

The Living Church.

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

VOL. X. No. 31.

CHICAGO, SATURDAY, OCTOBER 29, 1887.

WHOLE No. 469.

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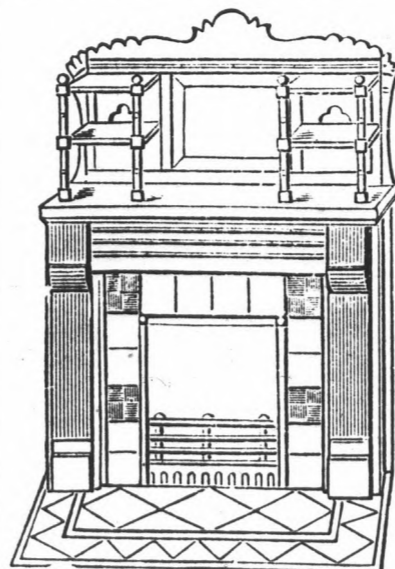
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LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

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INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

GENERAL DEBILITY.

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

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

INVIGORATES THE SYSTEM.

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

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

A TERRIBLE AFFLICTION.

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

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

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

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

GIVEN UP TO DIE.

Ulcer Cured.—ISAAC E. DOWNS, Esq., of *Spring Valley, Rockland Co., N. Y.* (P. O. Box 28), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

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

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

BLEEDING FROM LUNGS.

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

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Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

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Purely vegetable, mild and reliable. Are a cure for Indigestion, Biliousness and disordered Liver

The Living Church.

SATURDAY, OCT. 29, 1887.

EARLY COMMUNION.

BY O. W. R.

At day's sweet prime I seek the fane,
Lord, where Thine honor dwells.
The sunshine through the painted pane
A glorious day foretells,
And lights upon the altar shine,
As heralds of Thy grace divine.

Peace welcomes me. I leave behind
The world and worldly ways;
With child-like and receptive mind
I come to pray and praise,
To see Thee "lifted up," O Lord,
By faithful souls to be adored.

I lay upon Thine altar fair,
As offering, my heart;
My sins I plead—they many are—
Their pardon, Lord, impart,
And so refresh me with Thy grace
That I may better run life's race.

For those in Paradise I plead,
Who in the flesh were dear;
For loved ones absent intercede,
As they were kneeling here.
O sweetest Feast! Communion blest,
'Tis here we meet and in Thee rest!

O make us all partakers, Lord,
Of Thy dear Self to be;
Our hearts engraven with Thy Word,
Our lives Thy ministry,
And ever thankful for Thy love,
So freely given us to prove.

The priest bestows the sign of grace,
The Benedicite,
While silence fills the holy place,
Where God is wont to be,
And then my pilgrim path I take,
Ere yet the world is quite awake.

Michaelmas, 1887.

NEWS AND NOTES.

IN another column we give an interesting resume of the debates of the Church Congress at Louisville, from our special correspondent.

THE death is announced of the Rev. Henry Sidebottom, formerly rector of Sevenoaks, at the patriarchal age of ninety-four, his ordination having taken place seventy years back.

BISHOP QUINTARD has procured for the University of the South a copy of the famous work of Henry VIII against Luther. It was published in 1525, and secured from the Pope for the king and his successors the title of Defenders of the Faith. It is probably the only copy in the country.

IN the convention of the Christian (Campbellite) Church, held at Indianapolis, a reply to the declaration of the House of Bishops was adopted. The gist of it was that the convention would heartily unite upon the platform of the Holy Scriptures as the sole repository of divine truth, but could not regard the historic episcopate, or the undivided primitive Church, as factors in the problem of Church unity.

WE have received a copy of the minutes of the meeting of the commission for work among colored people, held on the 13th, from which something of the nature of their task may be gathered. We do hope that they have not been set to make bricks without straw. The Church will not be able to plead ignorance of the magnitude of this work, as we note that such men as the Bishops of Kentucky, New York, Florida, Louisiana and Maryland, Dr. Cooke and Mr.

Perry, have been engaged to plead the cause in different parts of the country.

IN our criticisms of the convention of the Brotherhood of St. Andrew, we do not wish to be regarded as inimical to the Brotherhood. We regard the movement as one of great importance and value to the Church and have done what we could to advance its interests from its inception. We think that the men who are its leaders are thoroughly and unselfishly in earnest in their work. But we think that the caution was needed and the strictures were just. If the Brotherhood is to do the work marked out for it in its constitution, it must avoid dangers which threaten its usefulness in the great work before it.

TWO handsome candlesticks have been placed on the altar at Salisbury cathedral. Each candlestick is thirty-two inches high, with a diameter at the base of ten inches. This stands upon three lions, which serve as a pedestal. The lower part is richly moulded to about one-fourth of the entire height, when it takes a hexagonal form, each face of the hexagon forming a richly canopied niche—the niches being filled with small figures of twelve angels bearing scrolls. Each scroll bears a title of our Lord, the six on one candlestick being from Isaiah, and the six on the other being from the Gospel of St. John. The shaft terminates in a corona elaborately ornamented with leaves and scroll work, and is an excellent example of the metal-worker's art.

CANON TROTTER, in one of a series of tracts being issued by the Church Defence Institution, gives some statistics as to the migratory character of Dissent in Liverpool. He says: "Some fifty sites connected with dissenting congregations had been deserted. Some thirty odd have afterwards been occupied. Of these there were used as churches, seven; as church schools, two; as coal and stone yards, four; as warehouses, four; as public rooms, three; as private houses, three; as a workshop, one; as a public house and theatre, one; as a Turkish bath, one; and the others as stables and shops. He reckons that there are seventeen dissenting chapels for 10,000 well-to-do people in good neighborhoods, and five for 35,000 very poor.

THE English Church Congress met at Wolverhampton the first week of this month. The opening sermon, by the Bishop of Durham, was an eloquent statement of the position and work of the Church of England. It gave the keynote to the Congress. Significance is attached to the Bishop's recognition of the growing influence of the "Patriarchate of Canterbury." In view of next year's Lambeth Conference, it was noticeable that he said: "We shall lay down for ourselves as an aim, not the multiplication of English churches on a foreign soil, but the creation of native churches;" and as to the mode of doing this: "We shall not impose our Articles, or even our Prayer Book, as a necessity on native peoples." There, in few words, is the whole missionary policy and ideal of the Church of England. The next Congress will be held at Manchester.

THE recommendation of the Bishops that an offering be made in the churches on the second Sunday in November

for the American Church Building Fund, should be dutifully heeded by the clergy. There is no doubt of the success of the fund if each clergyman in charge of a parish would make it his business once a year to bring the matter before his people. It is too often the fault of the clergy that general interest is lacking in the work of the Church. It is a short-sighted policy which is jealous of every dollar sent out of the parish. Judge Prince says of the Bishops' letter on the subject: "It is the crowning effort of the year, to which we have been looking forward since May, and which, it was hoped, would produce a great result. Many clergymen, especially in the great cities, seem entirely regardless of the recommendations and requests of conventions and Mission Boards, but it was thought that the united voice of over 50 bishops might arouse them." We trust that the expectations of the commission will be fully realized.

SCOTTISH Churchmen are moving energetically for the restoration of the Archbishopric of St. Andrew's. They assert that the abeyance of the office of Metropolitan is a serious loss to the Church, inasmuch as—(1) It involves a departure from the primitive model of Church government and organization to which in other matters it is our pride to conform. (2) It places the Scottish Church at a disadvantage in its relation to the other branches of the Anglican Communion, all of which with the exception of the American Church, have either retained or created the office of Metropolitan. (3) The Scottish Church after the Revolution, in its then depressed and persecuted condition retained the office, and in the year 1727 declared that "there can be no order or unity in any national or provincial Church without a Metropolitan," and it was only as a compromise made in order to recover harmony and union with the "College bishops" that in 1731 the modern office of Primus (see Dr. Grub's Eccles. Hist. of Scotland, Vol. IV., pp. 1-5) was substituted for the ancient and Catholic one of Metropolitan. (4) In consequence of this defect in its complete organization the Church has suffered both in lack of unity and discipline.

A NEW departure in the Roman sect in England is announced, probably in deference to the popular demand for services in the vernacular, and perhaps for fear that if their people could not have it, they would go where they could be satisfied. *The Catholic Household*, a new journal for English-speaking Roman Catholics, says: "The New English Evening Service was sung for the second time on Sunday evening last, in the presence of His Lordship, the Bishop of Portsmouth. The Psalms, etc., have been arranged to suit the various seasons of devotion: Part I. For Sundays and festivals. Part II. During Christmas time. Part III. During Lent. Part IV. During Pascal time. Part V. For festivals of the Blessed Virgin. The choir sang the harmonized portions without the organ accompaniment, in the chancel of the cathedral. The school children and the congregation sang in unison, with organ accompaniment, the alternate verses of psalms and stanzas of hymns.

THE ELEVENTH CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

LOUISVILLE, Oct. 21, 1887.

It is about time, as many Churchmen think, that the Church Congress, instead of discussing the change of the name of the Church in this country, should proceed to change its own name. An institution which offers the opportunity and the premium of applause for men to attack Church principles which have been held as essential and recognized as beyond controversy in every branch of the Catholic Church from the time of the Apostles, should not call itself a Church Congress. It ought to change either its name or its nature, and unless a line is drawn between open questions and settled principles, in the programmes of debate, the Congress will become what Mr. Brooks says the Church is going to be if we change its name—"narrow and petty." Before a popular assembly, made up of all religions and no religion, the speakers who are most disloyal to the standards of the Church and to Catholic principles are sure of applause and the Church is misrepresented and shamed. Though some of the staunchest advocates of evangelical truth and apostolical order are prodded into the arena, they are at a disadvantage of position and number, and it is doubtful if the good work they do really does any good, while it is not doubtful that the prominence given to disloyal sentiments does a great deal of harm. It is, therefore, a question for serious consideration whether, as at present drifting, the American Church Congress is really an agency for disseminating Church principles, or a medium of advertising to the world the conflicts which we had better carry on among ourselves if they must be carried on at all. There were, certainly, some utterances on the platform in Louisville which should set us to thinking on this point.

Of the opening service, under the direction of the Bishop and the rector of Christ church, of the excellent music, of the thoughtful sermon by the Assistant Bishop of Virginia, of the happy address of welcome by Bishop Dudley, particular description need not be given. The Bishop rightly estimated that to the dauntless Kentuckians the tournament of a Congress would be most welcome. The people have filled the great hall at every service and have taken a lively interest in everything that has been said.

FIRST DAY.—EVENING.

The topic was "The Function and Power of the Christian Preacher of To-day." The Rev. Dr. Greer, of Providence, read an able paper dealing chiefly with Agnosticism as the greatest evil of the day. Christian teaching must be directed to that specific disease. The work of the modern pulpit is to present the life of Christ to men.

The Rev. Dr. Leonard, of Washington, did not believe that the pulpit had lost its power. Issues might change from age to age, but the function of the pulpit was still the same, to point the way to spiritual life through Christ.

Bishop Harris presented the Christian preacher as the prophet, speaking the truth in God's name, and never was there a time when divine energy was

needed in the preacher more than now.

The Rev. Prof. Lawrence, of Cambridge, urged that spiritual vitality should characterize the preacher. The sweet young parson whom maidens gush over and old maids gossip about, was not the ideal preacher. The preacher must know God and men, and have moral earnestness.

Other speakers on this topic were the Rev. Dudley W. Rhodes, of Cincinnati, and the Rev. Dr. Babcock of Columbus, Ohio. The scope of the question, while broad enough in one way, was narrow in that it restricted the discussion of ministerial functions to preaching alone, and upon this point speakers were very nearly agreed. The great theme must be Jesus Christ, not science, not politics, not ethics, not philosophy, as Mr. Rhodes admirably put it, but Jesus Christ in the fulness of His person and life.

SECOND DAY—MORNING.

On Wednesday, the second day, the discussion in the morning was upon "The Higher Education of Women." The audience was largely composed of women, the hall having a seating capacity of over two thousand. More than six hundred young ladies were present from the schools of the city. The writers on this topic were the Rev. Geo. L. Locke, of Bristol, R. I., and the Rev. Henry Ziegenfuss, of Poughkeepsie. Both speakers seemed to argue the question from about the same standpoint, showing that women are capable of and should have the highest education that the age affords. We had supposed that this was generally conceded, and that the real question at issue was as to what constitutes "the higher education of women." The arguments adduced seemed to be well received by the ladies, and were admirably presented. The speaker from Poughkeepsie eloquently portrayed the injustice of keeping women in ignorance, and bewildered us with the list of theologies which such institutions as Vassar College were ready to pour into the feminine mind. He thought the girls ought to be allowed to know "everything knowable." The Rev. Dr. Dumbell, who spoke next, in an admirable, off-hand way, protested against this. He would not want a wife who knew "everything knowable." Higher education was—higher than what? higher than whom? Was it to be more and more assimilated to man? If woman's place and work are the same, then this was "higher education." But these were not the same. Girls had no use for Latin and Greek. All theseologies were learned at the expense of religion. The speaker drew a vivid picture of the results of education at Vassar as contrasted with that imparted by our Church schools.

