopal Church has thus stood as a fact of the past, in an age of innumerable religious experiments; and large numbers of people have been glad to accept the fact, rather than try the experiments.

Its liturgy, too, has been a source of strength to it. The trend of thought to-day is undoubtedly in the direction of some form of liturgical worship; and many non-Episcopal congregations are making tentative efforts looking to the adoption of some form of liturgy. This movement is most apparent in the cities which represent the latest if not the best tendencies of American life. There is little doubt that every year larger numbers of people are joining the Episcopal Church, simply because they crave the repose and stability of a liturgical form of worship. And what may be called the comprehensiveness of the Episcopal Church has also commended it to the American people. It allows a wide liberty of opinion about a large number of theological dogmas, which in other Christian bodies are a part of the confession of faith to be made by all members. It has been said by some to be the "roomiest" Church in America. Whether in this matter it is doing well or ill, need not be discussed here; it is merely noted as a fact, which has doubtless had an important influence on the growth of the Church. It would not be extravagant to venture the prediction that in the coming century, if the Episcopal Church retains these characteristics, it will hold in its allegiance more than at present of the vigorous and progressive force of the Nation.

Life Saving Apparatus.

The fire that occurred in the Munro Building, Vandewater street, New York, afforded a striking illustration of the backwardness of invention in life saving apparatus. Twenty firemen owed their lives to the possession of a string, which on being lowered from a top story where they were being suffocated, was attached to a cord, down which they passed to gain the top-most round of a ladder. Henceforth it is to be hoped that a steel wire cord will prove part of a fireman's equipment. Here is a means of even raising a wire ladder to any height. Another point was developed by the fire, namely, the defective means of communication between the firemen at a high altitude and their companions below. Owing to the noise of engines, and the general turmoil attending a fire, the voice of the fireman is apt to be drowned. In this case the signals for rescue were misapprehended at first for the request to pass up a hose, and the discovery that the men were in danger was due to the happy inspiration of one of the chiefs. It would be easy to suggest various devices by which means of *vice versa* communication could be maintained under like circumstances, even including what are known as toy telephones. Wise men will profit by experience, and it is to be hoped that the executive of our Fire Department will con the lessons of the Munro fire.—Building.

Bishop Gillepie criticizes the programme of the proposed missionary meetings during General Convention in giving so little place to work in the smaller organized dioceses, as compared with that in the missionary jurisdictions.

The Proposed Prayer Book.

The following is the introduction of the Committee's Report, a summary of which was published in these columns last week.

To the General Convention of the Protestant Episcopal Church in the United States of America:

The Joint Committee of Twenty-one appointed by the General Convention of 1880 to consider and to report, whether the changed conditions of the national life do not demand "certain alterations in the Book of Common Prayer, in the direction of liturgical enrichment and increased flexibility of use," respectfully ask leave to report as follows.

In accordance with a resolution of the General Convention which recommends all committees appointed to sit during the recess to meet, for the purpose of organizing, immediately after the close of the session, the Committee came together on the evening of Wednesday, the twenty-seventh day of October, 1880, and was organized by the appointment of the Bishop of Connecticut as Chairman, and of Dr. Huntington of Massachusetts as Secretary. Later, it was agreed that the official title of the Committee should be, THE JOINT COMMITTEE ON THE BOOK OF COMMON PRAYER.

In addition to the first meeting for organization, three groups of sessions have been held during the recess, one of them in January, 1881, another in October, 1882, and another in April, 1883. All of these were convened in the city of New York, and were very fully attended.

In the death of the Rev. Dr. Dalrymple of Maryland, which occurred in October, 1881, the Committee lost the services of an accomplished member, whose active participation in the work of the first meeting had given promise of much usefulness. His place has remained unfilled.

Early in 1881 the work of review was distributed among three sub-committees, at the same time the following resolutions were adopted:

(a) Resolved, That this Committee asserts, at the outset, its conviction that no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer.

(b) Resolved, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.

Mindful of the rule of action laid down for them in the Resolution under which they were appointed, namely, that they were to consider the desirableness "of certain alterations in the Book of Common Prayer, in the direction of liturgical enrichment and flexibility of use," the Committee also governed themselves by these two resolutions, believing that in no other way could they hope to reach any result that would or ought to be acceptable to this Church.

Whether any such result has, in whole or in part, been reached, remains of course to be seen. The Committee only claim for themselves that they have not spared time, labor or study in prosecuting the work committed to them, nor have they failed to seek the guidance of the heavenly Wisdom.

Their object has been to search for what seemed necessary or desirable in the way of additions among the rich stores of devotional forms which are the common heritage of the Catholic Church, rather than to undertake new compositions of their own. Among the later sources which have thus been drawn upon, they feel bound to mention, especially, Canon Bright's *Ancient Collects*, and *The Daily Service* of our own lamented Hutton.

It should be understood that no member of the Committee is, by his signature to this Report, committed unreservedly to every addition or change proposed, but each reserves to himself the privilege of taking such action in respect thereto in Convention, as, upon debate and fuller consideration, he may think proper.

Without further preface, then, and without entering into lengthened details which must all be gone over again in the discussions of the Convention, the Committee submit the following as the additions and changes which they respectfully propose for adoption. It will be seen that they are classified and arranged with references, for the sake of convenience, to the Book which is annexed as a schedule to this Report, and which the Committee venture to hope will not only serve the purpose just mentioned, but will also show (as their long list of alterations and additions, if reported alone, would not do), how little real change is proposed in the structure, arrangement, appearance, or even size of our cherished Book of Common Prayer.

The Committee recommend that the changes embodied in the following Resolutions be approved, and made known to the various Dioceses, in order that they may be adopted hereafter, in the manner provided by the Constitution.

Louise Lateau, known all over the world as the "Belgian fasting girl," is dead. The daughter of a miner in the village of Bois d'Haine, near Mons, Louise Lateau was born in 1850. Her father died of small-pox before she was a week old; she herself caught the disease, and though she recovered from it she suffered from scrofulous symptoms all through her childhood. At the age of 17 she dropped into an apparent decline; but getting suddenly cured after attending a church service on Good Friday, she exhibited wounds on her hands and feet, on her side, and round her brow. These marks, resembling the stigmata of the passion, bled, it was alleged, every Friday; and on that day, toward 10 o'clock, Louise would fall into a trance of seven hours, during which she saw visions of events in scripture history. Her friends asserted that from the time when these phenomena were first witnessed, in 1868, Louise ceased to eat, and as they have adhered to this story ever since, the girl must, according to their account, have lived fifteen years without food.

The Child by the Sea-Shore.

BY REV. J. M. NEALE, D. D.

A bright summer sea; a day drawing towards evening; a few long bright clouds like splinters of gold or diamond waiting for the sun to sink among them; the utterable calm of the green hue of the west; one tall palm rustling its broad leaves on a knoll hard by. That was the scene.

A venerable old man comes forth, like Isaac, to meditate at eventide. There, on that wild and lonely shore, alone as he seems to stand, the whole Church Catholic looks to him as her great doctor. Not a merchant ship enters the harbor of Carthage without bringing him some question on the discipline of the Church, or some inquiry about its faith, some account of a new heresy, or some expression of thankfulness for his own works. Bishops of France and Spain, of Asia and Egypt, all look up to him as their master; and the enormous volumes which he will leave will be the possession and the heritage of the Church as long as she is militant.

It is,—you will have guessed,—St. Augustine. If any man might ever have been puffed up with pride, it was he; thus to be the oracle of the Church, thus to be the guide of her who cannot be deceived. But in the history of his own youth, he had enough to make him humble. He could remember when it used to be his prayer, "Lord, make me holy, but not now;" he could remember when he plunged wildly into all kinds of sin;—when he followed the abominable heresy of the Manichees; and no wonder that he, who had known so much of the Grace of God, should dwell so deeply on it in his writings, as to be called *The Doctor of Grace*. He could remember how, while yet he could not make up his mind to give up the lust of the flesh, the lust of the eyes, and the pride of life, he was in the garden of the house where he lived,—and heard a voice,—a calm sweet voice,—as from heaven,—*Tolle, lege; tolle, lege;* "Take up and read; take up and read;" how at a distance lay the Epistles of St. Paul, which some time before he had thrown down; how, not disobedient to the Heavenly Vision, he took up the book, and opened at this verse: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof;" and how that was his Conversion.

But now he had come forth to meditate on a book which he was about to write,—and which we still have,—a Treatise on the Mystery of the Most Holy and Undivided Trinity. He wished to propound the everlasting Faith of the Church; he wished to show how it was that we worship one God in Trinity, and Trinity in Unity;—how it is that we are not to confound the Persons, like Sabellius, nor divide the Substance, like Arius;—how it is that we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord; and how, that we are forbidden by the Catholic religion to say, There be Three Gods, or Three Lords. He longed, with a holy boldness, to explain how it is that the Son is begotten, and the Spirit proceeds, from everlasting; and he was impatient to gird on his armor, and do battle with all the heretics that had denied or corrupted this tremendous mystery.

So he paced backwards and forwards on the strip of hard, white sand that was his favorite walk. The sun sank lower and lower. He had already set on the Eastern lands. St. Cyril, of Alexandria, was writing by his lamp; St. Jerome, at Bethlehem, was meditating in the clear starry night; the great church of the Resurrection at Constantinople was brilliant with lights, for St. Atticus was going to preach to the people. The breeze had died away. The broad Mediterranean glittered and trembled in the western path of glory; the southern mountains vested themselves in the purple mantle of their repose. But the Saint saw none of these things. He was rapt into that country where the Sun shall no more go down, neither shall the moon withdraw itself, he was meditating of the region where there shall be no more sea; and his mind ranged—not over the lovely Mauritanian mountains, but to the utmost bound of the everlasting hills.

But now a child was kneeling on the sand, and scooping with his little hands a hole in its soft white bed. Twice or thrice the holy Bishop passed him, and noticed him not. But his love for children—almost all great saints have been fond of children—presently made him glance with a smile at the childlike amusement of this boy. He watched how he scooped out a little pool; how, taking a bowl in his hands, he went down to the sea—how he filled it from the rippling waves,—how he returned to the sand hole, and poured the water in thither.

Again the Saint pursued his meditation. The sun touched the sea. A cold chill fell on the shore. A gray shade passed over the face of the Mediterranean, like the awful shadow that fits across the face of a dying man. The birds ceased their song. The twelve hours of the day, wherein a man can work, were at an end. Again St. Augustine looked up. Still the indefatigable boy was fetching water

from the sea, and pouring it into the hole. The thirsty sand sucked it up; and again he went for more.

"My child," said the Saint, "what are you intending to do?"

"I am going," replied the boy, without looking, "to pour all the sea into this hole."

The Bishop smiled kindly. "That will be impossible," he said.

The boy looked up. The face was still childlike, but glorious in its childishness. It was such a face as the old painters give to St. Pancras or St. Cyriac—or rather to him who bore the roses which St. Dorothea sent from the gardens of Paradise.

"Impossible?" he answered. "Not more impossible than for thee, O Augustine, to contain an infinite mystery in a finite mind!"

And he vanished. Then St. Augustine knew that this was one of those ministering spirits, sent forth to minister to them that shall be heirs of salvation.

"What things," said he, "the angels desire to look into; and how shall I, a mortal man, attain unto them?"

Curious Facts About the Sea.