At the conclusion of this speech an attendant removed a dingy brass lamp which was attached to the speaker's desk, but whether this had any ritual significance we were not informed. At any rate the light of debate had not departed, for the Rev. Dr. Bates of Ohio proceeded to take up his parable and to throw light on the subject. Beginning with the solemn air of an old school-master, he very soon had the audience laughing, and mounted the "table-land" in a very entertaining way.

Fr. Maturin really got at the heart of the subject, put the question in the right light, and completely carried away the audience. He said however well woman may do, unless she does the right thing she fails. Educate her to be a true woman, and then let her

do what she can, and let her needs do, but let her never forget that she is not a man. Hers is to be greatest where man is weak, in insight, in spiritual perception, in moral courage. She stoops to conquer, and like our Lord, wins by sacrifice. Fr. Maturin wore his cassock, spoke with great animation, and was warmly applauded.

The Rev. Dr. Harwood thought Scripture was on the side of woman's superiority to man; and made a good point against the speaker who didn't see any use of Greek and Latin for girls. Of course he got in something about "breadth" in religion, education, etc., and he didn't think much of parochial schools and exotic piety, and all that sort of thing. He wanted the women to have minds of their own, and then they would have a grasp of religion.

The Rev. John C. Brooks, of Springfield, Mass., continued on the broad-gauge track, making some remarks about changing book-marks and knowing the ecclesiastical colors, as compared with a college education. Girls should know something besides how to trim the altar. The speaker wanted more breadth to everything in general, and to religion in particular.

SECOND DAY—EVENING.

"The Proposal to Change the Name of the Church" was the burning question, the discussion of which kept the great audience in excited attention for nearly three hours. Bishop Randolph of Virginia failing to report in action, Ohio came to the front, and the Rev. Dr. Bates stood forth to defend "the dear old name." This he did in an impressive way, in a well prepared paper. He could not find any other name so good, and as the proposal to change was a party issue, he thought that victory would be bought at too dear a price. Any new title would but add one more to the sect names, and the world would not know for a long time what it meant. The name of our Church should be: 1. Best in designation; 2. Best in description; 3. Strongest in attraction. The present name fulfilled all these conditions, in his opinion, perfectly. We have a right to "Catholic," but that term is now generally misunderstood. "American" we are, but it is presumption to claim to be the American Church. We do not and could not minister to the whole country. Those who want to abolish the word "Protestant" want to abolish that which it stands for, the great moral and spiritual principles of the Reformation. As to attractiveness of "American," Judge Prince was visionary. Several bodies that have such taking titles amount to little. There was the case of Mexico. Its national title did not save it. The speaker did not say why not! We are even now thought by our Protestant brethren to be "Romish." He might have added that the change of name would not make this fact any more so. The vote on the change of name in the last General Convention was summarized, with a moral. The other side of the moral Dr. Bates failed to mention. Let us put, he said, character into the title, and not expect the title to put character into the Church. Let us not increase our distance from other Protestant bodies with whom we have so much in common. Only one party is unanimous in favor of this movement. It would make us petty in thought, narrow in sympathy, a little circling eddy on the great ocean of religious life.

The Bishop of Springfield, who was greeted with hearty applause, followed with a paper of singular force and clearness. The Rt. Reverend speaker was

at a disadvantage from having to read a paper instead of dealing sledge-hammer blows from the shoulder, as he does when speaking extemporaneously. But he showed the master workman with the chisel, and his cutting was sharp and fine. The third Commandment, and the "Hallowed be Thy Name" in the Lord's Prayer, were his texts. There was the moral law and the law of Christ for the sanctity of names related to God. And the Church is God's Kingdom, the Spouse of Christ. Reverence due to Him is due to His Church. Remember that she is sacred when you give her a name. Is our name "Protestant Episcopal," in keeping with the divine character of the Church? It is inappropriate and indefinite. Nature abhors a vacuum, and universal negations are utterly empty. God is positive and teaches us to name Him by positive terms. Is the Head positive and the Body negative? Is it the mission of the Church to stand on negation? The Master does not "protest." Even on Calvary that was not His attitude. He overcomes evil. Protesting implies impotence to overcome. It suggests defeat. Does this name associate the Church with the great Head of the Church? She is one with her Lord; her name should harmonize with His. "Protestant" associates us with myriad phases of error. Shall we degrade the Bride of Christ with such a title? One comfort we may take in the ignominy of such a name. It relates us to our blessed Lord in bearing the stigma of a name that did not describe Him. He was called by His enemies "Jesus of Nazareth." Even the blind beggar refused to use the name, but cried out: "Jesus, thou Son of David!" It was a term of humiliation. It was a shame that was nailed to the cross in three languages. "Can any good thing come out of Nazareth?" Can any good thing come out of Protestantism? Yes, humility. The name ignores the venerable past, and classes this branch of the Catholic Church among the sects. We are not insane enough to demand a change of name at the cost of a schism. Those who threaten it are the allies of Rome. We would change the name to save men from Rome.

The Rev. Phillips Brooks was welcomed by applause; the audience evidently expected a rich treat, and were not disappointed. He was thankful that the subject was treated so seriously. It was a question of profound significance. The advocates of a change of the name of this Church propose to make it declare that we alone are the Church of Christ in this land, to sweep away everything else as having a title to be a church. There are just two divisions of Christendom, Protestant and Roman; and two divisions of Protestants, those who have bishops and those who have not. The Rev speaker overlooked the fact that several denominations besides "this Church" have "bishops," according to his understanding of the Apostolic Succession, and so our name "Episcopal" fails to be definitive. There are multitudes, he said, who do not believe that Episcopacy is a divine institution. (Applause.) The speaker expressed his magnanimous pity for "a certain class of minds." This was evidently relished by a certain class of minds in the audience. Dr. Brooks continued: Let this Church show herself to be the American Church and she will be called that! Her great hindrance is her association with foreign lands, foreign ideas, copying dress and manner and speech of religion abroad. Her ministers ought to be

native or naturalized citizens. The impudence of extravagant claims about Catholicity and exclusive authority was sheer impotence. Another hindrance was the way we studiously keep aloof from all other Christian work, our exclusiveness. There is an American Church, he said, and it is the great body of American Christianity. Yet this exclusive theory would deny that the great mass of the noblest religious workers are of the Church. What can the Church give that they have not got? The speaker referred to the declaration of the Bishops with a sort of lofty impatience, if not contempt, in pronouncing "Historic Episcopate." The next General Convention, he thought, would be a most critical time. An effort would be made to fasten a name on this Church which would do more harm than rubrics or canons. They might bind with chains of iron, but this was a chain of silver. We must stand for our liberties as a Church of Christ (Applause.)

The Hon. Bradford L. Prince has written so ably upon this subject, and his position is so well known, that only brief reference need be made here to his speech on this occasion. He wished these Eastern clergy who are so conservative could come West and see how things were moving on. He wanted the Church to move at the same rate as the world and hoped we would clear away obstacles. "Protestant Episcopal" was one of the obstacles. The New Testament was authority for giving a national name to the Church. All history sanctions it. Other Christian bodies in this country had changed their names. Think of the arrogance of our body calling itself "The Reformed Church in America!" Ours is a Church and not a sect or speakers could not stand here and denounce established principles as had been done.

The Rev. Wm. Kirkus (spelled "Cirkus" by one of the local papers) made one of the best speeches of the whole session, and as he took the place of Bishop Thompson on short notice, he must have spoken extemporaneously. He objected to Bishop Seymour's exegesis, and proceeded to give a most extraordinary specimen of his own in getting "protestant" out of the Bible. Have we all this time been taking God's name in vain? he asked. Have we at last discovered that our impotence will become omnipotence by taking a new name? Here is a new use for grammars and dictionaries! Of course we have only to call ourselves "Catholic" and Rome will retire! (applause). We are told that "protestant" means all sorts of dreadful things. But how do we know what any word means? Look at the thing it stands for. If you ask what "mule" means, in Kentucky, they will point to one and say "that is a mule." Does protestant mean infidel? We know better. The speaker proceeded to enumerate the blessed truths connoted by "protestant." For one thing it meant getting rid of the Bishop of Rome. Was that a good thing or not? Are we ashamed of that great victory? No! Our Church is growing more protestant all the time. Some people seem to be going stark, raving mad about removing "protestant" from the name of the Church. It would be a stupid thing to do. (applause)

The Rev. Dr. Noakes, of Cleveland, wanted to know if the Reformation was a crime. He took a rather gloomy view of the situation, and looked for a schism as the result of the impending conflict. It is the sacerdotal theory among us, he said, that is making all the trouble. There is no warrant for

the word or idea of "priest" in the New Testament. With a gesture and vehemence which Booth might envy but could not excel, he turned and shook his hand at the painted scenery behind the stage, and thanked God there was no altar there and no place for an altar in any church of ours. (Loud applause).

Father Maturin thought there should be some change, if that would bring about the result so much feared by the rector of Trinity church, Boston; if by that means the Church would cease to be looked upon as one of the sects. He did not think we should assume to be the American Church, or the Catholic Church, for we are only a very small part of it. But these brethren want to break down everything. It is not only Rome that they are opposed to, but the teachings of the Church. Why, I would ten thousand times rather have the Pope of Rome over me than one who denies the Divinity of Christ. I protest against the assumption that breadth and strength of mind is all on one side in these controversies. I stand by the Catholic Church which for 1800 years has fought infidelity and maintained the truth of God against the attacks of the whole world, and not with those who shake hands with the deniers of truth. I heard in the Congress at New Haven, one of them upon the platform speak in scorn of the doctrine of the Atonement. The whole current of this Broad Church movement is toward the denial of the Divinity of our blessed Lord. They say we are narrow. Then the Church has always been run on narrow lines. The Prayer Book is narrow. Catholic truth and order run all through it. If the Apostolic Succession is to be denied, what do we want of an "Episcopal" Church? (Applause.)

The Rev. F. P. Davenport, of Cairo, Ill., gave another analysis of the vote of the General Convention and pointed a different moral. If the name "Protestant Episcopal" marks a victory, as Dr. Kirkus says, how much greater and older victory does the word "Catholic" stand for! Nay; not one victory, but a thousand. The speaker drew a graphic picture of Ambrose at Milan bringing the haughty emperor to his knees.

The last speaker on this topic was the Rev. Augustine Prentiss of Indiana. He corrected a statement that had been made about the narrowness of the High Church theory, and showed that all who have been baptized are considered members of the Church. There is, he said, a true Church, a Catholic Church, and there are sects. The illustration of the difference between these was not happily chosen, and was thought to mar an otherwise excellent speech.

After this "scrimmage" of High, Low and Broad, the president announced the very appropriate selection of the hymn, "Abide with me." We trust that as a prayer it will be answered.

THIRD DAY—MORNING.

The third day the Congress arraigned at its bar one of the fundamental notes of order in the Catholic Church. Its platform was occupied, in part, by priests who were appointed for the especial purpose of assailing the fact of the Historic Episcopate and the doctrine of Apostolic Succession. The fact that others were appointed for the defence, will not excuse the managers for allowing a settled principle to be brought in question, and that which most Churchmen hold to be sacred to be attacked under the sanction of a "Church" Congress before a popular assembly.

The paper of the Rev. Dr. Harwood was dignified, able and conservative,

considering the point of view from which he approached the subject. He was very cautious, however, not being disposed to admit the universal rule of the Episcopate till the time of Irenæus. It was not, he said, then, what it became afterward, under the monarchical theory of Cyprian. Later still its tendency to increase was held in check by the growth of the papacy and the sacerdotal theory of the priesthood. Growing reverence for the "so-called Sacrament of the Altar" made a priest to be what no other man was. Though the English Church retained the Episcopate at the Reformation it was isolated, no longer a note of Catholic unity. Nothing was then held to be of divine authority which was not in Scripture. The ministry is of divine appointment, but not any particular form of it. We may have bishops or not. The Episcopate should be held as an ecclesiastical institution, like infant Baptism, not enjoined in Scripture, but right and good, merely usages of the Church and not essential. Look at the divided episcopate all over the world, and say which is divinely authorized. One divine thing in hostility to another! The speaker closed by pointing out various literary references favorable to his view.

The Rev. W. R. Mackay, of Pittsburgh, regarded the "Historic Episcopate" as the one great obstacle to Church unity—not the fact, but a certain theory about the fact, held by the clergy and rejected by the laity. This was the "hand-upon-head" theory, the theory that grace passes through one man's fingers to another man. This, he said, was not true. It was an exploded notion, a pure romance, like the "divine right of kings." In Church and State, authority is from above, but no particular form of government is prescribed. The question is, which works best? Men may change and adapt the form of Church government, if they only preach Christ and Him crucified. (Applause). The endorsement of all the twelve Apostles will not save it if modern needs require modern methods. Every craft need not be modelled after Peter's boat. The question is not what the Apostles did, but what do we need to do in the nineteenth century. The Apostles were general managers. Power to ordain was not exclusively theirs, neither power to confirm; the office of general manager was all that was handed down. Where this office exists, there is Apostolic Succession, no matter how the manager is appointed. The will of the people is supreme, in the Church as well as the State (applause). What does the touch of a man's hand amount to? This whole theory of Apostolic Succession is a fiction. The speaker then pronounced a panegyric upon protestant sectarianism. They have as true a succession as ours. The Methodists come nearest to the Apostolic model. This "hand-to-head theory," Mr. Mackay said, ought to be done away. Let us restrict the term of the episcopate to ten years, and make such changes "as seem good to the Holy Ghost and to us." (applause).

Mr. Mackay's speech was evidently a great "hit," and the managers of the "Church" Congress should be congratulated upon having given the people of Louisville an occasion to hear, and the world at large an opportunity to read in the published report, an argument which so completely vindicates the claims and mission of the Protestant Episcopal Church in the United States of America. We are "Episcopal" be-

cause the Apostolic Succession is a fiction! The distinguished bishops upon the platform must thank Mr. Mackay for having given them a conception of the dignity of their office which they could never learn from the Prayer Book, and thank the "Church" Congress for affording an opportunity of publishing such sentiments to the world.

The Rev. Dr. Vibbert, rector of St. James', Chicago, read a paper of remarkable force and clearness. The Church's life, he said, was bound up in the history of her Episcopate. It is so clear that nothing remains to be said, yet a re-statement may be of use to ourselves and to our Christian brethren. The Episcopate was necessary to the being and unity of the Church, to the valid celebration of the Sacrament of the altar. If it is not essential, we are guilty of putting needless barriers in the way of Church unity. It involves the theory of the Church itself, which is the kingdom of God and not a democracy or a republic. "As the Father hath sent me," "Go ye." "Always to the end of the world." etc. The Apostolic office was to be permanent. Does history show that the Apostolic office was continued? The record is plain. Theory and fact have continued. We must not forget this in our efforts at Church unity. But a small fraction of Christendom has discarded the episcopate. Union with non-episcopal bodies is dearly bought if we cut ourselves off from the great historic Churches of the world (applause). We hold what the Church from the beginning has held, as divinely instituted. The Historic Episcopate is a necessary element of Christ's kingdom on earth. It was established by Christ Himself, as a channel of grace. We could not change or abolish it if we wanted to (prolonged applause).

The Rev. Dr. Donald, of New York City, could not admit that such a theory of the Historic Episcopate had come down from the Apostles, the Epistles of Ignatius to the contrary notwithstanding. There is a gap between the Apostolic and the Episcopal age, and men will fill it up in different ways. We have not, he said, sufficient historic fact to dogmatize on this point. Even if the Apostolic Succession existed, we could not show that it was of divine appointment. Dr. Vibbert's theory was the dogmatism of the dark ages. But that was not the great question. Was all that was primitive necessarily permanent? Many primitive practices have been discarded. As to Church unity, non-episcopal bodies do not demand that we shall give up Episcopacy, but only our theory about their orders. The difficulty is with this theory of exclusiveness. From the outcome of this, I recoil with horror. (applause). The speaker seemed to misunderstand Dr. Vibbert's position on the Sacrament, as implying that without its valid administration there is no salvation. As there are few in Louisville, he said, who are partakers of the valid Sacrament, are we ready to accept the horrible doctrine that few of these noble Protestants are saved? The reference to the denial of the Atonement which had been made last evening, he said, came from the same narrow and exclusive theory. We are not under bondage to any such theory of the Atonement as that held by the speaker (Fr. Maturin). The claim of this Church as the conservator of the Faith was challenged. Has not the great Presbyterian Church had a hand in it and the Congregationalist,

and the Methodist? Shall we separate ourselves from these bodies so like our Church? Shall we go out to be ground to powder between these bodies and Rome? We should be between the devil and the deep sea. Let us rather die a natural death (applause).

The Rev. Dr. Holland, rector of St. George's church, St. Louis, viewed the subject in the light of history. The New Testament was not written to charter the Church. It was founded by Christ. St. John was not dead fifteen years, before a bishop, on his way to martyrdom, affirmed explicitly the Apostolic office as an institution of the Church. The sects, for three hundred years, have been denying the authenticity of the Epistles of Ignatius, in self defence. It has been a fight for life. At last the dispute has been ended. Dr. Lightfoot has ended it, and has retracted his doubts about the origin of episcopacy. The words of Ignatius may be strange words to some Protestant Episcopalians of to-day, but they were familiar to the Christians of A. D. 110. It was not a mere makeshift that became the Catholic order of the Church in ten years, without a note of controversy. The jugglery with history which we have heard is appalling. Shall we read "The Shepherd and Bur-sar of our souls?" Shall some future writer put it down that our bishops were "nigger-drivers," because they were called "overseers?" The school that explains away the "Historic Episcopate" writes history by guess. Were the Apostles inspired in word and not in action? How dare men say that the Scriptures are the Word of God, and deny authority to the body to which they were given? At this point the warning bell rang, and during the three minutes following, the reporters as well as the audience sat spell bound. You might as well attempt to photograph chain lightning as to report Dr. Holland when he gets "warmed up." As a promise has been given to furnish the entire speech to THE LIVING CHURCH, no further abstract need be given. Dr. Holland was heartily applauded.

Bishop Seymour followed with some explanations and a tremendous philippic on the blasphemy of the ordination office, if the Bishop does not speak by divine authority. He appealed to the presiding Bishop; how dare you pronounce those words, if you are not commissioned to speak for Christ? I am not, he said, a bishop of a sect, but a bishop of the Catholic Church—a Protestant Episcopal bishop! The name shames me. I would lay down my office to-morrow, if I thought I was the bishop of a sect. (Long applause).

The Rev. Dr. Riley, of Nashotah, maintained that the Apostolic order was the only one divinely appointed. Presbyters and deacons derived their power from the Apostles. Men have theorized through all the ages, but the Church has gone on and the Episcopate survives.

The Rev. Dr. McVickar had a word to say, though at a late hour. He referred to "a certain class of minds" to whom assumptions pass for arguments, if they be often repeated. The Apostolic Succession is an assumption. Is it common sense to suppose that such a necessity as this is claimed to be, should be so uncertain? A large part of the Christian world denies it. Is there only a little handful of men able to find these millions of souls that have professed allegiance to Christ? The Apostolic Succession is not a necessity to the existence of a Church. Hooker is

with me. The Church of England sustains my position. Let us retain the Episcopate, but don't let us stultify ourselves by claiming that we are the temple of the Lord. Have not other bodies valid Sacraments? Where has their sainthood come from, if they have not valid Sacraments? They have among them men who are to be revered. Shall we shut out those whom God hath blessed? They are just as much Christian as we are (applause).

[The discussion upon the Basis of Representation in the General Convention, on Lay Co-operation, and on Prayer Meetings, will be given next week.]

CANADA.

The declination of Bishop Perry of the see of Nova Scotia, though not altogether unexpected, has been a grievous disappointment to the great majority of Churchmen. It is declared by competent authorities that the reference of the question to the English bishops is illegal, and that a third election must be held.

The synod of the diocese of New Westminster will assemble Nov. 9th, in the see city. The session, it is expected, will be one of unusual interest, as the Bishop will be present after his long visit to England, and will give some account of what he has done in the interests of the diocese. Canon Cooper, late of the Church of England Emigration Society, has arrived at his parish, and is now at work.

There are at present ten students attending Huron College, London, Ont. Over 100 clergymen have passed through this institution. Several new scholarships have been founded.

The Toronto Sunday School Association recently held its annual meeting in the see city. About 200 teachers were present. From the report of the general committee it appears that while in 1883 the number of schools, teachers, and pupils in the city were 20, 500, and 5,000 respectively, in 1887, they had increased to 41, 895, and 9,521.

The Rev. G. V. Housman, rector of Quebec, died on the 26th ult. He had held the position since 1883, having succeeded the late Bishop Mountain.

The venerable Metropolitan has been busily engaged of late in an extended Confirmation tour, and appears to retain to an undiminished degree his phenomenal vigor of body and mind.

CHICAGO.

CITY.—The Rev. R. W. Springer, deacon, attached to Grace church, and minister in charge of St. Philip's mission, died at St. Luke's Hospital on Saturday night, of congestion of the brain. Mr. Springer was ordered deacon last year, and while pursuing his studies in the Western Theological Seminary, carried on the work of St. Philip's mission, building a chapel and gathering a large congregation. He was also an active member of the council of St. Andrew's Brotherhood. The burial was from Grace church on Monday afternoon. It was attended by nearly all of the city clergy and a large congregation of the church and chapel. The Office was said by the Rev. Drs. Locke and Vibbert.

The annual meeting of St. Luke's Free Hospital, was held in St. Mark's church, Chicago, Sunday evening, Oct. 23rd. The reports of the board of trustees, treasurer, medical attendants, and acting chaplain were read. An address was made by the Rev. L. S. Osborne of Trinity church, Chicago, and also by the Rev. Dr. Locke, the presi-

dent. From the statements of the financial condition of the Hospital, and its work among the sick and suffering, all present derived great encouragement, and received new stimulus. Every one contributing has just cause to feel satisfied with the judicious administration of the affairs of the hospital, and to increase their gifts. Every parish and individual in the diocese ought to aid, to the extent of the ability possessed, this most worthy charity.

NEW YORK.

CITY.—On Monday, Oct. 17th, the funeral services of the Rev. Dr. Sullivan H. Weston, for 35 years minister in charge of St. John's chapel, in Varick street, were held in the chapel, a large congregation attending. The plate on the casket had the inscription: "Rev. Sullivan H. Weston, D.D. Born Oct. 7, 1816. Died Oct. 14, 1887." The procession consisted of a male choir of 32 voices, together with some 40 of the clergy, including the Bishop of the diocese and the rector of Trinity church. The Rev. P. A. H. Brown, assistant minister, said the opening sentences, the Rev. Dr. Cooke read the lesson, while the committal service and the closing prayers were taken by the Bishop and Dr. Dix. At the close of the service the congregation filed past the bier which had been placed in the vestibule, the members of the 7th Regiment, N. Y. S. N. G., of which Dr. Sullivan was chaplain, being followed by the veterans of the 7th Regiment and the directors of the Deaf and Dumb Asylum. Of the regiment, in citizens' dress, there were above 400 present, under command of Gen. H. E. Tremaine. Many of the veterans present went out with Dr. Weston at the first call of President Lincoln, in defence of the Union. In accordance with the notice of a memorial service to be afterwards held in the schoolroom, about 70 of the clergy attended, the Bishop presiding. Addresses, complimentary of the deceased, were made by Drs. Tuttle, Swope, Mulcahey, and the Rev. Messrs. Cooke and Brown. Bishop Whipple was present, and also Bishop Walker.

On Tuesday, Oct. 18th, St. Luke's Day, the new annex to St. Luke's Hospital was dedicated by the Bishop, the pastor and superintendent, the Rev. G. S. Baker, assisting in the services. The building has been constructed, furnished throughout and paid for, out of a legacy of \$100,000 left to St. Luke's by Wm. H. Vanderbilt. The cost was about \$70,000. It has apartments for ten or a dozen nurses employed in the hospital and especially for the superintendent and family. The annex is a substantial building and worthy in every way of the noble institution founded by Dr. Muhlenberg. The chairman of the building committee made a brief address, giving an account of the work done, saying that at no distant day they hoped to add a new story to the old building, which would give accommodation to about 70 additional patients. Mr. Baker made a brief address in which he gave an account of the year's work: Total number of patients treated, 1,686; charity patients, 1,378; males, 1,032; females, 654; the pastor had baptized 14 patients and 54 had been confirmed; received from anonymous sources through the charity fund, \$405. Through the generosity of P. R. Pyne the library had been increased by the addition of \$200 worth of new books. The Bishop, in a short address, congratulated the institution in view of the noble work accomplished, spoke in the highest terms of Dr. Muhlenberg as a man

ahead of his time and concerning whom people said: "Behold, this dreamer cometh," but whose dreams had become realities. A Confirmation service followed the singing of the doxology.