As to the quantity of light at the bottom of the sea there has been much dispute. Animals dredged from below 700 fathoms either have no eyes or faint indications of them, or else their eyes are large and protruding. Another strange thing is that, if the creatures in those lower depths have any color it is orange or red, or reddish-orange. Sea anemones, corals, shrimp and crabs have this brilliant color. Sometimes it is pure red or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange red is the fish's protection; for the bluish-green light in the bottom of the ocean makes the orange or the red fish appear neutral tint and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with boring tails, so that they can burrow the mud. Finally, the surface of the submarine mountain is covered with shells, like the ordinary sea beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. In that way come whole mounds of shells that are dredged up. Not a fish bone is ever dredged up. A piece of wood may be dredged up once a year, but it is honeycombed by the boring shell-fish, and falls to pieces at the touch of the hand. This shows what destruction is constantly going on in those depths. If a ship sinks at sea with all on board, it would be eaten by fish with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. It is a constant display of the law of the survival of the fittest. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels excepting coal clinkers shoved overboard from steamships, and once, twenty-five miles from land, an India-rubber doll. That was one thing the fish could not eat.

The Wind.

The wind is a musician by birth. We extend a silken thread in the crevices of a window, and the wind finds it, and sings over it, and goes up and down the scale upon it; and poor Paganini must go somewhere else for honor, for lo! the wind is performing upon a single string. It tries almost everything on earth to see if there is music in it; it persuades a tone out of the great bell in the tower, when the sexton is at home and asleep; it makes a mournful harp of the giant pines, and does not disdain to try what sort of whistle can be made of the humblest chimney in the world. How it will play upon a great tree till every leaf thrills with the notes in it, and the river that runs at its base is a sort of murmuring accompaniment! And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds that goes up perhaps to the stars, which love music the most and sang it the first! Then how fondly it haunts the old house, mourning under eaves, sighing in the old halls, opening the old doors without fingers, and singing a measure of some sad old song around the fireless and deserted hearths.

There is a dog at Taupo, and also a young pig, and these two afford a curious example of animal sagacity and confidence in the *bona fides* of each other. These animals live at the native path on the opposite side of Tapuaharuru, and the dog discovered some happy hunting grounds on the other side, and informed the pig. The pig, being only two months old, informed the dog that he could not swim across the river, which at that spot debouches from the lake, but that he hoped to share the adventures of his canine friend. The dog settled the difficulty. He went into the river, standing up to his neck in the water, and crouched down; the pig got on his back, clasping his neck with his forelegs. The dog then swam across, thus carrying his chum over. Reg-

ularly every morning the two would in this way go across and forage around Tapuaharuru, returning to the path at night; and if the dog was ready to go home before the pig, he would wait till his friend came down to be ferried over. The truth of this story is vouched for by several who have watched the movements of the pair for some weeks past.

The Gorilla.

The gorillas are the terror of Africa. In the gorilla country no lion will live. They are man-haters and kill them for the love of it, leaving the body, never eating it. When they spy a negro they come down from a tree, hit him on the head with a club which they wield with their hind claw, or carry him up into the tree, there to murder him. Their strength is so great that they will bend the barrel of a rifle. Only one live one was ever brought to England, and that soon died. Several have been shot, but they are tough customers, and the natives dread them more than any animal of the African forests. The gorilla makes a bed like a hammock, and swings in the trees. The gorilla is the sworn enemy of the elephant, because each derives subsistence from the same source. When he sees an elephant pulling down and wrenching off the branches of a favorite tree, the gorilla steals among the boughs, strikes the sensitive proboscis of the elephant a terrible blow with his club, and drives off the clumsy and startled giant, shrilly trumpeting his pain and rage through the jungles of the forest.

"I S'ALL S'EEP WIV HIM TO-NIGHT."

—Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart broken and sad this sad Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out only the other day. The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit, when about to start for home, to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night." The baby-boy was proud of the telegrams, which his mother would read over and over to him, and he considered the "telegraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said: "Don't ky, mamma; I s'all s'leep wiv Dod, 'oo know. Send Dod a telegraf, and tell him I s'all s'leep wiv him to-night." But the message went straight up there without the clicking of wires or the rustling of wings.

TRUE POLITENESS.—A poor Arab going through the desert met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, in his simple mind, a present fit for the caliph. So he filled the leather bottle and, after a weary tramp, laid his gift at his sovereign's feet. The monarch, with a magnanimity that may put many a Christian to the blush, called for a cup and drank freely, and then with a smile thanked the Arab and presented him with a reward. The courtiers pressed eagerly around for a draught of the wonderful water which was regarded as worthy such a princely acknowledgment. To their surprise, the caliph forbade them to touch a drop. Then, after the simple-hearted giver left the royal presence, with a new spring of joy welling up in his heart, the monarch explained his motive of prohibition: "During the long journey, the water in his leather bottle had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake lest the heart of the poor man would be wounded."

HOOD'S SARSAPARILLA

Is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science. As Alternatives, Blood Purifiers, Diuretics and Tonic, such as Sarsaparilla, Yellow Dock, Stillingia, Dandelion, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs. A medicine, like anything else, can be fairly judged only by its results. We point with satisfaction to the glorious record Hood's Sarsaparilla has entered for itself upon the hearts of thousands of people in New England who have personally or indirectly been relieved of terrible suffering which all other remedies failed to reach.

Messrs. C. I. Hood & Co., Gents—Please send me by express two bottles Hood's Sarsaparilla and a few Cook Books for distribution. Your preparation has worked wonders in the case of my wife, who has been troubled with sick headache and biliousness for years. She only took one-half teaspoonful at a dose, and has not been so well for five years as now. She found that within a week after taking it she felt very much better, and is now entirely free from those severe headaches. She has not taken any of any account since last spring, and what little she had is lent to do others good, and we must have it in the house. Yours truly, HOMER B. NASH, Pittsfield, Mass.

C. I. HOOD & CO., Apothecaries, Lowell, Mass. Price \$1.50 per bottle. Sold by Druggists.

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The Pain-Killer

A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally.

You may ask with surprise "What! am I to take internally the same preparation I used as a liniment?"—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

Testimonials from the Clergy.

Messrs. P. DAVIS & SON.

Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burma, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of cholera, diarrhoea, and cholera, the Pain-Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burma, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go.

Sincerely yours, Rev. M. H. BIXBY.

... I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported. I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic. If taken in season, it is generally effectual in checking the disease.

Rev. CHAS. HARDING, Sholapore, India.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it." No family should be without it.

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COMPLIMENTARY. "My hair is now restored to its youthful color; I have not a gray hair left. I am satisfied that the preparation is not a dye, but acts on the secretions. My hair ceases to fall, which is certainly an advantage to me, who was in danger of becoming bald." This is the testimony of all who use Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER.

"One Bottle did it." That is the expression of many who have had their gray hair restored to its natural color, and their bald spot covered with hair, after using one bottle of Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. It is not a dye.

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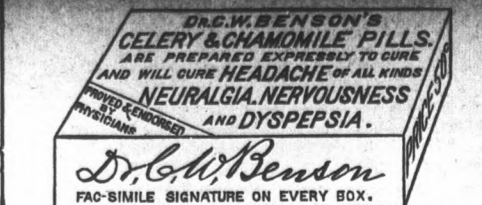


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\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

The number on the address tag indicates the number to which a subscription is paid. Subscribers will please notice their number and remit accordingly. The number of each week's issue is to be found on the right hand corner of the first page, under the title. The change of number on the mailing tag is a sufficient receipt. The number is always changed the week following the renewal of subscription.

The LIVING CHURCH Company will no longer accept three cent stamps in payment of bills; nor will they receive those of a higher denomination. The attention of subscribers is called to the facilities offered by the new Postal Notes, which only cost three cents.

During the session of the General Convention the LIVING CHURCH will be represented in Philadelphia by the Rev. F. W. Taylor, a Clerical Deputy from the Diocese of Springfield, who is authorized to act for the LIVING CHURCH Company.

Ten Thousand Strong.

That is now the weekly circulation of the LIVING CHURCH. It is with no boastful intention, that we make the announcement, but with feelings of profound gratitude, in which we trust our readers will share. After five years of working and waiting, moderate success has been achieved, and we believe that the many friends of the LIVING CHURCH will rejoice with us.

While a great burden of anxiety and a considerable burden of expenditure has been lifted by the attainment of such a circulation, the publishers and editors feel more than ever the responsibility of their work. They realize that of those to whom much has been given, much shall be required. They feel, more than ever before, that such a work must not be conducted unadvisedly or lightly, but in the fear of God. They rejoice, not in the assurance of moderate financial return for their great outlay of toil and money, but in the prospect of doing a larger and better work for the Church than they have done. To it they are committed with enthusiasm and without reserve, determined, by God's help, to make the LIVING CHURCH a true exponent of the life, the thought, and the work of the Church. This they must do in their own way and according to their own convictions, not claiming to be infallible, but always doing their best to present the truth as this Church hath received it.

While there is a sound of victory in the numbering of ten thousand, there is also a reminder of defeat. It was ten thousand that Zenophon led in his famous retreat. Let us hope that we are leading our ten thousand onward to a higher and better life, and that from this point the LIVING CHURCH may go forward and not backward. If we read the signs of the times aright, and understand the needs of the Church in this country, and if we have strength and wisdom for the work, we can safely promise that by God's blessing we shall be able to announce twice ten thousand before another five years have passed. To this end, dear reader, we ask your aid and prayers.

The Failure in Mexico.

In the N. Y. Churchman, last week, appeared the following significant paragraph:

The difficulties that have surrounded the first Bishop of Mexico, have been of a most formidable character. Bishop Riley has struggled hopefully against them, but it is probable that he will resign his jurisdiction, and that the lot of building up must fall to some one else.

So, in a corner of a weekly newspaper, in seven lines, as an editorial surmise, is really announced the culmination of a gigantic failure, the wreck of an enterprise to which many of our Bishops and other prominent clergy have been committed, which some of them have defended with vituperative impatience, and to which

hundreds of thousands of missionary dollars have been given. The "taking off" of this long ago doomed and discreditable venture is in keeping with all the movements which have been made to nurse it into some show of convalescence. It is "probable" that Bishop Riley will resign. That means that it is concluded that he must and shall resign, and the Churchman is "inspired" (as the politicians use the term) to let out the secret as gently as possible. It must have cost the Commission an immense amount of condescension to suffer even this informal conjecture to be smuggled into the Churchman office; but it was evidently unsafe to keep the Church public waiting any longer. The announcement is too late, even now, to save the missionary treasury this season, and if a certain proposed amendment to the missionary Canon shall become law, it will be too late to save the whole missionary cause from going the way of Mexico. This amendment actually proposes to make the missionary clergy dependent on the N. Y. Committee, and to give that body a veto on the appointments of the Bishops. Such monstrously unchurchly schemes as this and the Mexican movement, are enough to unsettle the confidence of a whole generation in our missionary management.

"The difficulties that have surrounded" Bishop Riley have been formidable. Yes, no doubt; but the difficulties by which he has surrounded himself, which he has created by his own folly, are the whirlpools which have swallowed him up with the cause which he represented. It may be that some one else shall raise the sunken ship, and renovate the wreck, but the Church in this Country cannot do it. Better than to serve as a diving bell would it be for us to send a life-boat, to launch a missionary ship of our own, under the control of our laws and manned by capable and trusty men. A Mission in Mexico might succeed, but we have had enough of "Branches."

Under the circumstances, it seems best not to publish the full series of letters on this Mexican affair, which Prof. Butler is preparing. One is in type for this issue, and one in hand for the next. Then the series will be suspended, waiting developments. If the Churchman's paragraph proves to be officially "inspired," no more need be said. If the Mexican Commission propose to stand by Bishop Riley, "for better for worse," the worst shall be made known.

Some time ago, it will be remembered, Dr. Warring contributed a series of papers to the LIVING CHURCH, on the verbal and astonishing accuracy of the Mosaic account of Creation, viewed in the light of modern science. Dr. Warring's writings on this subject were highly praised by such men as Dr. Taylor Lewis, and Mr. Gladstone, but finding little evidence of interest among our readers, Dr. Warring ceased his contributions. We give below an extract from his letter, announcing the discontinuance.

"I had intended to send you the articles promised in the Appeal, but have felt out of heart about it. It seems to me that among clergy and among scientists, nobody wants to hear anything on the side which I have taken. There is, on the part of both, an effort, more or less disguised, to get rid of the supernatural in the account. 'Astractly,' they say, 'it is all well enough; but then, there never was such a thing as verbal inspiration. It is very good what you say about Genesis, but then, Moses (if he wrote it) did not mean what his words seem to say. He cannot possibly be right now, because his teachings were adapted to the ideas of his hearers; these were wrong, and of course his teachings must partake of the same errors. Besides, we have burned our fingers before over expositions of this account, and we are not going to do it again. So just let us alone! We are satisfied and don't want to know any better.'

Oh! that I had a voice that could rouse such men, and make them see what a weapon God has put into their hands against the agnostics! With it they might smite them, hip and thigh."

Arrangements have been made by which the Railways running out of Chicago will grant a round-trip ticket to their Eastern Termini, to Deputies to General Convention for one and one-third rate. The LIVING CHURCH COMPANY will furnish on application the necessary orders.

The managers of the Ocean Grove camp meeting are getting a good scathing by the press, for listening with enthusiastic pleasure to the preaching of colored brethren, who were afterwards refused a seat at the hotel tables on the ground.—An exchange suggests that the reason why it is so difficult to control eccentric ritualists, is because at ordination they promise conformity only to the doctrine and worship of the Church. The Bishops promise conformity to doctrine, discipline, and worship. That accounts for their being so well behaved.—In the little State of Rhode Island there are said to be seven kinds of Baptists. Other denominations probably in proportion. "If a little (sectarianism) is good, a good deal is better."—Two prominent advocates, in disgust at the admission of a woman to practice, have decided to discontinue practicing at the bar of Turin. Italy will probably survive the shock.—A Roman priest in Atlanta orders all parents to send their children to the Sisters' school, on pain of being deprived of the Sacraments and of Christian burial.—The sectarian papers are praising a "Reformed Episcopal Bishop" for aiding to organize a congregational society in Dakota. If all his reformed brethren would go and do likewise, it would be better than to keep up the show of another denomination. But then Othello's occupation would be gone!—Father Himes, the veteran missionary, says: "Every parish or mission should have a bell. When I visit missions without bells I feel lost. It seems as though the chapel was dead, having no voice or welcome call for the hour of prayer."—Sydney Smith said to his vestry, in reference to a block pavement proposed to be built around St. Paul's, "All you have to do, gentlemen, is to put your heads together, and the thing is done."—A movement for a cheap cab system has been begun in New York City. May it succeed and extend to all cities. The exactions of cabmen in this country are an outrage, which a long suffering public are tired of. Nowhere in the world is fodder so cheap and horse-hire so dear, as in the United States.—The fraudulent character of the Shapira manuscripts has been noticed in our columns. It is also worthy of note that the fraud has been detected by Christians and not by unbelievers. It is a grand argument for the genuineness of manuscripts, which have stood the test of criticisms.—"The relation of the Church to the Colored people is the same as its relation to red-headed people," says an exchange. It may be so; but suppose red-headed people were not disposed to come into our churches to worship with people whose hair is of a less luminous hue, should we be justified in doing nothing to reach them? The question is, what, under the circumstances, can be done?—A secular newspaper, commenting on the Ischia earthquake, says: "Unfortunately the Divine Providence does not shift the volcanic forces to serve moral ends." How do you know that? Your irreverent comments do not indicate that you know much or care much for Divine Providence, or for moral ends. Stick to your last! You are strong in politics but weak in "moral ends."—A writer in an English Church paper advocates placing the sermon before the Service. People who want to hear the sermon can then come early, and the service will not be interrupted by those who come late. A hymn should precede the sermon.—We expect an avalanche of correspondence on the Prayer Book question. The LIVING CHURCH is not set up with rubber types, but we will stretch the forms all we can. Please be brief, brethren. Well directed and kind criticism will be welcome and may do good. It is too late to argue against some change. Something will surely be done to the "dear old Prayer Book," even if the old ladies faint away with fright.—The New York Times, one of the best dailies in the country, and by all odds the best informed on Church matters, has reduced its subscription price to \$6.00 a year.—Much scandal was caused in Chicago by a public announcement that a dignitary of the Church in Canada, the Dean of Montreal, was to assist Messrs. Moody and Sankey, and some Reformed Episcopal "Bishops" in a "Christian Convention." The announcement was probably unauthorized. At any rate the Dean did

not put in an appearance.—It was probably by oversight that the Banquet given to Bishop Paddock, in celebration of the tenth anniversary of his Consecration, was fixed for one of the Fast Days of the Church, an Ember Day.

LETTERS TO THE EDITOR.

Mexico Continued.

To the Editor of the Living Church: In April, 1881, the undersigned went to Mexico, having accepted an invitation, extended to him a few months before, to take charge of the Theological Seminary of the Mexican Branch. On the 9th of October, 1882, this Seminary, which was well conducted, and ought to have been regarded as the most important institution of the Mexican Church, was, under the pretext of giving the students a vacation on account of lack of funds, disbanded. This pretext (and other things which may be commented upon hereafter) will be found in the following letters, the original of which are on file:

MEXICO, Oct. 9th, 1882.

To the Rev. C. E. Butler:

As the authorized Agent of the Foreign Committee of your Church, I have been instructed by the Secretary of that Committee, that the Mexican Branch of the Church being an independent Church they could not decide the question of an increase of salary to Presbyter Maruri, when I consulted them upon that point, as that was in the province of the Mexican Church, thus recognizing its full right to make variations in this Branch of the Church when necessary.

In a publication issued by the Foreign Committee, from the pen of Mr. Winslow, it is announced that Bishop Riley has been passing this Branch of the Church to aid in meeting its expenses, \$1,000 monthly. The Bishop had hoped to have aided it in meeting its expenses in keeping this Church together as an entirety until the Foreign Committee could have assumed all its expenses. To have enabled us to have done this, the appropriation for this year needed was \$40,000. Unfortunately the appropriation made by the Foreign Committee is much short of this sum. Considering the extent of the work this Church has under its control in this Republic, the sum of \$40,000 was the least we could have kept the work together with. Until the appropriation can be increased to \$40,000 we are obliged to make serious reductions in our expenses, as Bishop Riley is not able to continue his munificent advances to us. What is given to us in the way of scholarships is not enough to enable us to pay the rent of the building, No. 8 de la Calle de San Juan, and the other expenses of the Seminary. To my deep regret therefore, as the Agent of the Foreign Committee in Mexico, and until the Foreign Committee can see its way to increasing its appropriation to the full amount needed, I am obliged from absolute necessity to advise the Mexican Church to give a vacation to the theological students, as I am no longer able to meet their expenses. As a practical business man I feel constrained to advise all who wish the work of the Church in this land to be effectively continued and not dismembered and important portions of it to be passed over right and left to the Methodists and Presbyterians, to unite in making a common effort to have the appropriation in our behalf raised to the sum of \$40,000.

I remain, yours very truly,

ALBERT E. MACKINTOSH.

MEXICO, Oct. 9th, 1882.

To the Rev. C. E. Butler:

Your kind letter of to-day has just come to hand in the Church of San Francisco, at the hour when the Financial Committee of the General Synod of the Mexican Church had been asked to meet to do a sad work, that of heavily reducing our expenses and as a matter of course of also reducing our work at the same time.

A letter that Mr. Mackintosh will send you with this will inform you that he has advised a vacation to be given to the students in your Divinity School, as he cannot meet their expenses. With deep sadness I have accepted the inevitable and approved his advice. I therefore authorize you before you leave to inform the students of the same. They can call and see Mr. Mackintosh for small sums with which to return to their families.

I fully recognize the punctuality and faithfulness with which you have worked in our Divinity School, and in the name of the Mexican Church most sincerely thank you for the same. I also thank you for your kind assurance that you are heartily in sympathy with the Mexican Church. I trust that you will continue to do what you can in its behalf. I authorize you to do all you can to move the Foreign Committee and the Church generally to increase our appropriation to the sum needed. I will be glad to unite with you in an effort in the United States to try and bring this about.

With best Christian wishes, I remain, yours faithfully,

H. ORAUNOEY RILEY.

The present writer does not believe (if the funds were properly managed, and the Theological Seminary was considered as important as it ought to be and was) that the dismissal of the students was caused by lack of funds, for the following reasons:

1. Congregations, Sunday Schools, and individuals, in our Church, were at the time pledged and paying for seven Theo-

logical scholarships; there were only six students in the Seminary.

2. There were, at the time, at least three young men, not in the Seminary nor candidates for Orders, living in idleness, receiving regularly \$25 per month each, or more than enough for the support of the Theological students.

3. In the stable of the house, No 8, and San Juan street, where this writer had his residence, and in which were also the Seminary, Boys' Orphanage, Printing Office, etc., besides the Bishop's horse, five others were kept for the use of a certain family adopted by the Bishop; this family did not pay for their maintenance; the money spent for these horses was amply sufficient for the support of the Theological students.

4. There was then, in Independencia street a Girls' Orphanage, for which the Church has no use, there being another extensive one carried on by Mr. Hooker. The Independencia school was born under appearances of false pretence, and its subsequent history was a discredit to any Church. On this affair were spent (according to the "Estimate of Expenses") at least \$155 per month; sufficient to support eighteen Theological students.

5. On account of salaries and rents (enumerated in the "Estimate") which were not paid on the 1st of October, nor since, there ought to have been in the Treasury at least six hundred dollars, or enough for the Theological students for twelve months.

6. The Executive Committee, put in charge of the Theological Seminary by the lawful authorities of the Mexican Church, was not advised or consulted about closing the Seminary; it was then five weeks to long vacation. Had the Committee been consulted, means might have been devised for keeping the students. But the Committee was entirely ignored then, as on various occasions previous and subsequent.

7. The heaviest item in the Seminary expenses was the rent of the building. This building was retained for months after, and is probably to this day.

8. The amount required for the actual support of the students (according to the "Estimate") was only \$50 per month. Bishop-elect Hernandez, in his poverty, maintained these students for months after their dismissal.

Why, then, were the students dismissed, and the professor in charge given to understand (however indirectly at the time) that his occupation in Mexico was gone? Because he and they, by their silence, refused to take part in, to aid or countenance, the illegal acts which Dr. Riley, and his sympathizers had been for some time perpetrating—acts, some of which have been decidedly disapproved by the Mexican Commission. The pretext of lack of funds was resorted to, when persecution, insult, and calumny had failed to drive away the students. See following letters, which are on file:

Senor Enrique C. Butler:

RESPECTED SIR:

The undersigned hereby inform you, that, having absented ourselves for some days from the Service held in the Cathedral, for fear that Senor Riley, Bishop of our Church, should put us to shame before the congregation, as has already happened to students of the Theological Seminary, to-day, Sept. 25, we attended said Service, dismissing those fears, since we had given no cause for them. When we arrived at the door of the church our attention was attracted by a paper fixed on either side of it, referring to the election of Mr. Antonio Carrion, as Bishop of the State of Hidalgo. While we stood reading the paper, the family arrived, accompanied by Senor Riley, who, as he entered, directed towards us a look full of hatred. After this Mrs. (name for the present suppressed) who had remained outside with her boys, addressed us in these words: "He who mocks my family, mocks me." "Why do you say this to us?" answered one of us. "Because you are making fun of me," said she. "We do not even know Mr. M—," said the one who had asked the question: Then she angrily set before us a boy of 5 or 6. And when the student, who up to this time had been silent answered, "But, lady, what proofs are there that we have mocked this child?" "Lady!" she exclaimed, "I will complain to the Doctor, (Riley) that he may teach you that you are not dealing with a—like yourselves! —! —! —!" And then she went in, the Service having begun. (The writer will not soil this page by the translation or transcription of the words for which the dashes stand).