In the evening, the annual meeting of St. Luke's Society was held, the managers reporting legacies for the year as follows: from John P. Howard, \$8 886.90; from Mrs. Anna R. Emmett, \$950; from Giovanni Albinola, \$3,000. Mr. L. T. Hoyt had given \$3,000 to endow beds in perpetuity in the children's ward, and Mr. and Mrs. Waldron P. Brown, the same. Mrs. John Jacob Astor, the Rev. Dr. Charles F. Hoffman, and Mrs. James Slade, had each given \$5,000 to endow beds in perpetuity in the adult wards.

Trinity church Association is erecting a new mission house between Church and Greenwich streets, and on Fulton street. The building is to cost \$50,000, and will include kindergarten, dispensary, cooking school, relief bureau, and other departments. It will be five stories high, the style of architecture being Gothic, and the material brown stone and brick. The president of the association is Dr. Morgan Dix; treasurer, G. N. Coit. The mission is conducted by the Sisters of St. Mary, assisted by volunteers from Trinity parish. On the list are 400 families which have been looked after. Trinity Association, it may be added, is entirely distinct from Trinity corporation, the former, it is understood being entirely voluntary.

Complaint has been filed by the United States District Attorney against the rector, church wardens, and vestrymen of the church of the Holy Trinity, in the suit arising over the alien contract law. The complaint sets forth that the Rev. Mr. Warren had, prior to Sept. 25th, 1887, lived in England, and had there entered into an agreement with the defendants to migrate to New York City, and enter into the service of defendants, to perform labor and service, as a preacher, rector, pastor or priest. It sets forth that the minister did come knowingly and unlawfully on the part of the defendants, under the act to prohibit importation and immigration of foreigners and aliens under contract. The penalty is \$1,000, and the object of the suit is to test the law. It is believed that the defendants would enter a demurrer to the complaint, and that the case would be argued before a judge.

LONG ISLAND.

BROOKLYN.—On Monday, Oct. 17th, a meeting was held at St. Mary's church at which the Rev. C. Ellis Stevens, by nomination of the Bishop, was unanimously elected archdeacon for King's County. Mr. Stevens has long been active in missionary work in New York city and also in Long Island, recently succeeding the Rev. Dr. Snively as chairman of the missionary committee. Later on, other appointments are to be made in Queens and Suffolk counties, in accordance with the resolution passed at the diocesan convention, Garden City.

All Saints' church, the Rev. Melville Boyd, rector, is being enlarged and improved with the addition of a new front, the whole to cost about \$2,500, and the work to be completed Nov. 1st.

PENNSYLVANIA.

The quarterly meeting of the South-east convocation was held in Old Swedes' church, Philadelphia, on Tuesday, October 11th. The Holy Communion was celebrated in the morning. In the evening a business meeting was held, at which the several missionaries

within the convocation presented their reports. The Rev. Peter A. Morgan, the house-to-house missionary among the colored people, reported that he had made 678 visits; he was re-nominated to Bishop Whitaker for a period of six months at a salary of \$600. The Rev. J. W. Kaye, rector of St. Timothy's, stated that efforts were being made for some alterations to the Sunday School building, and that the attendance during the summer was fair. The church of the Messiah, the Rev. F. H. Bushnell, has by the consent of the pew renters become free. The Rev. Henry L. Phillips, rector of the colored church of the Crucifixion, reported that there had been 2 marriages, 27 Baptisms, and 30 funerals, that the parish building now in process of erection would soon be an accomplished fact. It will be ready for occupancy in February; \$3,000 is yet needed to pay for it, which should soon be contributed, so important and desirable is the work. At the close of the business meeting, a missionary meeting was held, at which addresses were made by Bishop Whitaker and the Rev. Drs. Benj. Watson and J. B. Falkner.

The same day the convocation of Germantown held its meeting at Grace church, Hulmeville. The sermon at Morning Prayer and Holy Communion was by the Rev. Rush S. Eastman. There were 24 of the clergy and 12 lay delegates at the business meeting in the afternoon. An appropriation was made for work in the upper part of Bucks county. In the evening the president spoke at the missionary meeting of the opportunities opening in that county. Addresses were made by the Rev. George N. Eastman of St. Paul's church, Doylestown, and the Rev. W. Leggett Kolb of St. James', Bristol.

A largely attended meeting was held at St. Mary's church, Ardmore, the Rev. Lawrence Buckley Thomas, rector, in the interest of the Free and Open Church Association. The speakers were the president, Mr. J. Vaughan Merrick, the Rev. Henry Mottet of the church of the Holy Communion, New York, and Messrs. E. F. Pugh and Henry Budd.

The South-west convocation held its meeting at the church of the Mediator, Phila., the rector of which, the Rev. Dr. Samuel E. Appleton, presided in the absence of the president. The two missions made interesting reports. The French church has begun the removal of old buildings to make room for the chapel, which will be built at once. \$3,000 will be needed to complete the work, besides what is already raised and pledged. The walls of the parish building of the church of the Holy Communion (a new work in the south-western section of the convocation) are well up, and it is hoped that it will be completed by Christmas. Quite a stirring missionary meeting was held in the evening, when earnest addresses were made by the Rev. Stewart Stone, the Rev. George F. Bugbee, and Mr. Lewis H. Redner.

After much suffering, the Rev. B. B. Killikelly, the late rector of St. Philip's church, Philadelphia, entered into rest at Kittanning, Pennsylvania, on Sunday, October 16. He has been absent from Philadelphia since January last, and resigned his work about a month ago.

The church of the Covenant, Philadelphia, which a few weeks since sold its property on Filbert Street to Adams Express Company, has bought a lot at Girard Avenue and 27th St., about 90 feet square, upon which the work of

building a church will at once be begun. St. Ambrose Mission will be merged into it and the minister-in-charge of St. Ambrose will become the rector. Services are to be continued for a time for the old congregation in the hall, 18th and Chestnut streets.

The Sunday School Association appropriately observed one of the days of Intercession for Sunday schools, which are kept in England as well as our own land, by holding services at Trinity church, West Philadelphia, where addresses were made by Bishop Whitaker, the Rev. Dr. W. F. Watkins and Mr. George C. Thomas; and at St. Peter's church, Germantown, where the speakers were the Rev. Drs. S. D. McConnell, Theodore S. Rumney and the Rev. W. F. C. Morsell.

A business meeting of the North-west Convocation was held at the church of the Epiphany on Tuesday evening, October 11. The Rev. J. J. Joyce Moore of St. Ambrose reported steady progress of the mission, that he had just been there one year and that the Sunday school had increased from 150 to 309, and that the communicants numbered 160 as against 85 when he took charge. The House-to-House missionary, the Rev. T. William Davidson, reported that he had been at work since the last meeting of the convocation in the district south of the connecting railroad, west of Ridge Avenue and north of Girard College, that he had made 757 calls, had attended 87 funerals, baptized 1 infant, and had solemnized one marriage. He gave some account of his work, and that he had sent a number of persons and children to the neighboring Sunday schools and churches. The Rev. W. W. Silvester reported the progress being made on the buildings of the church of the Advocate. The parish house is so far completed that it is hoped that it will be ready for occupancy in a few weeks.

At the meeting of the North-east Convocation held at St. Simeon's Mission, on Thursday, October 20, the Rev. Edgar Cope, minister-in-charge, various reports were presented by the missionaries. St. Simeon has 150 communicants, 200 scholars in the Sunday school with 32 officers and teachers. Since the last meeting of the convocation Mr. Cope has baptized 43 persons, married 3, and buried 2. A boy choir has recently been introduced. The Rev. Wm. H. Graff, chairman of the missionary committee, urged the great need of a new church for the parish of the Good Shepherd, the rector of which the Rev. John A. Goodfellow, reported 61 services, 33 Baptisms, 15 Marriages and 20 funerals. The Rev. E. S. Widdemer has baptized 19, married 2, and buried 9. Improvements were made during August at an expense of \$400. In the evening a missionary meeting was held when Bishop Whitaker, the Rev. W. F. Nichols, the Rev. Wm. H. Graff and Mr. Eugene H. Munday, made addresses.

MAINE.

PORTLAND.—A service in the interests of the Maine branch of the "Church Unity Society" was held in St. Paul's church, on the evening of Oct. 13th. The shortened office of Evensong was said with proper psalms (132 and 133), appropriate lessons (II Chron. xxx:1-21, and St. John xvii.), and special prayers for the re-union of Christendom. The Bishop read and expounded the declaration of the House of Bishops on Christian Unity. He then introduced the rector of the parish, who is a member of the Commission on Christian Unity, appointed by the late General Conven-

tion. The gist of Mr. Little's speech was that in order to unite all Christians, you must have an ecclesiastical foundation as a basis, or nucleus, to start with; that foundation must be deep, going down to the bed-rock of primitive Catholicity, and broad. That the first requirement of unity is the authority which comes of corporate continuity with the primitive Church—"not an imitation or a reproduction, but an organic, identical perpetuation of the Apostolic fellowship." The Bishop then introduced the Hon. Geo. E. B. Jackson. Mr. Jackson is known as one of the soundest and most devoted laymen of the American Church. He is senior warden of the cathedral, secretary of the standing committee, a member of the General Convention, the liturgical commission, and the missionary council. Everyone was, therefore, eager to hear "A Layman's Opinion on Christian Unity." Mr. Jackson said he had no faith in schemes of unity which proposed to amalgamate the Protestant bodies and the Church—no faith in the so-called "Evangelical Alliance." The only unity is conformity to the Catholic Church. But the Church should make that conformity as easy as possible. The Bishop then gave an admirable summing up of the arguments, and spoke at length on the evils of division, the need of unity, the attitude of the Church—especially the House of Bishops—with reference to essentials and non-essentials, and the importance of the principles and work of the "Church Unity Society." The Bishop gave a noble and eloquent defence of the Historic Episcopate. He also sketched the growth of the modern vagary of an "invisible Church," and thoroughly demolished that figment. He spoke with charity and cordial appreciation of the work of others, and rejoiced that Christ was preached. But he wanted all Christians to unite on the basis of the early and undivided Church. The offerings were devoted to the work of the Church Unity Society in Maine.

MISSOURI.

ST. LOUIS.—By an accident the names of the missionaries for the church of the Holy Communion were omitted in the list given recently. They are the Rev. Dr. H. Y. Satterlee, of New York, and the Rev. J. H. Johnson of Detroit.

The School of the Good Shepherd, in its new quarters at 1613 S. Compton Ave., the home of the late Capt. Eads, has opened for this school year with increased numbers and bright prospects. There are 80 scholars, of whom 26 are boarding pupils, and there is good prospect of increase during the term. The school, while not so accessible from all parts of the city as could be desired, has now a most beautiful and convenient property of its own, has a feeling of permanence which it never could have in rented houses, and the Sisters and their friends and well-wishers (who are many) look forward most thankfully to a constantly growing usefulness of the school. In a year or less it is expected that it can be more easily reached from the western part of the city, in which many of the parishioners of our strongest churches live. When this is brought about its number will increase rapidly. One new member has been recently received into the Sisterhood. At the opening service, the Bishop and chaplain, the Rev. S. H. Green, were present, and the Rev. B. E. Reed of Mt. Calvary church also. The special collects and prayers were such as were used for the benediction of houses set apart for religious and charitable purposes, for benefactors, the

Sisterhood, and the teachers and pupils.

The Bishop suffered an annoying loss, a few days since, in the theft of his valise from the Kansas City R. R. station. In it were his best set of robes, Prayer Books, and valued sermons, which last, we fear, will be "pearls before swine." Happily the Church ladies of St. Louis and neighborhood had for some time been making ready a pleasant surprise for the Bishop, and on Tuesday, the 18th, a number of them visited his house and presented to him a very handsome set of robes, made abroad, and under the circumstances, doubly welcome. They were presented in a graceful manner by one of the ladies, and the Bishop returned his hearty thanks.

St. John's church has received the memorial gift of two handsome standards of polished brass for the sanctuary. They are the gift of Miss M. E. Enders, of Chicago, in memory of her mother, who was for many years a devout communicant of St. John's.

The new diocesan missionary, the Rev. Carroll M. Davis, is busily at work, and proves already a valuable aid and relief to the Bishop. He is busy helping to revive some of the older and weaker parishes and missions, for the present.