Afterwards we went to complain to Senor Hernandez, who referred us to you; for which reason we have written you this.

Your faithful servants,
 FRANCISCO C. MORAN,
 TRANQUILINO M. GUEVARA.

These two young men belonged to the Seminary. All the students continued to complain to me of similar insults. Thereupon I wrote and forwarded the following:

October 2nd, 1882.

Right Rev. H. C. Riley, D. D.:

DEAR BISHOP: Please excuse me for adding to your cares the following matters; I would not do so, were it not that it seems you are the only one that can effectually apply the remedy.

For some time past the Seminary students have been the objects of persecutions and insults within the church of San Francisco, at the doors and in the garden thereof. Even the large Indian who carries chairs, back and forth, has taken it upon himself to insult the Candidates for Holy Orders of the "Mexican Branch of the Catholic Church." Ought these things to be allowed? Will it not have a tendency to lower the estimation of the people for the future clergy, and even for the present clergy of the Church? Even if these young men have not all the preparation for the Seminary that they ought to have, they are the only candidates for Orders which a Church needing so many ministers possesses. On your own principle of not quenching the smoking flax, so often enunciated, ought they not to be treated with consideration and tenderness, and encouraged by precept and example? Is it to be expected that beginners in spiritual things can be in a proper frame of mind for worship or study, after an insult?

Please allow me also to inform you, that on the 15th ult., Brother Maruri, in a letter to me, made sweeping charges against the Seminary students, of a serious offense, that is, of scattering certain written scraps in the church of San Francisco. I invited the venerable brother to produce witnesses. On the 20th he sent me two witnesses; one of them said he had only seen presbyter M—, who is not one of the Seminary students; the other had only seen Guevara throw down some little papers in the garden after service. The witness confessed that he had done the very same thing with papers that he had picked up in the Church. . . . Begging you to give such attention as you can to these things. . . .

In answer to this letter the Bishop called in the evening, and tacitly admitted the allegation, by promising that the persecutions therein complained of should cease. They did not cease while the students remained in the City of Mexico.

The letter above referred to, of date Sept. 15th, 1882, which is in Mr. Mackintosh's handwriting, and which the sequel places in a very bad light, is as follows:

"As the Presbyter in charge of the Cathedral, I regret to make to you a serious complaint. The students of the Theological Seminary, during the service Wednesday evening, committed the profanation of throwing about in the Cathedral an infinity of slips of paper as those which you will find herewith. I need not recommend that you have the goodness to ascertain who were the perpetrators, for I am sure that you will do what you can, and will severely reprimand the guilty parties." . . . "I have the pleasure of sending you a copy of the pamphlet which Mr. Gonzalez has published with reference to the unhappy rebellion (!) against their Bishop by certain Presbyters." (the Protest). . .

The charge against the Seminary students was proven to be utterly without foundation, and presumably it was an item in the persecution scheme.

C. E. BUTLER.

The "Book Annexed."—Its First Corollary.

To the Editor of the Living Church:

The Book Annexed to the Report of the Joint-Committee on Revision is as definite as a geometrical proposition, and in many respects as well constructed. Like a proposition in geometry it has its corollaries, and I desire to state the First Corollary, which is this: That the Book Annexed is a *Pons Asinorum* for the Cummins' Schism. I imagine that lonesome fragment of a party in its present condition, after it has realized what the Book Annexed contains, and awakes to the fact that this truly representative Committee, in which we find some of the very men of whose support the authors of a certain pink-covered pamphlet on the Prayer Book once confidently boasted, has quietly proved the falsehood of the loud assertions of the followers of Dr. Cummins. The Book Annexed shows conclusively that the Reformed Episcopal "Church" does not and never did represent the opinions and wishes of American Churchmen. The wind has always blown from another quarter, and the R. E. sails flap idly. Not many years ago the Ecclesiastical world resounded with the din which these R. E. brethren kept up. They alone represented the great body of American Churchmen; they alone were faithful to the principles of the glorious Reformation and to the Church of "the fathers of 1789." Now what will they say? What can they say, in answer to the Church's dignified refutation of their sophistries and falsehoods? The R. E. supporters are in much the

same status as was a gentleman whom I remember at College, who asked his Professor, with some attempt at teasing him, "Professor, what is the most obvious way you would take to demonstrate the *Pons Asinorum*?" "Why, sir," retorted the Professor, "I think I should ask you to go over it." T.

St. Luke's Hospital, Chicago.

To the Editor of the Living Church:

Will you allow me through your columns to call the attention of the Churchmen of Chicago to two things which they are in danger of forgetting. One is, the endowment of the cot for crippled children, and the other, the furnishing fund for the new Hospital. Neither of these increases as rapidly as it should. The cot fund now amounts to nearly \$3,000, but \$4,000 is the sum needed at the present low rate of interest, and we do hope that the additional money will be forthcoming this winter. Mrs. A. Williams, 2,834 Prairie Ave., is the Treasurer of this fund. Mr. Arthur Ryerson, 38 Honore Building, is the proper person to whom contributions for the Furnishing Fund may be sent. He has had very little sent lately, and yet the Hospital is rapidly approaching the time when we shall have to be thinking about the furniture. Cannot some of your readers get up some entertainments this winter, which will help along this deserving object. Last week was a busy week for our little Hospital. Six terrible accidents in four days, taxed all our energies, with a house already full of other patients. Do not forget that our only income is the open hand of the charitable, and our expenses are over \$1,000 a month.

CLINTON LOCKE, President.

1492 and 1892.

To the Editor of the Living Church:

I have not talked with King Alfonso of Spain in regard to the 400th anniversary of the discovery of America by Columbus. The King has not even written to me on the subject. I had however thought of the matter and written an article in relation to it, before it was first mentioned in the LIVING CHURCH, and I have not seen it mentioned in any other paper. I think there should be a celebration and that it should be held on this continent and in this, the greatest country on this continent. A fair in 1892 at which we could show to the world what America has produced, and what she has contributed to the comfort, enlightenment and advancement of mankind in 400 years, would be not only to our own credit and profit, but a due expression of honor to the memory of one to whose enterprise and courage we owe the knowledge of this New World. Columbus was deprived of the honor of giving his name to the continent, and now let the nations of America, from Canada to the Argentine Republic, assemble together and render to him a tardy measure of justice. We can make a good showing of what has been done here since Columbus first touched San Salvador.

HOMER WHITE.

West Randolph, Vt.

The General Convention.

To the Editor of the Living Church:

I have received many inquiries whether a daily official report of the proceedings of the approaching session of the General Convention will be published. No such official report will be issued. But arrangements have been made with the Philadelphia *Inquirer* to publish daily a full, (not *verbatim*) and it is hoped, accurate report of the proceedings. This paper was recommended for the purpose by the Philadelphia local committee. The subscription for the month of October, covering the whole session, will be 50 cents. Persons desiring it will address the Philadelphia *Inquirer*, and not

CHAS. L. HUTCHINS,
Secretary of the Convention.
Sept. 20th, 1883.

"Same."

To the Editor of the Living Church:

What a relief it would be if the enrichment committee could have delivered us from the infelicity of this word at the close of the Oblation, "The Same." The force and elegance of the preceding word, innumerable, scarcely compensate for an expression which has always the suggestion of aforesaid. Now that the Oblation, as it is proper, is to be separated from the Invocation, the word referred to will seem more flat than ever.

E. M. G.

Cambridge, Mass.

The Forty-sixth annual Council of this Diocese met on Tuesday, the 18th inst., in St. Peter's Church, Niagara Falls.

Morning Prayer was said at 7 A. M., followed by Litanies and Holy Communion at 10 A. M. The Rev. Dr. Brown, of St. Paul's Church, Buffalo, preached an eloquent discourse on Christian Steadfastness in Faith and Love, basing his arguments on the text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the word of the Lord forasmuch as ye know that your is not in vain in the Lord," (I. Cor., xv.) The music was beautifully rendered by a surpliced choir of men and boys, assisted by several young ladies. The offerings were for the benefit of St. Philip's Church, Buffalo.

Immediately after service the Council was called to order by the Bishop. The Rev. Dr. Bishop was elected Secretary, and the Rev. Mr. Hayes, Assistant Secretary.

The usual reports of institutions connected with the Diocese were read. That of De Veaux College was peculiarly interesting and gratifying.

The Rev. Dr. Anstee, Chairman of the special committee of the last Council on clerical life insurance, read an interesting report, strongly recommending the clergy to avail themselves of the benefits which the society for the relief of widows and orphans of deceased clergymen of the State of New York offers them. This Society is nearly 150 years old and has an invested fund of nearly \$200,000. The assessment is only \$8 per year. An annuity of \$100 is given to the widow and orphans until they come of age, upon the death of a member. The Clergyman's Retiring Fund Society was also earnestly recommended, which provides annuities for its members upon attaining the age of 60 years, on payment of \$12 per annum prior to that time, the amount of annuity to depend upon the length of past membership. The report was ordered printed at large in the *Journal* and the resolutions appended thereto were adopted.

The Rev. Dr. VanBokkelen, from the Committee on the proposed change in the Ratification of the Book of Common Prayer, reported that in the judgment of the committee no action should be taken by the Council.

The Rev. Dr. Lloyd Windsor, of Hornellsville, from the committee on Canons, reported a Canon requiring the consent of the parents of both parties to a marriage contract, where they are minors, and advising the presence of five or six witnesses; and also certain other Canons with their recommendations of the same.

This marriage Canon gave rise to an interesting discussion. The Bishop urged upon the clergy great care in seeing that marriages were solemnly and advisedly entered into. The Canon was re-committed.

A discussion followed on a Canon for the registration of communicants. A resolution on the subject was adopted.

On motion of Judge James M. Smith, a resolution was adopted creating a committee to procure the passage of a law by the Legislature to enable parishes, when they choose, to convey their property in trust to the trustees of the Parochial Fund. The Hon. A. Ely, J. H. Fisher and Judge J. A. Vanderlip were named as such committee.

A very important Canon was introduced by Bishop Cox concerning the election of a Bishop. "The impressive address" says the *Kalendar*, from which we have abridged this report, "with which the venerable Diocesan prefaced his written wish concerning the order of election, was received by the council with satisfaction. It was referred to the committees on Canons, and will undoubtedly be published, when it will appear that the Bishop has drawn up a Canon to prevent unseemly disorder and external interference in any election of a Bishop which may hereafter occur."

The elections resulted as follows: Standing Committee: The Revs. L. B. Van Dyke, J. M. Henderson, Walter North, C. W. Hayes, Messrs. Milton Wilder, W. H. Walker, E. S. Dann, W. M. White. Deputies to the General Convention: The Rev. Dr. Henry Anstee, Dr. J. W. Brown, Dr. Rankine, and Dr. Doty; Messrs. J. H. Fisher, Jno. N. Macomb, Jr., Judge J. M. Smith and G. B. Worthington.

Personal Mention.

The Rev. Canon Knowles, of Chicago, has returned from Europe and will be at home until Monday next, when he leaves to be absent for three weeks at the General Convention at Philadelphia.

The address of the Secretary of St. John's Clergy House, during the last week in September, will be in care of the Rev. J. Kimber, 23 Bible House, New York; and during the General Convention, 1322 Spruce St., Philadelphia.

The address of the Rev. F. B. Ticknor has been changed from San Marcos, Texas, to 421 Augusta St., San Antonio, Texas, in place of the Rev. F. R. Starr, who has removed to Waco, Texas.

The Rev. C. L. Fulforth has resigned the rectorship of Christ Church, Central City, Neb., and accepted that of Christ Church, Beatrice. Address accordingly, after Oct. 1st.

The Rev. William Richmond has resigned the assistant rectorship of St. Mark's Church, Orange, N. J.

The Rev. Edward Ritchie, rector of St. James Church, Dundee, Ill., has accepted a call to the rectorate of St. Stephen's Church, Florence, diocese of New Jersey.

Married.

ALLEN-FRANKLIN, in Christ Church, Shrewsbury, N. J., on Thursday, Sept. 20, 1883, by the Rev. B. Franklin, D. D., with the Rev. Rural Deau Allen, of the Diocese of Toronto, Assisting Priest, the Rev. Alexander Allen, of Nebraska, and Caroline Gordon Franklin, son and daughter of the officiating clergymen.

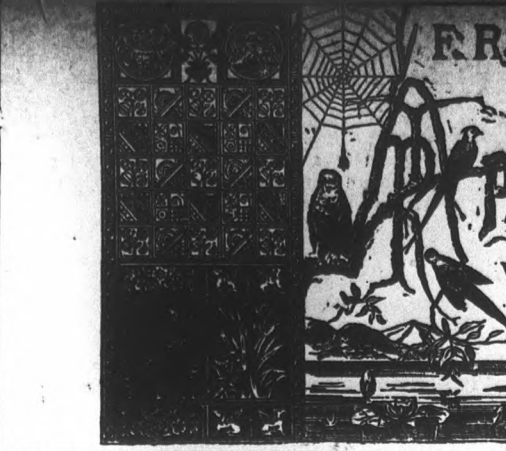
Acknowledgements

For Rebuilding St. Mary's School.
A Subscriber, Diocese of Easton . . . \$ 5.00
Holy Trinity Church, Danville, Ill. . . . 3.46
Hon. S. Corning Judd, L.L.D. . . . 250.00
Previously acknowledged . . . 5,682.00
Total for Rebuilding . . . \$5,920.46

The undersigned gratefully acknowledges the receipt of the following sums in aid of his work at Cumberland, Wis:

Husband and wife, Chicago, Ill., \$50.00; Rev. George Runney, East Haddam, Ct., 5.00; Rev. John Townsend, Middletown, Ct., 5.00; Rev. Isaac C. Stuges, from "two friends," Kent, Ct., 1.00; St. Luke's Church, Catskill, 1.00; Rev. J. L. Townsend, Washington, D. C., 1.00; Lookport, N. Y., 1.00; Rev. John G. Gholson, Baltimore, Md., 1.00; Rev. E. W. Worthington, Mt. Morris, N. Y., 1.00.
All these are helpers indeed and sharers with me of a common burden.

A. B. PEABODY, Missionary.
Cumberland, Wis., Sept. 22, 1883.



Miscellaneous.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whiteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the P. E. U. of the U. S. A.") This charity is not local or diocesan.

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Wanted.—A married clergyman desires work with moderate salary. Address (clergyman, Dewitt, Dak.)

Wanted.—A married Priest of St. Peter's Parish, Shakopee, Minn., 25 miles equi distant from St. Paul and Minneapolis, communicants 50. Has church and handsome Rectory, out of debt, can pay \$800 and rental. Address W. A. Cole, J. W.

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WOMAN'S ART EXCHANGE.—New York Exchange for Woman's Work, of New York City, is probably a sufficient address.

The only complete daily report of the General Convention of the Protestant Episcopal Church will be published in the Philadelphia *Inquirer*, a daily morning double sheet newspaper, and mailed to subscribers for 50 cents a month free of postage. One month's subscription will comprise the proceedings of the convention until adjournment. Address W. W. Harding, Publisher of the *Inquirer*, Inquirer Building, Philadelphia, Penna.

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KEMPER HALL, Kenosha, Wisconsin. A Boarding School for Girls under the charge of the Sisters of St. Mary. Opens Sept. 24, 1883. Extensive repairs, ensuring a satisfactory sanitary condition, and also giving larger and improved accommodations, have been made during the summer. The Preparatory Department, which is divided into Five Forms, provides for the reception of very young children. For terms, etc., address the Sister in Charge.

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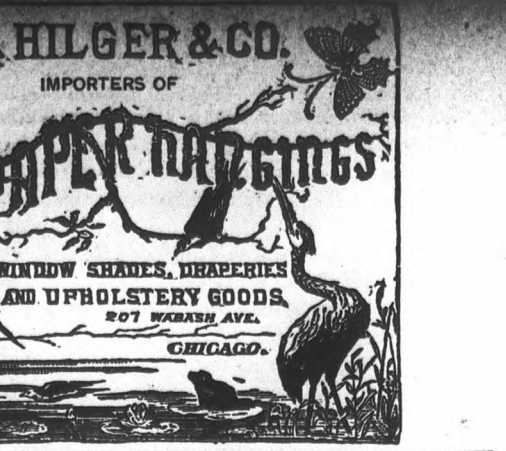
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ST. MARY'S SCHOOL, 5 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Monday, September 24th, 1883. Address the SISTER SUPERIOR as above.

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Young Ladies' Athenaeum Leads in Art, Music and Literature. 100 per cent increase last year. E. CHASE, Supt., Jacksonville, Ill. See Conservatory next week.



Charles Scribner's Sons NEW BOOKS.

The Grounds of Theistic and Christian Belief.

By George P. Fisher, D. D., LL. D., Professor of Ecclesiastical History in Yale College. 1 vol. crown 8vo, \$2 50.

This volume embraces a discussion of the evidences of both natural and revealed religion, and prominence is given to topics having special interest at present from their connection with modern theories and difficulties. Among these topics are the arguments of design and the bearing of evolutionary doctrine on its validity; the reality of knowledge; the miraculous element in the Gospels; the truthfulness of the apostolic witnesses; and a variety of subjects relating to the Scriptures and the canon. Professor Fisher's learning, skill in argument, and power of language have given him the position of one of the foremost defenders of the faith now living, and this volume will be useful to many in clearing up perplexities and throwing new light upon the nature of the Christian faith and its relation to modern thought.

The Hoosier School-Boy.

By Edward Eggleston, author of 'The Hoosier Schoolmaster,' etc. With full-page illustrations. 1 vol. 12mo, \$1.

'The Hoosier School Boy' depicts some of the characteristics of boy life, years ago, on the Ohio characteristics, however, that were not peculiar to that section only. The story presents a vivid and interesting picture of the life of a boy in those days, and the path of the youth aspiring for an education. These obstacles, which the hero of the story succeeds by his genuine manliness and force of character in surmounting, are just such as a majority of the most distinguished Americans, in all walks of life, including Lincoln and Garfield, have had to contend with, and which they have made the stepping-stone to their future greatness. Mr. Brush's strong and life-like illustrations add much to the attractiveness of the book.

The Gospel According to St. John.

By Prof. Wm. Milligan, D. D., and Prof. Wm. F. Moulton, D. D. 1 vol. 12mo, \$1.25. Being Vol. IV. of the International Revision Commentary on the New Testament. By British and American Scholars and Revisers. Edited by Philip Schaff, D. D. (Matthew, Mark, Luke, and Acts already published.)

This is the only commentary upon the Revised Version of the New Testament. The Revised Version is based upon a much older and fuller text than the text which it replaces, and it is the best commentary for popular use in the English language.

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This little volume, which in the range of cook-book literature occupies a new and unoccupied field, aims to combat the spirit of wastefulness that is the besetting sin of American house-keeping. Miss Brown provides a multitude of receipts for transforming these remains into savory and nutritious plats, side-dishes, entrees, etc. Some of these receipts are from the French, but most of them are from the author's own experiments.

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BOOK REVIEWS.

AN OPINION. By the Hon. S. Corning Judd, LL. D., Chancellor of the Diocese of Illinois. A few weeks ago this pamphlet was issued by the vestry of a certain parish in controversy with its Bishop. The "Opinion" is upon this question: "Can a Bishop prevent the settlement of a qualified Minister of this Church as Rector of a Parish in his Diocese." It is to be regretted that the able argument could not have been presented without reference to any particular parish or Bishop, especially as the Chancellor's official title is upon the cover. It gives to the document something of an official character which we presume was far from the intention of the learned writer.

At first sight probably most people would answer the question in the affirmative, provided the laws of a diocese authorized the Bishop, under certain circumstances, to refuse consent to settlement. The Canons of the Diocese in question do provide that "no minister shall be held to be confirmed in his office, or permitted to officiate, until the approval of the Bishop in writing has been given to his settlement." This Canon, or one substantially the same, was submitted to the General Convention with others, and approved by that body by the admission of the Diocese as organized under its Constitution and Canons. At least one other Diocese has been admitted with such a Canon, and the old Diocese of Illinois had and still has practically the same, originating under Bishop Whitehouse's administration and approved by him.

Chancellor Judd, however, answers the question proposed above, in the negative. "The Canon referred to is in conflict with the Canons of the General Convention, and therefore void," he says, in his opinion.

There are some, we believe, who hold that this Diocesan Canon is not in conflict with the General Canon, but simply additional thereto; and some who hold that a General Canon taking away the right of a Diocese to regulate the settlement of its clergy, is unconstitutional and therefore void. It is no more assumption for a Diocese to pronounce against a General Canon than for a parish to pronounce against a Diocesan Canon.

CURRENT DISCUSSIONS IN THEOLOGY, by Professors Boardman, Curtiss and Scott, of Chicago Theological Seminary. Vol. I. Introductory. Chicago: F. H. Revell, 1883.

The idea of the authors of this series, of which the volume named is the first installment, is to give, in a concise and interesting form, the kernel of the many valuable works which are continually swelling the bulk of our already vast theological literature. For this purpose the series proposed will be a great help to the majority of preachers of every denomination. While the authors are not Churchmen, we feel certain that they will have enough sympathy with the strong currents of theological thought in the great Anglo-American Communion to lead them to notice many works which are of interest to Churchmen. It will be an advantage to us to be able to see ourselves through such well-polished spectacles.

The present volume is Introductory to the series, and contains interesting papers, cast rather in the form of Notes. Part first, Exegetical Theology, by Prof. Curtiss, deals entirely with the Old Testament; part second, by Prof. Scott, is upon the Idea, Contents and Method of Treatment of Church History, as apprehended in the present state of the science; part third, by Prof. Boardman, is entitled, Present Theological Tendencies, and the influences producing them, and ought to be read with interest by the clergy of the Church. In this paper considerable attention is paid to *Dorner's System of Christian Doctrine*. In fact, we notice that there is a tendency throughout the whole book to give heed to the results of German Theological criticism and investigation rather than to those of English scholars.

We trust the series will meet with the success which it will undoubtedly deserve.

WHAT SOCIAL CLASSES OWE TO EACH OTHER. By William Graham Sumner. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price 60 cents.

The author is Professor of Political and Social Science in Yale College, and writes with thorough mastery of his subject. The essays in this volume will be found interesting both to the capitalist and to the laborer. While it is the author's main purpose to vindicate the rights of capital, he is perfectly fair to the employe, and teaches him a lesson in self-respect and self-control which it would be well for him to ponder. While the relations of capital to labor and to civilization are admirably set forth, the duties of the higher to the lower class based upon human considerations seem to be lost sight of. There are other ties than those of business contracts, between man and man, and duties that do not grow out of the relations of capital, land, and labor.

AMONG THE LAKES. By William O. Stoddard. New York: Charles Scribner's Sons; Chicago: Jansen, McClurg & Co. Price \$1.00.

A pleasant and vivacious story of a summer among the small lakes in New York; rather trifling for older readers, but sure to interest the young folks with its descriptions of boating, fishing and other country amusements.