MOBERLY.—The Rev. A. J. Barrow has taken charge of this parish. New life is being manifested in many respects, and the outlook is good. New mission fields have opened in the neighborhood of King City; Empire Prairie, Albany and Stanberry, where there are small but earnest bands of Church people, are to be worked by the new missionary at King City, the Rev. E. DeWolf. It is with regret we learn that the colored mission, as such, (St. Matthias') at St. Joseph, has been abandoned.

IOWA.

The 43d session of the Northern Convocation convened in St. James' church, Independence, the Rev. J. W. Birchmore, rector, Tuesday evening, Sept. 27th. Evening Prayer was said at 8 o'clock, the dean, the Rev. S. R. J. Hoyt, of Waverly, preaching a very instructive sermon from Daniel ii: 44. Wednesday, 9:15 A. M., the convocation met in the vestry. The Rev. G. A. Chambers, of Christ church, Waterloo, was elected secretary and treasurer for the ensuing year. At the request of the dean, St. Andrew's, Waverly, was chosen for the next session, to be held on or about the 13th of December next. The Rev. Dr. Percival was chosen to read a paper on the "Relation of the Old and New Testaments to each other." The Rev. J. W. Birchmore was duly elected preacher for the next convocation, and asked to read a paper of his own selection. Convocation adjourned at 10:15 A. M. for Morning Prayer and the administration of the Holy Communion, the dean being celebrant. The preacher was the Rev. G. A. Chambers. At the business meeting at 3:30 P. M., reports of missionary work were made by the brethren present. The Rev. H. C. Johnson, of Nashua, reported that at Bristow there is a large class for Confirmation. Nashua is doing well, and here also is a large class for Confirmation. In a little less than four months 14 have been baptized. The Rev. Dr. Percival reported his work in St. Mark's church, Waterloo, as in good condition. Eight have been confirmed, and a number baptized. The Rev. J. W. Birchmore reported, besides his duties as rector of St. James' church, Independence, as holding services at Clermont, where there is a fine stone church, and at

West Union. At the latter point, which is promising well, a lot has been purchased, or bargained for, in a good location, and it is expected that a church will be built there at an early day. The Rev. G. A. Chambers reported eight Confirmations and 23 Baptisms, 12 of these latter being at Evergreen, Tama county. At Evergreen there is a large number of families belonging to the Church and good promise of building a church at an early day. The Rev. S. R. J. Hoyt reported the work at Waverly as very encouraging. During the last few months his people had increased his salary very considerably. After Evening Prayer, Dr. Percival preached a very interesting sermon on the Apostolic Commission.

ALBANY.

JOHNSTOWN.—The semi-centennial anniversary of the consecration of St. John's church, occurred Oct. 18th. The present church was consecrated Oct. 16, 1837, by the Rt. Rev. B. T. Onderdonk, Bishop of New York. The first church of the parish was erected 1760, and with the exception of Queen Anne's chapel at Fort Hunter, was the first church built west of Schenectady. The second edifice was built in 1771 by Sir William Johnson, who took the greatest interest in the affairs of the parish and gave to it 12 acres of land, on which the greater part of Johnstown is now built. This land and church, however, were lost by confiscation at the time of the revolution, as Sir John Johnson was an extreme Tory and the title of the property was in his name. The State, by a special act of the legislature in 1793, granted the church to the Episcopalians and the glebe of 40 acres to the Presbyterians. In 1818 the Episcopalians made a demand upon the legislature for an equivalent for the glebe which had been taken from them, and were allowed \$2,400 by the State. The edifice, erected in 1771 by the baronet, was destroyed by fire in 1836, when the present building was erected. The parish has had during its history of 127 years, 17 rectors, of whom five are now living—the Rev. Dr. Clover, of Clifton Springs, N. Y.; the Rev. Messrs. Charles H. Kellogg of Davenport, Iowa; J. B. Murray of Waverly, N. Y.; J. W. Stewart, Athens, N. Y., and C. C. Edmunds, who is still living in Johnstown. The present rector is the Rev. John Brewster Hubbs, who has been in charge of the parish for the past three years, and under whose energetic care it has developed a new life. At the Celebration in the morning the rector reviewed the history of the parish, and stated that only one man who had served on the vestry previous to 1837 was now living, the Hon. R. H. Cushney of Fonda. An ample collection was taken up for a rectory fund, which the parish will soon have in process of erection. In the evening the Rev. D. L. Schwartz of Albany preached an eloquent sermon on the history of the Church, showing how it had grown in power in this country for the past 50 years.

TEXAS.

BISHOP GREGG'S FALL AND WINTER VISITATIONS.

OCTOBER.	
27. Taylor.	30. Belton.
NOVEMBER.	
1. Lampasas.	2. Temple.
4. Rockdale.	6. Hearne.
8. Groesbeck.	10. Mexia.
13. Calvert.	20. Marlin.
27. Palestine.	30. Overton.
DECEMBER.	
4. Tyler.	6. Longview.
8. Jefferson.	11. Marshall.
18. Waco.	20. Gatesville.

Offerories to be applied to Diocesan Mission Fund, and Theological Department of University of the South.

For further Church news see page 494.

The Living Church.

Chicago, Saturday, Oct. 29, 1887.

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

A LAYMAN in Brooklyn writes:

"Allow me to express my satisfaction with the clear enunciation of your paper. You are showing that boldness in editorial ability can be sustained without offensiveness. You may be assured that right-minded Churchmen everywhere—certainly laymen—despise insincerity and intrigue. The Church is founded on truth."

THE Church Congress, which was held last week in Louisville, was second to none in the merit of its speeches and in the public interest manifested in its proceedings. The tendency of such public demonstrations in the name of the Church, may be questioned. We are not opposed to the discussion of "open questions," but we do doubt the expediency of making the fundamental principles of our Church polity "open questions."

The *Temperance Caterer* of Sept. 17, contains an excellent article on "The Coffee House Movement." The coffee-house, it is claimed, is the true antidote, physically, of intemperance, since it supplies proper food, the lack of which is one of the chief causes of drunkenness among the poorer classes. It also provides a place of rest and social intercourse, which is one of the attractions of the saloons. If it is to compete with the saloons it must be well located, easy of access, attractive, and well-managed. All must be bright, cheerful, and clean. It must win its way upon its merits, not by controversy, nor as the agency of a total abstinence movement, nor as a distinctively religious establishment. Its influence will tend to both temperance and religion, but it is established to provide refreshment without intoxicating beverages. This should be borne in mind, and it should know its place and keep it. Experience proves that the coffee-houses which are managed on strict business principles pay the best and do the most good. It is essential that the food and drink provided be of the best quality and be served in

the most attractive way. It is also recommended that adjoining rooms be furnished for the meeting of clubs, classes, societies, and social gatherings, and so become the "home" of various circles from which patronage may be drawn. Papers and periodicals of the most attractive character should be furnished, and opportunity for proper amusements may be added. *The Caterer* is published at No. 14 Bartholomew Close, London, E. C.

It is refreshing, for a change, to hear of some people besides the "Ritualists" who are "Romanizing." The Andover professors, it seems, are returning to "the theology against which the reformers protested." Their future probation contravenes the Protestant doctrine that Christian character is perfected in the article of death. This is, Dr. Patton thinks, an opening wedge to the doctrine of Purgatory. It emphasizes the ethical element in salvation. The doctrine of subjective justification that conditions it, is anti-Protestant, and contravenes the sufficiency of Scripture. Dr. Patton's position, being interpreted, seems to be that whatever is extra-Biblical is Roman. We have no sympathy with the Andover professors, but we think that "rationalizing" would be a more fitting term for their case than "Romanizing." They are simply following the lead of their master, John Calvin. His whole system is a specimen of acute scholasticism with a plausible basis of Scripture. It is precisely the Roman method; and in this view the Calvinists are all "Romanizers." There are two systems of theology in the Christian world, the patristic and the scholastic. The theology of the Anglican Church is patristic, that of the Roman and Protestant bodies in general, is scholastic. By the former, that only is taught as *de fide* which conforms to the Vincentian rule, *semper ubique et ab omnibus*. By the latter are put forward the deductions of human reason from passages of Scripture or the ancient dogmas of the Church. Calvinism is scholastic theology, pure and simple. The Andover professors have only "bettered the instruction" of the school in which they were trained.

In answer to the point raised by our Minnesota correspondent, we would say that it was no part of our purpose in the article on "The Historic Episcopate" to discuss in detail the positions taken by the various writers referred to, but rather conceding, at least for the sake of argument, the assertions of the *Evangelist*, to show that those instances had no real bearing upon the question at issue, viz: What have always been the teachings of the

Church on this subject? for none of the theories or schemes of the great men to whom the *Evangelist* referred have ever made the slightest impression upon the legislation of the Church or found any place in her formularies.

It must be said however, that the questions connected with hypothetical Baptisms and ordinations are much more important than our correspondent seems to admit. Theologians have never allowed that such acts were admissible simply for the sake of compromise between conflicting views. There must be a real doubt touching the validity of the original act, otherwise to repeat it, even hypothetically, is sacrilegious. But the High Church view does not admit that there is any doubt about Presbyterian orders. It pronounces them unquestionably, invalid. On the other hand, the Presbyterian has no doubt of their validity. Where such is the attitude on either side, the hypothetical act is inadmissible. The ordinances of God are not to be trifled with. If we are right in our statement of the High Church position, then it seems to follow of necessity that the proposal to admit Presbyterian ministers to the priesthood of the Church by hypothetical ordination is "somewhat below the test of High Episcopal claims," for it can only be honestly advocated by those who are ready to admit that there is a real doubt whether Presbyterian orders may not carry something of validity.

In this respect, therefore, we think that Archbishop Ussher, High Churchman as he undoubtedly was, had allowed his earnest yearning for unity to lead him into a position not quite consistent with thorough-going Church principles. And the attitude of earlier High Church bishops toward continental Protestantism involves a similar inconsistency with the principles which they were accustomed to defend.

BISHOP SCHERESCHEWSKY AND THE MANDARIN BIBLE.

In the October issue of *The Church Eclectic*, allusions are made to Bishop Schereschewsky's having translated the Bible into Chinese. Mr. Bates says: "As it is from Bishop Schereschewsky that China has almost entirely received the most important version of the Bible, the Mandarin, so it is from the same Church that China must receive the Prayer Book and its teaching—if at all." Dr. Bunn says: "But is not Mr. Partridge probably mistaken in supposing that such mis-translations as occur were made by Bishop Schereschewsky and the other translators, on account of their fear or hatred to Rome?"

These statements seem to imply

that Bishop Schereschewsky is responsible for the use of such words and terms as misrepresent the Church and her priests, and to which Mr. Partridge justly takes exception.

The fact is, Bishop Schereschewsky did not translate the New Testament into Mandarin, but the Old Testament. We believe he was on the committee that had charge of the whole matter, but his associates were not Church people, so that Bishop Schereschewsky is in no way responsible for the misleading and objectionable terms in use, and which are to be found not in the Old Testament, but in the New, which the Bishop did not translate. He deplored the misleading terms in vogue in the China Mission. He was greatly desirous of changing them, and we cannot but think that he endorses heartily Mr. Partridge's article. It will not avail, therefore, to invoke the great name of the Bishop as endorsing the erroneous nomenclature at present in vogue in China.

As to this whole matter of Mandarin translations, and as to the Mandarin being the "most important" version, as Mr. Bates says, the great mass of scholars in the missions in China, we believe, will testify that the Mandarin is inferior in importance and usefulness to the Wen Li (or classic) version. The Mandarin language is the colloquial; the Wen Li is the more dignified written language. The Mandarin is used very little, as compared with the Wen Li, in books, letters, documents. A common servant, sending a letter, has it put into the Wen Li. It is the elegant, choice, and only proper, style for written or printed documents. It is therefore most important that our Bible, Prayer Book, and other books and tracts, should be written in the style best esteemed amongst the people. The other editions of the Bible, which came out long before Bishop Schereschewsky's Mandarin, and which are all without exception in the Wen Li, have not been displaced or superseded by the colloquial Mandarin Bible.

Bishop Schereschewsky doubtless saw the importance of the Wen Li, later on, and it is significant that he went through the whole Prayer Book Offices and Psalter and changed the style into the Wen Li. Further, he was at the very time of his prostration engaged in putting his Mandarin Old Testament into the Wen Li. The translation into Mandarin of the entire Old Testament by Bishop Schereschewsky, and which occupied eight years, was a gigantic work. He was peculiarly fitted for the work, Hebrew being his native tongue, in a sense, and Chinese being perfectly acquired.

Dr. Bunn also seems to think Mr.

Partridge wrong in urging Roma-phobia as the reason why the term *Tien Chu* was rejected as the term for God. One would have supposed that when missionaries came to China forty years ago, and found a term for God in use, with its meaning well-defined and established, even in the native dictionaries, a term having one meaning and only one, common sense would have dictated the acquiescence of all in the use of that term. Instead of that, however, all parties fell to work trying to find some other term. The only possible objection against the use of the term *Tien Chu* is the one Mr. Partridge bears witness to, viz., that it is used by the Romanists. On grounds of etymology, Bishop Schereschewsky was right when he ordered the use of the same term, *Tien Chu*. He was so much in earnest about it that he would have resigned his bishopric had there been a refusal on the part of his clergy to adopt it. We are informed that he threatened this very course. The term Dr. Bunn mentions as having been adopted by the "giants" in our Mission, namely, *Sen*, is open to serious objections, because it is used for spirit or spirits, *e. g.*, the spirit or god of wealth, of dreams, of health, of small-pox, etc. The Chinese worship *Sen*, and marry *Sen*. To tell them to worship the true *Sen*, is only to urge upon them what they are already doing, in their own estimation. Of course, any term can be explained, and even Chinese Christians may get an idea of the true God, by a labored explanation of "true Spirit." But why should not the term *Tien Chu* have been adopted, when it lay open to none of the objections advanced against the other term? Roma-phobia is the only assignable reason for its rejection, and Mr. Partridge is right on this point.

AN ABSURD STATUTE.

A law which makes it possible to bring suit against a church for importing a rector from abroad, must have something about it no less stupid than unjust. This is what is likely to happen to Holy Trinity church, New York. It has possibly violated the law in regard to contract labor or dutiable goods, in the importation of its rector, the Rev. Mr. Warren, and may have to pay the penalty of \$1,000. If such an absurd thing is possible, it is better that the law should be tested without delay.

Of course, a law stands to reason which forbids, under penalty, the bringing of every kind of riff-raff to the United States which is not wanted in the old country and is no more wanted in the new. Quite too long the old world authorities took for granted that the States were to

be a free dumping ground for paupers, outlaws, and rubbish of all sorts. It was to stop this kind of thing that the law was supposed to have been enacted. But there is conceived to be some difference between paupers and honorable clergymen, and a statute which could possibly include the two, shows that somebody egregiously blundered in drawing it up, to say nothing of the legislature which caused its enactment.

It is almost needless to say that in case suit is brought against Holy Trinity church, there is no feeling whatever against the church nor against its rector. It is simply to test the law and have things as they should be. The mover in the matter is the president of St. Andrew's Society, who has been indignant and aggrieved that in consequence of the law, certain of his countrymen have been returned to Scotland who were to be desired in this or in any other country. His object is to see how far the law will go in this indiscriminate business. If it applies to an honest, industrious Scotchman, why not to an influential and godly clergyman? And why not indeed?

It is safe to say that if the suit is gained, and Holy Trinity has to pay the penalty of \$1,000 for its violation of this law, it will be the last \$1,000 that will ever be paid for the importation of a clergyman. The district attorney must, of course, do his duty like a man, if his interpretation of the law requires him to bring suit, but there will be a revised statute right away, if the plaintiff gains his case. There is no telling what absurd and ridiculous things the laws may do, as they have done about everything that they ought not to do, to say nothing of what they have left undone. A law, however, which equally applies to tramps and industrious people, outlaws and clergymen, is too absurd for anything, and should be re-adjusted as soon as possible, lest it become a disgrace to our civilization.

THE CHURCH, THE SOURCE OF SUPPLY OF ITS MINISTRY.

FROM BISHOP MCLAREN'S SERMON BEFORE THE WESTERN THEOLOGICAL SEMINARY.

In order further to bring out distinctly the necessity and importance of the work we are doing here, I would state a second proposition, namely, that the Church should herself be the source from which her ministry is to be supplied. She should not only have her own seminaries but also they should be so strongly equipped as to suffer nothing from competition.

As my own earlier theological education was obtained elsewhere, (and for much of that I am honestly grateful), I may perhaps speak more plainly than others might upon this branch of my subject.

But first I want to venture the remark that no body of Christians can

safely trust to outside sources for its supply of ministers. Admirable was the rule of the early Church, (see Smith's Dic. of Antiquities, Art. Holy Orders), by which almost invariably men were appointed to the sacred office at the places where they lived and in the communities where they had been baptized. It was only when this wholesome rule began to be disregarded that minute enactments with regard to priestly qualifications became necessary. Such men were known through and through. It did not require a long process of red tape for a bishop to ascertain whether or no he should lay hands on them. They were the native sons of the Church from whose nurturing breast they had drawn the sincere milk of the Word. They knew the Faith, and were grounded in the customs; they had breathed the atmosphere of apostolicity and the Church; priestly life was to them only a higher form of the life they had lived since their Baptism. Their's was no second love, but with all the freshness of pure affection they gave themselves up to the service of the only Alma Mater they ever knew. No one will be disposed to controvert the statement that this was her natural order of things, and that it ought to be the abiding rule of the Church. Who, then, dare say that it is not an unhealthy condition of things when a body of Christians fails to supply itself with an indigenous ministry? For, depending upon foreign sources, it accepts a ministry that must in some degree at least bring with it foreign ideas and methods, and thus sacrifices that unity of thought and practice which promotes the highest efficiency.

This Church has not furnished from her own native-born sons priests in sufficient numbers to minister at her altars. I state the fact baldly but without critical aim. Coupled with this is the additional fact that she has received into her ministry in exceptionally large numbers men who have been reared under other systems and educated to other methods of thought and practice.

What may have been the causes which gave the fact first mentioned as their deplorable result, it is not now necessary to inquire, and perhaps they are not readily ascertained. But I think that a large proportion of the accessions referred to have come to us on grounds of changed belief either in respect to doctrine, polity, or worship, or all of these. So far as my knowledge of them extends, they have been good men, acting under strong convictions and often undergoing great pains and penalties in following the voice of conscience. There was room for them and work for them, nor has the Church begrudged them her best posts and highest honors. In return, they have as a class done her good service.

But I am compelled to add—God forbid that I should be understood to speak harshly!—that while the Church has been glad to welcome these hundreds of men, not educated at her feet, to fill her vacancies, and push her outposts, and promote her remarkable growth, and do all that her native sons have not consecrated themselves to do, she has put her sacerdotal robes on many varieties of men, with consequent decrease of homogeneity. I am not an advocate of artificial uniformity, but I do believe in proximate unity, and for this reason I think it not wise that the Church should continue to rely so largely for her supply of clergy upon these sources. There are few men at forty who can be wholly made over. The process of assimilation is slow. Then there are some who only come to us to dress their for-

mer selves in a surplice. These things must be made food for serious thought by our strongest minds, and while few may stand prepared to advocate another bar or two in the gate-way of canonical entrance, I think all will agree with my thought that the Church should consider whether her primary duty is not to raise sons unto herself for the work of the ministry. The more seminaries she has which are wisely located and thoroughly equipped and up to the requirements of the time, the better will she perform that duty. I plead, then, for the institution, that it may find a place not yet given to it in the interest of the busy men of Chicago who love the Church and who want to help on the cause of Christ; I ask them to look at this seminary as of more permanent value to the Church, its present and its future, than any particular parish can possibly be, for the Church's life is not staked upon the existence of a congregation, while the question of a native priesthood, nobly trained, thoroughly educated, filled with the love of God, is a vital one.

LETTERS TO THE EDITOR.

A STATEMENT.

To the Editor of *The Living Church*:

In a paper read before the late Church Congress, Mr. J. L. Houghteling made the statement that the diocese of Kentucky sent a memorial to the last General Convention on the subject of Lay Co-operation, and intimated that the Committee on the State of the Church had thrown cold water on it.

That committee never had that memorial before them. We did have a memorial from Washington and Oregon Territories that asked for the establishment of some order of laymen. It was not clearly enough expressed to be understood, and a sub-committee was appointed to inquire of the representatives of those jurisdictions what was asked. Nothing satisfactory could be learned, and the committee was constrained to report that there was already sufficient law on the subject.

HERMAN C. DUNCAN, Louisiana.

JOS. S. JENCKES, JR., Ind.

S. M. BIRD, Texas.

A. W. SEABREASE, Mich.

WM. N. MCVICKAR, Penn.

THE ALTAR AND THE CROSS.

To the Editor of *The Living Church*:

If the treasurer of the General Board of Missions, Mr. R. Fulton Cutting, also *ex officio* member of the Board, proposes to publicly set an example of discrimination against the China Mission, perhaps the Board will find that there are individuals and parishes who will follow the example, but will discriminate in favor of the brave men who are prepared to stand by "the altar and the cross." For myself I propose to send such offerings as my parish can make, to uphold "the altar and the cross" whenever there appears to be a need for it. But the action of the above treasurer and *ex-officio* member of the Board recalls to my mind the language of Bishop Tuttle in his last convention address: "It is sometimes said, the managers of that Board [of Missions] are a New York clique, narrow and dictatorial. It is a mistake to think so [?]. Of my own knowledge I beg to say that I believe the clergymen and laymen of the Board to be earnestly and unselfishly devoted to the good of the whole [?] Church, and painstakingly careful to do most wisely and equitably, with the means given them, for the best interests of all the wide field committed to their charge." The

warm-hearted and manly Bishop, in the light of the subsequent actions of the Board and its members, must feel pained to think that what is "sometimes said" has *sometimes* proved to be true. A PRIEST.

"DULY BAPTIZED."

To the Editor of The Living Church:

While the question of "duly baptized" is still before the Church, perhaps the following may throw some light upon the subject, though familiar doubtless to some of your readers. It is taken from the Constitutions of the Holy Apostles, Bk. iii: x, which is generally conceded, I think, to have been written between the second and fourth centuries, if not earlier.

"Neither do we permit the laity to perform any of the offices belonging to the priesthood; as, for instance, neither the sacrifice, nor Baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater; for 'no one taketh this honor to himself, but he that is called of God.'" For such sacred offices are conferred by the laying-on-of-hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah."

JOHN A. HARRIS.

Oxford, Miss.

To the Editor of The Living Church:

This question of lay Baptism is a very important one, and should be definitely understood by the members of the Anglican Communion. Baptism by a minister not episcopally ordained being, of course, lay Baptism, it is necessary to know whether or not it is valid. As I understand the subject, the Church holds that, although a priest or a deacon should be the administrator, yet if the Baptism has been performed with water "in the Name of the Father, and of the Son, and of the Holy Ghost," it is valid, whether performed by a sectarian minister or by a private individual.

The following words once appeared in THE LIVING CHURCH: "The consequences of denying lay Baptism would be appalling." This is certainly true, for besides the interest of the laity in the subject, the Apostolic Succession is too closely connected with lay Baptism to make the question anything less than one of the highest importance.

No ordaining deacon or priest could make a man a deacon or a priest if he had not received valid Baptism. Therefore his commission would be void, and all his ministerial acts void. If he were to be afterwards consecrated bishop, he would not be a valid bishop, and no one whom he ordained would be really ordained. If he helped to consecrate another bishop, it would only be a valid consecration because there were at least two more consecrators. If lay Baptism be of uncertain validity, how can we be sure that all the bishops and priests in the Anglican Church from its first establishment to this day, have been true bishops and priests? A person not validly baptized cannot be a valid recipient of any other sacrament, so that neither Confirmation, Holy Communion, nor Holy Orders could be validly received by such an one. Bishop Smith for so many years our Presiding Bishop, never received any other than sectarian Baptism. Would it be agreeable to our Churchly feelings, in view of all the consecrations of bishops in which he took part as the chief consecrator, (he alone pronouncing the words) to regard his Baptism as either invalid or of uncertain validity? I have learned from good authority that Bishop Smith said

in a letter, that "he himself had received the slightest of sprinkling by a Congregational minister, that the Church accepts such a mode and also lay Baptism; and that he rested satisfied with the decision of the Church." Now if all the branches of the Catholic Church have decided that lay Baptism is valid when performed with water and the proper words (and Mr. Anketell's letter in your issue of Sept. 17th, are to the effect that they have, at least tacitly), and have also decided that lay Baptism means Baptism performed by any person other than an episcopally ordained clergyman, why should there be any ambiguity on the subject, among our clergy at least? It is surely time that all indefiniteness in Church teaching should be done away with. All truth is definite, whether in Church doctrine or mathematics. The truth to start with is that the "common consent" of the whole Catholic Church (in all its branches), is the test of all religious questions. We have, therefore, only to ascertain to what the whole Church has consented, formally or informally, and that is truth.