MEMORIAL TRIBUTES. A Compend of Funeral Addresses. An aid for Pastors. A Book of Comfort for the Bereaved. Edited by J. Sanderson, D. D. Introduction by John Hall, D. D. New York: E. B. Treat, 757 Broadway. Price \$1.75.

it. The sermons here given are mostly brief summaries which give a line of thought for extemporizing.

CHRISTIAN CHARITY IN THE ANCIENT CHURCH. By Dr. Gerhard Uhlhorn, Abbot of Loccum. Translated from the German with the author's sanction. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2.50.

This work, which has attracted very great attention throughout Europe, was the subject of an editorial article in the LIVING CHURCH of April 21, of this year. A complete synopsis of the author's arguments was there given, and it was shown how ably he had proved his position that the old world was essentially a world without love, and that Christianity alone had given birth to philanthropy and beneficence. The book furnishes the most powerful argument against infidelity, and should be found in every Christian library.

TOPICS OF THE TIMES. Studies in Biography. Edited by Titus Munson Coan. Studies in Literature. Edited by the same. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, paper 25 cents; cloth 60 cents.

This Series of cheap and attractive volumes is made up of selections from the leading Reviews by the writers. The grouping of topics in separate volumes and preserving for permanent study and reference the best thought of the times, is an enterprise which deserves success.

Macmillan's Magazine is steadily winning for itself in this country a reputation equal to that which it has long enjoyed in England. The September number has the following table of contents: 1. The "Why" and the "How" of Land Nationalization, by Alfred R. Wallace; 2. Trouting in England and America; 3. The Wizard's Son, by Mrs. Oliphant. Chapters XXXI.—XXXIII.; 4. In the Heart of the Vorges; 5. The Emperor Julian's View of Christianity; 6. On a Neglected Book; 7. Some Personal Recollections of Madame Mohl; 8. Fortune's Pool, by Julian Hawthorne (Conclusion); 9. Review of the Month.

The October number of the North American Review is an attractive one. The Rev. R. Heber Newton contributes a thoughtful article on "Co-operative Distribution," but immeasurably ahead of this and of the others in interest, is Professor Frederick Harrison's monograph on the "Histories of the French Revolution." Prof. Harrison is always brilliant and generally correct, and when he has no opportunity of bringing forward his agnostic views, his contributions to literature, great and small, deserve thoughtful study. Monrose Conway's, "The Saint Patrick Myth" is also well worth perusal.

"By the Gate of the Sea." A Novel. By David Christie Murray. Price 25 cents.

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CHURCH OPINION.

Churchman.

THE PROPOSED PRAYER-BOOK. Alterations will be proposed. Should it prove that these are very largely in the way of addition, and very little in the way of omission or literal change, the additions being mostly from Holy Scripture or conformed to it, and that the modifications are in the way of order and method, that they never touch doctrine or discipline, that they have been generally agreed upon by a dozen cautious men representing all schools and phases of opinion and taste in the Church, and that they come strictly within the recognized principles of the power of National Churches to regulate their own forms of worship, then some *prima facie* objections, arising from associations or a constitutional dread of innovation, may disappear. Certainly our fears ought to be allayed and confidence strengthened by the first published action of the committee, pledging it to propose nothing affecting the dogmatic standards of the Faith, and to adhere strictly to the established rules and analogies of liturgical practice in the past.

London Guardian.

THE POPE ON HISTORY. It would not be so easy to show that the temporal power of the Pope had proved a benefit to mankind or to Italy in the nineteenth century as it certainly was in the fifth and sixth. Nor, again, is it quite so certain, as Pope Leo would wish us to believe, that the impartial examination of history will confirm all the pretensions of the spiritual power, or entirely reverse the popular judgment on the actions of some of his predecessors. It may explode Pope Joan, but it will hardly rehabilitate Cæsar Borgia, or convert Leo X. into a model of piety, or either justify or disprove the Papal sanction of the Massacre of St. Bartholomew. Pope Leo makes a confident appeal to Eusebius, Socrates, and Sozomen; but the tale which those ancient historians tell is quite familiar to Protestant scholars, and has not been thought by them to make uniformly in favor of the Papal claims. They furnish an arsenal from which both sides have long been able to draw their weapons. Nor should it be forgotten that if there are Protestant fictions which an impartial study of history will demolish, there are not a few long-cherished delusions of Roman theologians which will have also to vanish into thin air. The false Decretals and the Legacy of Constantine, to say nothing of a matter so personal to ourselves as the Nag's Head Consecration, will hardly stand their ground in the daylight which Pope Leo desires to pour into the murky corners of the past.

English Churchman.

THE STAGE AND MORALITY. A dozen good English comedies would improve the tone of the stage, and probably elevate its morality. It is foolish to ignore the influence of the theatre or to hope to improve its character by abusing it. Plays are educational to a great extent. Every year there are examinations in public schools on Greek comedies, and they are recited as tests of classical training. What is taught and favored in the schools cannot afterwards be banished from habits of thought in every-day life, and it is to the credit of Englishmen that they encourage the literature of their own country in all its forms. Good acting plays are therefore auxiliaries in the adult education of a State. Actors of the highest class are rare, but when they appear they are appreciated as the performances of Mr. Irving and his American rival, Mr. Booth, show. * * * The theatre now is largely a place of amusement, but it is not on that account undervaluing attention. It is a living educational force, always active and more or less effective, and it is within the province of Churchmen, as such, to use their influence for its improvement.

Church Bell.

ANOTHER MISLEADING WORD.—But now as to the word "Popish" itself. Granted that a thing is Popish, or is practised by the Church of Rome, surely on that ground alone it cannot be pronounced wrong? Certainly not. A thing must be wrong in itself, apart from those who observe or practise it, before it can be properly pronounced wrong. Is it wrong for a man to say the Lord's Prayer, to express his belief in the words of the Apostles or Nicene Creed, because Romanists do so? or is it wrong for him to engage in certain acts of worship because such acts are observed in the Church of Rome? Common sense will at once answer in the negative. A thing must in itself be contrary to Holy Scripture and to the Church of England for it to merit censure and to be condemned. It certainly is not enough that it can be shown to be identical with something, or to be a resemblance to something, in the Church of Rome.

The Church Herald (S. C.).

THE NEGRO QUESTION.—There is no bitterness or unkindness in the hearts of our people toward the negro. The accusations of immorality which are brought against him are not the offspring of passion. They are made sadly and sorrowfully, and with profound concern as to their results in the great future upon the blacks themselves, as well as upon the whites. And at this late day nobody on earth pretends to believe seriously that the negro has no soul, or that he is not a human being. It is intensely amusing that anybody should seriously ask the question whether he is or no. The author of Ariel is dead. And Ariel itself is laid away in the dust of forgotten days.

Episcopal Register.

THE BOOK ANNEXED.—No proposition can be found to satisfy the extremists on either wing of the Church, so that the main debate will fall on the point—*Is it safe to begin an order of changes, even though no doctrine be involved?* If this were a revision touching the Book of Common Prayer of the English Church, the debate would

become a far more serious one, for while the English Prayer Book remains fixed, it is a kind of reservation, on which other lines fall back. If the revision of the English Bible becomes an accepted fact, the question will then come up of conforming the Scripture selections in the Prayer Book to the new version. If this century sees the alteration and improvement of both Bible and Prayer Book, it will become the most marked epoch of literary transition in English Church history.

It is held by many that change implies growth. Close examination into the improvements now presented convinces us that drift of the alterations is toward a more filial trust in God, and a warmer devotional life in the Church. May it prove, like the Transfiguration, a means of our seeing the King in His Beauty.

N. Y. Guardian

CHARITY IN CONVENTION.—In the discussion of these various questions we are sure there will be calmness and moderation. It will never be forgotten that the members of the Convention are brethren of the same Church, and all are seeking the same end, and are inspired by the same motive, and that, therefore, however much they may sometimes differ in opinion, they will not indulge in scurrilous tempers or unkindly feelings. By a beautiful example of charity and forbearance the Convention will exemplify the spirit of the Gospel the Church believes and teaches; and by harmony of proceedings, as well as despatch in business, the Convention will prove that it is at once practical and in earnest. As the result the Convention will stand forth to the world as a model to be admired and copied; and from it will go forth an influence, as from the First Great Council, which in its vitalizing energy will be felt throughout the Church, the effect of which will be seen in years to come in more generous contributions, vigorous enterprises, devoted labors, and brilliant success.

Another Summer Cruise.

v.

On Thursday morning, when we were preparing to retrace our course and sail South, the "Idler," the crack sailor of the C. Y. C., came in, flying the flag of her owner, Vice-Commodore Fisher. Of course we saluted, and the Captain called upon his superior officer. Very shortly after, we were honored by a visit from the "Idler's" Captain and his guests, including two ladies. In a couple of hours the schooner started with a fair wind for Lake Superior; we in the opposite direction; our last visitor being the devoted missionary at the Island and St. Ignace (on the Western Peninsula), Rev. Mr. Stanley, who had kindly rowed on board to say good bye. The afternoon was dull and unpromising; and we steered for "Mackinaw City"—the reader will notice the different spelling—often called "Old Mackinac," the understanding being that if we found safe shelter we should anchor for the night. We were induced to this by its threatening to be what sailors call a "dirty night," it was also thought that our letters might have got to the wrong Mackinac, as none were received at the Island. Though disappointed in this expectation we had no reason to regret the departure from the intended route; on the contrary, it led to some of the most agreeable surprises of the trip, for within a few minutes of his landing the Captain returned with the emphatically given greeting—"Here, Father —, is a Canadian friend of yours." He thus answered for himself his question in entering the gig—"I wonder whom we shall find here that — knows?" So small is the world! We landed, and were right royally entertained at that model of summer hotels, "The Wentworth." We predict for this quiet, commodious, clean, well-arranged and convenient hotel a successful career, under the excellent management of Mr. and Miss Maxwell; to whom, by the way, after continued severance from Church privileges, the visit of three clergymen seemed to afford unqualified gratification. The couple of hours of lingering daylight after supper sufficed for a walk by the two Chaplains to the site of the original Fort Mackinac, scene of the astutely-planned massacre by the Indian allies of Pontiac of the British garrison on June 4th, 1763. Although the ground has been pretty well harrowed by tourists in search of curiosities, we succeeded, partly by our own exertions, and partly through the kindness of our hostess, in securing a few valuable mementoes, notably, a piece of old delf with perfect, though somewhat antiquated form of the British Lion graven on it. At this point it is that the cable is carried across to St. Ignace; which we regretted not visiting, as being the reputed burial-place of Père Marquette. After a most comfortable night's rest in quarters that would compose the most restless cynic, and a 6 A. M. breakfast, we made an early start; carrying away the most pleasant recollections of our unprecipitated visit, and thoughtful entertainers. It was a most lovely day; and sailing before a light but favoring breeze, literally on "a summer sea," we again rounded Waughashance, passed inside of Skelligale, sailed by the entrance to Little Traverse Bay, caught a distant glimpse of Petoskey, Bay View, and other neighboring resorts; and about 6 P. M. entered through a narrow channel the curiously picturesque thirty acre deep water Lake, around which is built the charming town of Charlevoix. We could not give time to pass by the opposite channel into the lake, which for 20 miles runs nearly parallel to Michigan. After a couple of hours stay, the wind having fallen, we were taken out by a tug; and retired "whistling for a wind." It came during the night, and the remaining 35 or 40 miles was got over before breakfast; our anxiety to lessen the distance and shorten the time leading to a heavy thump or two on the "bar" off the Point. The letters from "home" awaiting us were very welcome. In the afternoon we sailed over to Elk Rapids to notify the Churchmen of the place—whose neat little

church is at present pastorless—that there would be Divine Service in the store-house on the wharf next day. More fishing and more provisioning brought this week to a close. Sunday morning was like the last. The Elk Rapids people had chartered a steamer to bring them over to service; but as she was unexpectedly called off to the aid of a schooner that had come ashore in the fog, they were disappointed. Still we had a full congregation—considerably over 100 worshippers, the building having been put into nice order by the wharfinger and his wife, and being set off by a profusion of flowers. The congregationalists, (who alone have a place of meeting here) had given up their service, and come to ours. The Chaplain preached from John ii:6. The Principal celebrated; and among the communicants was the late congregational minister. After another quiet Lord's day, our thoughts began to tend more and more homeward; for from the Monday following all our movements pointed to preparations for the return voyage.