H. L. T.

New York City.

ARCHBISHOP USSHER.

To the Editor of The Living Church:

In your editorial of October 1, on the Historic Episcopate, you apparently partially concede to *The Evangelist* that Archbishop Ussher, in order to comprehend Presbyterians, was ready to compromise with them on terms somewhat below the test of High Episcopal claims. I do not so read Ussher. His scheme is unfortunately styled one for the reduction of Episcopacy. It could as properly have been called a scheme for its elevation; as any one can see by analyzing it as found in Bishop Short's History, chapter xiii. Appointing rural or local bishops to act under those already constituted is no reduction of Episcopacy; but rather an extension and elevation by making the already constituted bishops Metropolitan in fact even if not bearing that title. And as these Metropolitans would themselves have remained as before and since, under primates, this scheme was no more and no less than a proposal more clearly to exhibit the primitive bishops under the three grades, viz., of bishops, metropolitans and primates.

And the further scheme to admit Presbyterially ordained ministers by a subsequent hypothetical ordination no more touches upon the question in dispute about the validity of non-Episcopal ordination than the use of a hypothetical form of Baptism, determines the question of lay Baptism. I, for one, regard Ussher as one of our most unwavering old "High" Church divines. And he was Catholic-minded enough to labor to comprehend Presbyterians, without sacrificing principles.

R. R. GOUDY.

Fairmount, Minn.

PERSONAL MENTION.

Until further notice the address of Bishop Burgess will be 103 Chambers Ave., Peoria, Ill.

The address of the Rev. Arthur H. Wright is Mayfield St., Dorchester, Mass.

The address of the Rev. Dr. William Allen Fiske, Brooklyn, N. Y., is changed from 186 Cumberland St. to 410 Vanderbilt Ave.

The Rev. Henry J. S. Somerville has resigned the charge of St. Mark's, Maquoketa, Iowa, and accepted missionary work at Manistee, diocese of Western Michigan. Please address accordingly.

The Rev. Geo. Alex. Strong, having resigned the position of assistant at St. Paul's, Boston, and accepted the rectorship of St. Paul's, Malden, Mass., took charge at the latter place Oct. 16, and should be addressed at 14 Summer St.

The Rev. E. W. Worthington has resigned the rectorship of St. John's, Mt. Morris, W. N. Y., and has accepted a call to Grace church, Cleveland, Ohio. Address at Grace rectory, 84 Huron street after November 1.

The Rev. Wm. Gardam has entered upon his duties as rector of the cathedral parish, Faribault, Minn. Address accordingly.

The address of the Rev. T. D. Phillips is now 175 Chicago Avenue, Chicago.

CLERICAL CHANGES.

The clergy are requested to send, at once, any changes of address for Whittaker's Churchman's Almanac, to the publishers, Thomas Whittaker, 2 and 3 Bible House, New York.

TO CORRESPONDENTS.

Geo. Martin.—We have not at hand the general statistics. Two years ago the Annual gave for English-speaking people, Anglo-Catholic, 20,900,000, Romanists, 14,200,000.

W.—Under our rules we must decline all communications, the writers of which are unknown to us. We have forwarded your letter to the society for its consideration.

AUTHORSHIP.—We do not know the author of the expression "Church work to be successful must be upon Church lines; to do otherwise is to put the garment of a child upon the shoulders of a man, disappointment and failure ensue." Perhaps some of our readers can give the information.

OFFICIAL.

The second annual meeting of the Sunday School Association of the diocese of Milwaukee, will be held in St. John's church, Milwaukee, on Friday, Nov. 4th, 1887. The Bishop of the diocese will preside. It is earnestly desired that the clergy of the diocese will attend this conference, and that every Sunday school will be represented by one or more delegates. On behalf of ex-committee,

E. R. WELLES, chairman, *ex-officio*.
CHAS. HOLMES, secretary.

AMERICAN CHURCH BUILDING FUND.

We cordially unite in commending to the attention of all the clergy and congregations of our Church, the following resolutions unanimously passed at the late General Convention at Chicago: "Resolved, That the Board of Missions, composed of both houses of the General Convention, renew the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars is secured."

We recommend that in every parish in which an offering shall not have been made for that purpose prior to that date such offering be received on the Second Sunday in November; and if, for any reason, that is impracticable, then on the next succeeding Sunday.

If the Church will respond in every parish and missionary station to this call of the Board of Missions, the entire Fund can be raised within a period comparatively short.

JOHN WILLIAMS, Bishop of Connecticut.
WM. INGRAHAM KIP, Bishop of California.
THOMAS M. CLARK, Bishop of Rhode Island.
ALEXANDER GREGG, Bishop of Texas.
G. T. BEDELL, Bishop of Ohio.
H. B. WHIPPLE, Bishop of Minnesota.
RICHARD H. WILMER, Bishop of Alabama.
THOMAS H. VAIL, Bishop of Kansas.
A. CL. VELAND COXE, Bishop of Western New York.

HENRY A. NEELY, Bishop of Maine.
DANIEL S. TUTTLE, Bishop of Missouri.
A. N. LITTLEJOHN, Bishop of Long Island.
WM. CROSWELL DOANE, Bishop of Albany.
F. D. HUNTINGTON, Bishop of Central New York.
O. W. WHITAKER, Bishop of Pennsylvania.
W. W. NILES, Bishop of New Hampshire.
W. B. W. HOWE, Bishop of South Carolina.
M. A. DEW. HOWE, Bishop of Central Pennsylvania.

WILLIAM H. HARE, Mis. Bishop of South Dakota.
BEN. H. PADDOCK, Bishop of Massachusetts.
THEO. B. LYMAN, Bishop of North Carolina.
J. F. SPALDING, Bishop of Colorado.
EDWARD RANDOLPH WELLES, Bishop of Milwaukee.

J. H. D. WINGFIELD, Mis. Bishop of Northern California.
ALEX. C. GARRETT, Mis. Bishop of Northern Texas.

W. F. ADAMS, Bishop of Easton.
THOMAS U. DUDLEY, Bishop of Kentucky.
JOHN SCARBOROUGH, Bishop of New Jersey.
GEORGE D. GILLESPIE, Bishop of Western Michigan.

THOS. A. JAGGAR, Bishop of Southern Ohio.
WM. E. McLAREN, Bishop of Chicago.
J. H. HOBART BROWN, Bishop of Fond du Lac.

ALEX. BURGESS, Bishop of Quincy.
Geo. F. SEYMOUR, Bishop of Springfield.
SAMUEL S. HARRIS, Bishop of Michigan.
THOMAS A. STARKEY, Bishop of Newark.
J. N. GALLEHER, Bishop of Louisiana.
GEORGE K. DUNLOP, Mis. Bishop of New Mexico &c.

L. R. BREWER, Mis. Bishop of Montana.
JOHN A. PADDOCK, Mis. Bishop of Washington Territory.

CORTLANDT WHITEHEAD, Bishop of Pittsburgh.
HUGH MILLER THOMPSON, Bishop of Mississippi.
D. B. KNICKERBACKER, Bishop of Indiana.
HENRY C. POTTER, Bishop of New York.

WILLIAM D. WALKER, Bishop of North Dakota.
A. A. WATSON, Bishop of East Carolina.
WM. J. BOONE, Bishop of Shanghai.

NELSON SOMERVILLE RULISON, Asst. Bishop of Central Penn.
WILLIAM PARET, Bishop of Maryland.
GEORGE WORTHINGTON, Bishop of Nebraska.
EDWIN G. WEED, Bishop of Florida.

MAHLON N. GILBERT, Asst. Bishop of Minnesota.
E. S. THOMAS, Asst. Bishop of Kansas.
ETHELBERT TALBOT, Bishop of Wyoming and Idaho.

MARRIED.

VALENTINE—MARSHALL.—In the church of the Holy Communion, Lake Geneva, Wis., by the Rev. W. W. Raymond, on Thursday, October 13, 1887, Edward Davis Valentine and Miss Anna Belle Marshall, all of Lake Geneva.

OBITUARY.

KEEN.—Entered into the rest of Paradise, on the morning of the Feast of St. Michael and All Angels' September 29th, at Concord, N. C., Miss Elizabeth Marshall Clingman Keen, aged 26 years. "The Lord

gave, and the Lord has taken away, blessed be the Name of the Lord."

RUSSELL.—In Atwood, Rawlins Co., Kansas, at 6:30 A. M., Tuesday, Oct. 18, Charles C. Russell, son of the Rev. Joseph A. and Jennie E. Russell, aged 21 years, 2 months and 18 days. Interment in the Chariton Cemetery, Chariton, Iowa, Thursday, Oct. 20th.

FOSTER.—On St. Luke's Day, at Evanston, Ill. Eva A. Hill, wife of Volney W. Foster, in the 35th year of her age. "In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope."

WM. E. H. JOBBINS.

Entered into rest eternal at the residence of his father, in Chicago, Friday, September 30, Mr. William Ernest Hobson Jobbins, in the 28th year of his life.

As candidate for Holy Orders and lay reader at the church of the Transfiguration, his rector desires hereby to gratefully testify to the loyal service and patient continuance in well-doing of this godly man. Trained from infancy by devout parents to fear God and to reverence His Holy Word, Mr. Jobbins' knowledge of the Bible made him a power for good in the Sunday school and in the parish. An admirer of all that was beautiful in nature and in the fine arts, he ever sought to have the grand ritual of the Church carried out to its fullest capacity. A lover of little children and a friend to the poor and helpless, the whole parish feels his departure to be a personal loss, and yet rejoices that he has entered into the joy of His Lord.

ACKNOWLEDGEMENTS.

"RECTOR" gratefully acknowledges \$5 from A. L. B.; W. S. M. \$1; 25c. Mrs. J. H. S.; a lady 50c.

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

THE SEABURY DIVINITY SCHOOL.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

MISCELLANEOUS.

A RECTOR, for several years in the same parish desired to change the scene of his labors. A very decided, but not partisan, Churchman. Satisfactory references given as to qualifications, etc. Address L. H., care of Mr. T. Whittaker, Bible House, N. Y.

WANTED.—A situation as lady's companion, am member of Episcopal Church. Good references. C. W. BELLE, New London, Conn.

LOCUM TENENS, Diocese of Fredericton.—Wanted for six months, from November 1st, a clergyman to take charge of Christ church, (Town) parish, St. Stephen. Earnest Churchman desired. Unexceptionable testimonials required. Salary promptly paid by rector. Rectory house not available. Address the CHURCH WARDEN of Christ church, St. Stephen, New Brunswick, Canada.

WANTED.—A young unmarried priest for Trinity church, Grotton, Dakota. Good church building. Address W. J. BREWSTER, Grotton, Dakota.

BOZMAN INSTITUTE, Easton, Md., offers home training and thorough instruction to a limited number of girls. Climate beneficial to weaknesses of throat and lungs. \$200 per annum. Address Mrs. H. K. BURROUGH.

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THE St. Agnes' Guild of Calvary church, Chicago, is prepared to furnish casecocks, cottas, vestments, stoles, embroideries, fringes for stoles, etc. For estimates, address the Rev. W. H. MOORE, 1022 Washington Boulevard.

WARNING.

A man by the name of Geo. H. Hastings, formerly a Unitarian clergyman of this place is now going around representing himself as having been received into the Episcopal Church—accepted as candidate for Holy Orders—acting under the direction of Bishop Worthington, and showing a letter purporting to have been written by the Bishop. All these statements in regard to his relation with the Episcopal Church, together with his letter are false, *in toto*. Parties to whom he may appeal for money, etc., will govern themselves accordingly.

ROBT. SCOTT,

Rector of Christ church, Beatrice, Neb.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows: "For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management." Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, O. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound.

The Household.

CALENDAR—OCTOBER, 1887.

30. 21st Sunday after Trinity. Green.
NOVEMBER.

1. ALL SAINTS' DAY. White.

NOV. 1.—ALL SAINTS' DAY.—This is one of the most valued of the holy days, when we commemorate the noble army of saints who have finished their course in faith. Among these are some whom we have known and loved on earth, who now, we doubt not, are praying for us. It is good for us to cherish the memory of the departed, to emulate their example, to realize by faith the blessed communion of saints, and to offer up our prayers for the increase of light and love to those who rest in Paradise. The day has been called Hallowmas, All Hallows, and All Halland.

LABOR—SACRIFICE.

WITH THE DEVICE OF A BULLOCK; FROM THE SEAL OF A SOUTHERN GENTLEMAN.