T. D. P.

Union of Jewish Missions with the Board of Missions.

Last spring an important movement was initiated by the Church Society for Promoting Christianity amongst the Jews, looking to the union of that Society with the Board of Missions. A committee was appointed which conveyed to a meeting of the Board of Managers of the Domestic and Foreign Missionary Society, June 12th, an expression of desire for closer relations under the form of an Auxiliary. A committee of conference was accordingly appointed by that body to arrange details of an agreement, and report a basis of union. This committee agreed to the terms proposed by the Society and reported to the stated meeting of the Board, Tuesday, Sept. 11th. At that meeting the following action was taken:

Resolved, That the Church Society for Promoting Christianity amongst the Jews be, and is hereby, recognized as an Auxiliary of the Domestic and Foreign Missionary Society for the carrying out of missionary work among the Jews on the following terms, viz., the said Society to retain its corporate organization and the administration of its funds, and binding itself to report its proceedings annually to this Board of Managers for their information and approval, and that three members of this Board shall annually be elected members of the Board of Managers of the Church Society for Promoting Christianity amongst the Jews.

It now only remains for the Church Society for Promoting Christianity amongst the Jews to ratify the action of its committee of conference; which it will do, as a matter of course, at the stated meeting of its Board of Managers, Oct. 3rd. The meeting of the General Convention will thus witness the happy consummation of an event by which a branch of Missions that has won the confidence of the entire Church, shall be placed alongside of other general missions under the missionary canon, in recognized union with, and subject to a defined control of the Board of Missions.

The Society owes its original foundation to a resolution in the General Convention of 1859, and existed for many years under the title of the Church Mission to the Jews, confining its labors almost exclusively to New York. In 1877, it was re-organized as is known, under the present title, in consequence of a movement in which several Bishops and members of the Board of Missions were concerned, and which looked to the extension of Jewish Missions throughout the United States as a branch of the general missionary activity of the Church. This movement had its rise previously to the passage of the present missionary canon, and, owing to certain peculiarities as to methods and necessary organization of the Jewish work, took in the hands of some of the best known and most experienced missionary leaders of the Church, the form of a distinct society. The work will continue to rely upon its own funds for support, no charge upon the general treasury being sought, or on either side contemplated. The Society is in all respects in a flourishing condition. A public meeting will be held in a prominent church in Philadelphia during the session of the General Convention in the special interest of Jewish Missions, of which further announcement will be made.

Convocation of the Colored Clergy.

The first Convocation of the colored clergy of the Church assembled in the Church of the Holy Communion, New York, on Wednesday morning, Sep. 12. The Bishop of Northern New Jersey preached the opening sermon, taking for his text "In the way of Thy judgments O Lord have we waited for thee." He enlarged upon the necessity of more aggressive work among the colored people at the south, and denounced the apathy of the Church which had allowed them to fall into moral degradation, as an evil to be compared only with the evil wrought directly by slavery itself. He expressed approval of the proposition to abandon all idea of a distinct colored episcopate, and claimed that the real need was increased number of training and parochial schools and the education of a colored ministry. Following the sermon, the Holy Communion was administered.

In the afternoon the convocation organized for business. The Rev. Alexander Crummell, D. D., Rector of St. Luke's, Washington, D. C., was elected President, and the Rev. J. B. Massiah, Secretary. There were present ten priests, seven deacons, six lay delegates and four lay delegates at large.

In the evening, the Rev. Dr. Crummell, read a paper on the "Results of Church Work among the Colored People up to the Present time."

On Thursday the session was opened by the President with prayer, in one of the rooms attached to the church. Twenty-one clergymen were present. A series of resolutions prepared by a committee of eight, appointed the previous day, were reported, and received adoption.

These resolutions in effect stated as the sense of the convocation, that to put the race upon a footing of morality and intelligence equal with the whites, it was desirable that the Bishops of the Church, and the Board of Missions should work together for the increased erection of colored churches and parish schools, and the establishment of seminaries for the training of a colored ministry.

At the evening session, a paper was read by the Rev. C. H. Thompson, D. D., Rector of St. Philip's Church, New Orleans, on the "Prospects of the Church among the Colored People, and how Favored by Existing Organizations." He expressed the opinion that the Church had made more progress among the colored people within the last ten years than ever before. The colored people did not desire a separate ecclesiastical organization. The chief need was an increase in the number of the colored clergy. The paper was discussed at some length by those present.

On Thursday morning the subject of education among the colored people was considered, and resolutions on the subject were adopted. A committee consisting of the Rev. Drs. Crummell and Thompson, and the Rev. Messrs. Wilson, Bishop, Massiah, and King were appointed to meet with the committee appointed at the Conference at Seawane. Thanks were voted to Bishop Starkey for his sermon. A committee was appointed consisting of the Rev. Drs. Crummell and Thompson and the Rev. Mr. Brady, on the subject of missionary work. It was decided to hold a second convocation of the colored clergy in September of next year in New York.

In the evening a paper was read by Professor Joseph on "Caste Organization upon a separate Episcopacy, a tacit avowal of failure of the Church of God." The paper was discussed by several of the clergy present. This ended the sessions of the Convocation. On Saturday morning a brief farewell service was held in the Chapel of the Church of the Holy Communion.

Kindergarten Sunday Schools.

The following is from an interesting letter in the *Independent* written by a teacher in a Kindergarten in a low section of San Francisco.

We are often asked "How do you get hold of the little ones?" The story is quickly told. The little children in the street are followed to their homes; the mothers are told all about the school. The children are taken to the kindergarten, and a single day in that "paradise of childhood" settles the matter. They cannot thereafter be kept at home. There is, too, a sort of freemasonry among the wretched poor, and the glad news of protection and training soon makes its way. Toiling mothers gladly welcome the opportunity to place their children under such care, and even drunken mothers have enough of real motherhood left to wish to save their hapless children from a fate as sad as their own. The poor little waifs themselves are eager for protection and care. The kindergarten is their Mecca, toward which they turn for comfort and peace. "She was up long before daybreak," said a father, who stood waiting at the school-room door, holding by the hand a tiny three-year old. "She roused us all out; there was no pacifyin' of her," he went on to say, "She was so afraid she wouldn't git here in time to play with the balls. She hain't eat a bit of breakfast, an' I brought along this bite of lunch for her," handing a small bundle of lunch to the teacher as he spoke.

When we first started the kindergarten on the Barbary Coast there was a lunch room, a supply room and a gymnasium to be looked after. This kept the class busy. There were old clothes to be made over and new ones to be supplied; and the mere item of shoes and stockings was a problem not easy of solution. But the influence of the kindergarten is showing itself in this direction. Instead of clothing two-thirds of these destitute children, as we were compelled to do when we first opened our work, comparatively few now depend on us for aid. And this has come about through the influence of visitation among the families, and a cultivation of self-respect and self-support in parentage. Another significant testimony to the value and efficacy of the kindergarten is the effort made by primary teachers to secure the children of the kindergartens, when they become old enough to enter the public schools. Corporal punishment is never used in the kindergarten, and very few of these children ever require it after their promotion to the public school. The healthful development of faculty also shows itself in the quickness and facility with which they grasp the studies required. A large proportion of these kindergarten children receive honorary promotions in the primary grades.

Many of the Front-street dealers in the vicinity of the kindergarten testify to their appreciation of the work by voluntary donations and kind words of commendation. Said one: "My windows are never broken nowadays by malicious little fellows bent on mischief, and there is very little 'nipping' of fruit and vegetables. A five-year old youngster," he added, "who used to be the terror of the neighborhood, is now a well-behaved, orderly boy. I see him pass every day on his way to the kindergarten." Said another man of affairs: "This sort of work is what tells. There's no disputing the fact that this school has done a world of good in the neighborhood. The children are better behaved, and they are not half so full of mischief as they used to be. I believe in these kindergartens, because I've watched the workings of them in the children."

Only this present week we received, unsolicited, seventy dollars from the San Francisco Produce Exchange, whose headquarters are near one of our kindergartens: "With the wish that it may assist in the good work of rescuing from poverty and vice some of the 'Grains of humanity.'"

The heart of the entire community beats warm and high toward our work. We find no difficulty in securing the funds to carry it forward. The receipts of the last fiscal year were \$3,446 85. They will exceed that the present year.

Church Work.

Connecticut.—The changes, decorations and improvements in Trinity Church, New Haven, are being pushed forward quite rapidly. With the return of summer tourists, the arrival of the new assistant, and the approach of cooler weather, it will soon be much needed. Many of the decorations are very fine. The seats are much easier than the old ones were. And both inside and out of this venerable church has been much improved, at a cost of about \$10,000. What is now needed is a roomy recess chancel, and space adjoining it for their very fine large organ.

And they need one thing more. They need to make old Trinity a Cathedral, and have a Bishop to occupy it. And the same step forward is needed in Hartford. These two old Connecticut capitals should be see cities of two dioceses. The Church in this State needs these changes, and should have them without delay.

California.—By the death of the Rev. W. L. Mott, which was announced in our obituary column last week, the diocese has sustained a great loss.

Mr. Mott was born in Auburn, New York, a little over forty-four years ago. He was ordained deacon in 1879, and priest in 1880, by Bishop Huntington, and went to California three years ago, to enter upon the associate missionary work then newly begun in the great San Joaquin Valley. His immediate field consisted of Stanislaus and Merced counties, with residence at Modesto, though he had visited nearly all the missions and stations in the valley. At Modesto, by the greatest zeal, energy and perseverance, amid peculiar local trials and discouragements, he had been enabled to see built and occupied one of the handsomest churches and most roomy and convenient parsonages on the coast, costing together nearly \$6,000. These are now his monuments there. Of late, too, the mission at Merced had become inspired with his zeal, and lots had been procured, subscriptions for building gathered, and a neat little chapel begun.

Missouri.—Of the death of Judge Ferguson, Bishop Robertson says in his diocesan paper: "The death of the Registrar of the Diocese has much more than parochial interest. He had for years, so far as his health would allow, stood at the front of all diocesan work. Over sixty years he had lived in this city, one of the best known of our older generation of citizens, interested in all public measures, and had a character honored and above all reproach. He held to the last many positions of financial and civic trust."

Niobrara.—The Eighth Annual Convocation met, pursuant to the call of the Bishop in the church of The Saviour, Lower Brule Agency, D. T., on Friday, Aug. 31st, 1888. In the morning, there was a Celebration of the Holy Communion, the Bishop being the Celebrant. The preacher was the Rev. J. W. Cook. In the afternoon, Convocation organized, the Rev. E. Ashley was re-elected Secretary, and the Rev. H. Burt was re-elected Treasurer. There were delegates from Santee, Yankton, Lower Brule, Crow Creek, Cheyenne, Rosebud, Pine Ridge and Sisseton Agencies. This was the first time for years that all the clergy were present. The proceedings were very harmonious and all were much strengthened for future efforts in the work. On Saturday morning, Morning Prayer was said by the Rev. Mr. Cleveland, when three persons were presented for Confirmation, one of whom had come over 200 miles to receive the Apostolic Rite. The Standing Committee appointed by the Bishop was the same as last year, viz: Revs. W. G. Cleveland and W. W. Fowler, and Messrs. Jacob Hakewate and W. W. Wells.

The Revs. H. Swift and L. P. Walker are the Examining Chaplains for the ensuing year. The Bishop in his annual address spoke of the desirability of starting an Episcopacy Fund, and the matter being brought up in Convocation a Committee consisting of the Revs. H. Swift and W. W. Fowler, and John Starling was appointed to see what steps could be taken towards the same.

The Rev. L. C. Walker was elected Clerical Delegate to General Convention, and Hy. Stricker, Lay Delegate.

On Sunday morning Mr. Isaac Tuttle was ordained Deacon, Mr. Cook presenting the candidate. The Bishop was preacher and celebrant, being assisted in the Service by the Rev. Messrs. Cleveland, Walker, Swift, Gasman and Ashley. The new deacon we understand is to labor under Mr. Cleveland at Rosebud. This was the second native ordained Deacon this year, Mr. P. G. Deloria having been ordained in June last. There are now four native Deacons and one Priest in the Jurisdiction. Thus the work grows and fruits ripen.

In the afternoon a service for women only, was held in the church which was well attended. In the evening there was service with Confirmation, the Rev. W. G. Cleveland preaching on the obedience of Christ.

Monday morning before the assembling of convocation, was held another pleasant service, when the Rev. H. Burt was advanced to the Priesthood. The Bishop was assisted in the laying on of hands by the Revs. J. W. Cook, S. C. Walker, W. W. Fowler and E. Ashley.

At the afternoon session, convocation decided that it should be heard in the Church by having a Digest of its proceedings printed from the beginning to the present time. The officers of Convocation and Rev. J. W. Cook were appointed Committee on printing Journal of proceedings. It was also decided to try and revive "Anapo" (The Break of Day) a Church paper for the Jurisdiction. Messrs. Cleveland, Ashley, Deloria, Elisha Dillon and Wm. Saul were appointed a committee for this purpose. Towards evening and after prayers and benediction by the Bishop, Convocation adjourned *sine die*.

Tuesday morning the clergy and delegates started for their respective mission stations encouraged greatly by having met together and heard of each other's joys and sorrows, pleasures and disappointments.

Louisiana.—On September 12, the Rev. S. O. Hedges—one of the most venerable and best beloved clergymen in the State—and his amiable wife celebrated their golden wedding. The bridal that took place away back yonder in 1833 was solemnized in the quiet little church called Christ Church, at Winchester, Virginia. The bonny young bride, of the family of "the Lees of Virginia," might well have ventured, had there been a way, to look down the long years that were to reach to her fiftieth wedding day, which proved to be one of the happiest of her life.

Dr. Hedges, with his wife and charming family, live in a cheery home at the furthest end of New Orleans, and from 2 o'clock in the afternoon till 10 at night, their parlors were besieged by friends anxious to make those congratulations proper to such an unusual occasion. The parsonage had been tastefully decorated with flowers. "Welcome," in big hospitable letters, was written over the arch of the two parlors, and "Welcome" was also written in the fine old clergyman's fade, and rang in the gentle tones of his wife's voice, as the pair stood—silver haired lovers—to greet their guests. A couple of quaint Virginia tables, with slender legs and broad thin leaves, stood in one end of the parlors, and on these were displayed a most hand-

some list of gifts—pieces of plate, fruit cases and other costly gifts, including a most beautiful gold-headed cane from Rev. Mr. Girault.

Dr. Hedge's affectionate Sunday-school children in Algiers did not attend, but sent their cards, each card being a gold dollar, and a glittering and beautiful heap of them there were.

During the evening several hundred persons, including the ladies from Dr. Hedge's church, in Algiers, of which he has had charge for a long while, called. Letters were also received from many distinguished clergymen, one in particular being from Bishop Dudley, of Kentucky.

New Hampshire.—On the 17th Sunday after Trinity there was a Harvest Home service at All Saints', Littleton, the Rev. Sydney Kent, rector. The church was decorated with offerings made by many of the people, of corn, wheat, oats, and all sorts of vegetables, fruits and flowers.

Western New York.—Old members of St. Luke's Parish, Rochester, scattered throughout the country will be glad to learn that an Historical Sketch has been carefully prepared by the Rector at the request of the Vestry, which embodies all the important facts in its history.

Pennsylvania.—During the session of General Convention there will be a daily celebration of Holy Communion, each and every morning, at 7 o'clock, for the use and benefit of Delegates, in St. Mark's Church, Locust St., near 16th, Philadelphia.

Minnesota.—On Sunday, September 9, the Bishop of Wisconsin, acting for Bishop Whipple, who was detained in New Mexico, visited Gethsemane Church, Minneapolis, and confirmed a class of 17, the last class of Dr. Knickerbacker, Bishop elect of Indiana.

In the afternoon, Bishop Welles consecrated Grace Church, South Minneapolis, which was erected by the Brotherhood of Gethsemane, but is now an independent parish under the charge of the Rev. Charles A. Cummings, who is also Superintendent of St. Barnabas' Hospital, in succession to Dr. Knickerbacker.

In the evening of the same day, the Bishop confirmed 3 in All Saints' Church. On the next day, he confirmed a class of 3 in St. John's Church, Hassan, an English settlement, and 5 in St. Mark's Church, Longworth.

A farewell reception to Dr. and Mrs. Knickerbacker was given by Gethsemane Parish on September 6. In a very happy speech, the Rev. L. F. Cole presented the Bishop-elect with a purse containing \$325, and Mr. B. Bunkle acted as spokesman in handing Mrs. Knickerbacker a portrait of her husband, magnificently framed.

A corporation has been formed to manage the Sheltering Arms Orphanage, under the title of the Sheltering Arms of Minnesota. The new home of the Orphanage will be ready early in November.

Michigan.—The Journal of the last Convention furnishes us with the following statistics: Clergy, 66; Parishes, Missions and stations, 125; Baptisms, 1,258; Confirmed, 797; Families, 5,024; Total Offerings, \$159,731.61; Aggregate Value of Church Property and Funds, \$1,314,098.86; Total Indebtedness, \$19,586.49.

The Rev. E. R. Bishop, rector of St. Paul's Church, Marquette, with his daughter, sails for Europe on October 11, and will be absent about two months. The Parish, feeling that their indefatigable pastor needed a vacation, kindly presented him with a purse sufficient to defray all his expenses.

Dakota.—The Journals of the three last Conventions have just been published in one pamphlet. The following is a summary of statistics: Confirmed, 85; Communicants, 1,295; Value of Church Property, \$65,120; Indebtedness, \$2,385; Total Offerings, \$15,386.10.

Massachusetts.—The interior of Grace Church, Medford, the Rev. C. L. Hutchins rector, has just been completely renovated and decorated. The pews have been scraped and re-filled; the entire nave has been carpeted with a very tasteful carpet; kneeling stools, carpeted alike, have been provided for every pew; new and convenient book-racks have also been provided.

The walls and roof of the church have also been decorated. The wood work of the roof of the nave has been left in its natural color, with the exception of the construction timbers, which are thus brought out into greater relief. The old gas fixtures—standards rising from the floor—have given place to new and tasteful fixtures clustering around the hammer beams of the roof timbers. The chancel has received the most elaborate treatment, the walls being largely covered with old gold, and the roof painted in peacock blue, relieved by ornaments in beaten bronze, inlaid in the wood.

An elegant baptistry has also been constructed; its arched walls are covered with gold, and graceful climbing vines. The baptistry is tiled, and has a pretty and convenient kneeling rail supported by brass standards. The cost of the baptistry and its adornments was met by the contributions of the Sunday school.

In the baptistry there has been placed a new font, the gift of the rector, and bearing on one of its sides, "In memory of Margaret Gordon Hutchins, at rest, August 22, 1876."

By these recent improvements, Grace Church completes a material equipment which is surpassed by few parishes. It is gratifying to note that this work has been done without incurring debt, and that no indebtedness rests on the parish.

The tenth Anniversary of Bishop Paddock's consecration was celebrated on Wednesday, the

19th inst. It was a very enthusiastic and joyous occasion. Over one hundred clergy and very many laymen from all parts of the diocese were present.

Montana.—Bishop Brewer left Helena Thursday, the 30th ult., on his way east to Convention, spending Friday, the 31st at Livingstone, where he preached at night to a large congregation. On Sunday, the 2nd inst., he held morning and evening prayer, administered the Holy Communion, and confirmed 7 persons at Billings. Wednesday, the 5th, he arrived at Fort Keogh, the guest of the Commandant, Col. J. D. Wilkins, 5 Infantry U. S. A. on Sunday he officiated in the Post Chapel, and also at Miles City, where he confirmed two young ladies, presented by the Missionary in charge at that point. After adjusting accounts with the Vestry—visiting the families in the city, and in the Tongue River Valley, inspecting the Parish School, and arranging for the work to be done in his absence, the Bishop set out for his most easterly Mission, Glendive, on Thursday the 6th, where, on the following Sunday, he held morning and evening service, and administered the Holy Communion, leaving on the morning train for the East, passing out of his Jurisdiction for the first time since his entrance into it, nearly three years ago.

Illinois.—The Ladies' Parish Aid Society of Grace Church, Oak Park, have lately furnished, for the use of their Rector, a new set of vestments, consisting of Russell Cord cassock and band, Stole with fringe, linen lawn surplice, and case. These were imported for them, from Messrs. Cox, Sons & Co., London, by E. Thompson, Philadelphia.

Maryland.—The Church of the Holy Cross, Washington, D. C., the Rev. Dr. Harold, rector, celebrated the ninth anniversary of its foundation on "Holy Cross Day," September 14.

The feast was observed in the church by an early celebration of Holy Communion at 7 A. M. The altar and all furniture of the sanctuary were vested in pure white; beautiful white flowers filled the vases, and many lights on the altar gave dignity and brilliancy to the Celebration. A special collect, epistle, and gospel were used.

Choral Evensong was sung at 6 P. M., the Rector intoning throughout. Versicles, Credo, and Psalms were sung by the choir, from plain song or Gregorian tones. After prayers the singing of the Magnificat and Offertory closed the beautiful and interesting services of the day. At this service also the altar was decorated with flowers and brilliantly lighted.

This church has a promising future before it, with its fine location and valuable property. The services follow strictly the old English ritual, adapted to the "Book of Common Prayer." No seats are rented and no tax imposed, save voluntary offerings of worshippers.

The sermon for the feast was given on Sunday last at the 11 A. M. service. The interesting history of the wood of the true cross; its disappearance; its finding by Empress Helena; its exaltation in the famous chalice, and its various vicissitudes, which were told in the LIVING CHURCH a short time ago, was narrated with much eloquence.

Quincy.—St. James' parish, Lewistown, was visited by the Bishop of the diocese on St. Matthew's day, and he administered Confirmation to three persons in the evening. The Church was well filled, the floral decorations and choral service very beautiful, and the Bishop's sermon and address made a deep impression upon the people. The Church is steadily gaining ground in Lewistown.

French and German are spoken; special attention is given to literary studies. Every Pupil is cared for as a daughter in the family, as to her health, manners, conversation, and character. All sleeping apartments are

On the First and Second Floors. The Building is of brick; heated by four large steam-boilers; lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unlimited; bath-rooms on every floor; the best skill and material have been employed in securing

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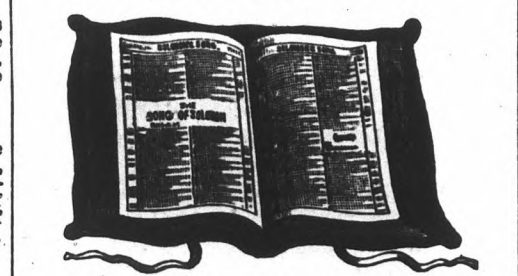
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