[The following poem was written of Bishop Elliott of Ga., by the late F. O. Ticknor, M. D., of Ga. It is so thoroughly applicable to his son, our loved Bishop of Western Texas, than whom no one was ever better qualified to wear the device "for labor—for sacrifice," that I thought possibly you might like to reprint it.—F. B. TICKNOR.]

That cream was of the kindest strain
That meadow ever drew
From sunlight and the summer rain,
From darkness and the dew!
That left no stain in yonder vein
But Heaven's—the sapphire blue.
That gentleman, we knew,
So gentle and so true;
A knight whose signet bore
A "bullock," and no more;
A quaint device, by sacrifice
And labor won of yore!

And matchless sweet the golden wheat
That met and moulded him,
A man complete from head to feet
In grace of soul and limb;
That lent his gaze the lion's blaze.
His smile—who smiles like him?
Ah! tremulous and dim,
Through tears we think of him,
The knight whose signet bore
That quaint device of "Sacrifice"
And "Labor," and no more.

Upon no statelier sight
The circling sun hath smiled,
Nor oak of loftier height
Dropped shade so sweet and mild;
Where love came down like light,
And happiness grew wild!
The sage, the little child,
Peasant and prince, have smiled
Around his knees who bore
The bullock; quaint device
Of Toil and Sacrifice,
Which all his fathers wore,
Which he shall wear no more,

For he is dead! Beneath the tread
Of battle, in the roar
That rent the sod, his face to God,
He went, and came no more!
The fragrance of the path he trod
In sacrifice is o'er.
Yet all the kindest rays
Of all the knightliest days
Kindled forevermore,
Around the crop he bore;
Around the quaint device
Of Toil and Sacrifice
That our great Bishop * wore.

* The Rt. Rev. Stephen Elliott, of Georgia.

"BISHOP" is used as a verb, *i. e.*, "biscopian," meaning to exercise the office of the biscop or bishop. The first use of the verb was in Thorp, 1000, then in Latimer, Milton, and Fuller.

FOLLOWING up his recent study, "A Defence of the Church of England against Disestablishment," the Earl of Selborne is writing a new book dealing with "Ancient Facts and Fictions as to Churches and Tithes."

ST. THOMAS' church, in Mamaroneck, N. Y., on the Sound, flies a white flag from its spire tower. Its legend is the official seal of the parish, with dates in dark blue, and it is the only instance of a church flag known in this country.

THE idea that the sound of brass and iron has power to put spirits to flight

prevailed in classical antiquity, from which it was perhaps inherited by mediaeval Christianity. This was the intention of the passing bell.

CANON TRISTRAM, who has been classifying the fishes to be found in the Sea of Galilee, says that they do not belong to the Mediterranean species, but to those of the great inland lakes of Africa. The inference is that the waters of the Jordan valley, in far back ages, were in direct communication with the lakes of Central Africa.

THE following appeal was recently made to his congregation by a pastor in a church in Ohio, immediately after announcing a hymn: "Let all those who sing join us in this act of praise; and those who cannot, let them make a joyful noise." This literal interpretation of the words of the psalmist is certainly unique.

THE late Anne Gilchrist noted in her diary the fact that Carlyle, "meaning to say something pleasant to Mr. Brown, in regard to the 'Ring and the Book,' remarked: 'It is a wonderful book, one of the most wonderful poems ever written. I re-read it all through—all made out of an Old Bailey story, that might have been told in ten lines, and only wants forgetting.'"

A WRITER in *The Homiletic Review*, a man of some celebrity, says: "It should be a matter of conscience to keep our utterances pure, not only in respect to their tone and character, but especially in regard to their form and diction. Speech has a sanctity all its own." Then he proceeds to illustrate his own precept in this fashion: "The gift of speech was no accidental evolution of a faculty. It was the *objectifying* and *externalizing* of the essential quality of our human nature." Exactly so!

THE organ blower in a London church recently fell asleep during the service, of which fact the audience soon became conscious by his vigorous blowing of his own organ. The Rev. Arthur Hall, the preacher, after bearing it for awhile stopped and remarked: "I do not object to a quiet nap on a hot day, and I am flattered at being able to contribute to anybody's repose. But, I wish it to be distinctly understood that I draw the line at snores. There is a man snoring in the congregation, and I shall be obliged if somebody will awaken him." The offender was quickly roused.

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
CANON RESIDENTIARY OF WORCESTER, AND
VICAR OF HOAR CROSS, STAFFORDSHIRE.

III.

I have had to mention the lonely hours in the church and in the silent rooms, in order that several incidents in my story, and especially its strange close, may be rightly understood. For it is to the close, as I think, that these incidents lead, and these are the facts which will make many things clear to you, and these incidents and that close are certainly strange. To me they have cleared up many mysteries, as far as mysteries may be cleared this side the veil. Certainly the close brought me happiness unspeakable; but, beyond that personal joy, it has ever seemed to open a fresh view of the highest and most blessed thing given to poor mortals in common with those whom Death can never touch, in common even with

that Being of Beings who stands above us all.

I have often thought that if our soul's ears could be closed to the little babbling voices which make a babel of mere noise in this world, and if at the same time our heart's affections could be wide awake, we might hear music of blinding beauty ever sounding in the spirit world in which we truly live, so near us as it is, and yet, alas! so far away! Once or twice my ears and eyes were open and the babel died to silence. Once or twice I heard and saw! But enough! My story—

The south wing of Ravensthorpe, somehow, was not much inhabited. My father and I lived for the most part in the line of buildings which united the two wings. There was our dining-room, with a wealth of western sunlight, and then—opening out of it—the small breakfast-room where we sometimes dined also, when quite alone. In the north wing—the shorter one—was an entrance-hall (the *great* entrance-hall was in the south wing), and above it, looking to the churchyard and the sea, my sitting-room and bedroom; and—in a passage parallel to the hall—a door into the library, where my father mostly lived, and, at the end, a door into the conservatory, from which again another door opened on the gravel walk, which led through the little wood of pines and birches to the churchyard gate. From my own windows—and this I loved—I could catch a glimpse of the far-expanding sea.

I tell you this because, as you know, there have been some slight changes; but thus it was when I was still a girl.

You will notice, then, how far we usually were from the great south wing. I loved the south wing, all the same, chiefly because it was so silent, and gave me space for many dreams; and dreams, when they are not maudlin or unhealthy, are another name for thoughts of the ideal, and wanderings in the mystical, that is, the *real* world.

What I loved most in the south wing was the gallery. It ran almost from end to end. I think there is not another such in England. On one side, at either end, were deep huge fireplaces, and at the other large bay windows. At the one end was a window, fit to stand above the altar of a great cathedral, with rich tracery in stone, and plain clear glass; clear, except where above, the light was broken by colored coats of arms. But you know this. It is just the same to-day.

There were many portraits in the gallery;—knights and barons and noble ladies; and some more sacred; but above all were two I loved. They hung opposite each other. One represented a tall and graceful girl, with a fair face of strange and fascinating sweetness, of blonde beauty, and with large blue eyes, and lips red as the juice of the cherry, and the head crowned with masses of golden hair. This was a modern portrait. The figure was clad in a flowing robe of white, and at the feet was a sleeping spaniel, and by the side were flowers,—the passion-flower, the trailing clematis, the rose—and behind, a landscape, with a church tower and the sea,—which any one at once could perceive was the scenery of Ravensthorpe.

This was my mother's picture.

At this I could gaze for hours, and always felt towards it as poor Cowper felt, as though it made her live again to draw out love and tears.

There was something in this portrait firm and strong and tender, but oh! so sad! It seemed to me as though it had

the peace and beauty of another life, with a touch of tender sadness for some sorrow not exclusively her own, known fully only in another world.

The picture opposite was wholly different. They said it was a Vandyke. The background showed the battlements and deep protruding windows of the old Hall of Ravensthorpe, but in the foreground were two figures. One represented a young man of some three or four and twenty years. He wore the picturesque and attractive dress of the Cavaliers. His hair was dark and curling, and his frame was strong; a troubled look was on his face, which was noble and handsome, the eyes were downcast, and the long lashes almost lay along the cheeks. The other was the figure of a girl of some seventeen summers. I dare not attempt to describe it. It was most beautiful. The dress was of the same period, quaint and stately and strange, in lace, and satin; the eyes were somewhat downcast too, but not so downcast that you could not see their blue, nor fail to notice in them a yearning love and deep pathetic sadness. The hair was in abundant masses, and it was golden brown. The girl's hands were locked in those of the man with the strength of passionate resolve, but what was strange was this, they did not look at one another, for the faces were turned away. If Vandyke indeed was the painter, he never painted anything more beautiful. I don't know why, but somehow these two pictures seemed always to lift me into another world. Some pictures seem to me mere rough and partial statements of isolated facts, while others contain endless and most moving suggestions as being summaries of some touching history. For a real portrait is surely not a mere delineation of feature or of form, but the record—under the guise of such sensible symbols—of a struggling soul. And indeed no histories, of all the many which men have written, can be so full of pathos and instruction as would be—if we could attain to the knowledge of it—the *real* story of a human soul.

These pictures somehow set me thinking of such things, and of them in their wider reach of really boundless life, not merely in *this* part of it which Time confines, but in the whole of it, both in and out of the accidents of mortality.

I connected the old south wing with these pictures, and they with it, and, in my imagination, peopled the room to match their possible meaning. For I had, when I gazed upon them, dim thoughts of the way in which one life must affect others, and how impossible it is for any of us in life simply to act alone; and further, I think, of the mysterious way in which acts done in this short mortal pilgrimage live in their consequences not only far beyond the grave in the actor's history, but here too in the histories of those whom their actions may affect.

Now these thoughts were, of course, only vague and indeterminate until some incidents occurred which gave them something of form in my mind, and induced me to try to unravel the mystery which I felt, half-consciously, brooded over the subjects of such pictures.

You will not be surprised, after what I have said, when I tell you further that in those days Ravensthorpe was said to be "haunted." Most old houses get a reputation, perhaps, of this sort, but the reputation of Ravensthorpe was of long standing and well established. I often used to think of this, and wonder what it exactly meant and why it was.

This took strong hold upon me, partly, I suppose, because I was a good deal alone, and also because the south wing was so seldom inhabited that its quietude and solemnity, and something more, as I shall presently tell you, lent an air of probability to the general belief.

Partly, however, my constant thoughts on the subject were due to my father. There was generally about him an air of sadness and quiet that somehow helped my thoughts on such a subject. And yet, especially alone with me, he had—like all natures gifted with wide and generous sympathies—a fund of humor, and indeed a vein of pure and healthy fun. No man more than my father was quick to see the humorous side of things, and ready in the enjoyment of it. Thinking of him, I can't but think the deepest, purest, even gravest, characters, are also the swiftest in sympathy with startling strands of humor which are interwoven with our sad and mysterious life. People gain a *tone*, it seems to me, from those they live with which is quite as natural to them, and acts upon them quite as strongly and unconsciously as the air they breathe. My father and I were also all in all to each other, and we were very like in one way, we were both over-mastered by sensitive reserve. I can't but fancy that where reserved people are so much to each other as we were, they are constantly thinking the same kind of thoughts, and at least half-conscious that so it is, though they very seldom give them words. Of course I did not think of all this then, but retracing the past in my older years, it has come to me with strong conviction.

Besides all this, there were many things which we read together, which all tended the same way. My dear father was—as I have said—a great student, and loved his books. He loved them, as such men do, as dear and familiar companions; and, by the way, what I now think so beautiful in him was this, that his deep love and veneration for the dead, who could only speak to him from the shelves of his library, never made him in the least degree regardless of his duties to the living.

Then not only did he take great pains with my studies, but when anything was specially dear to him among his beloved books, he had a way of sharing it with me.

It was in this way that I came to make acquaintance with many writers not usually read—at least in those days—by girls of my age, I think. Among them especially, I learnt to love such as discussed mysterious things about Death and the Soul, and another life; and chiefly, among others—not to speak of our dear and great Dante—I have a vivid recollection of Wordsworth's sublime Ode on the "Intimations of Immortality," with all the wonderful things he says about our birth being "but a sleep and a forgetting."

With my father, too, I read the *Phædo*, and I often liked to think over in my quiet walks, how Socrates felt that the Good might well hope to gain in the other world the greatest good, and that in dying he felt sure that he was going to live with the Gods, who were "the best of masters;" and I liked often to say to myself, that God is "our guardian, and that we are part of His property."

I do not think that all this made me foolish or dreamy, but that, I suppose, was really due to the goodness and love of my dear father.

Be all this as it may, I do know that I never thought of the old house being haunted as a very dreadful or at all an unnatural thing. I suppose I had grown up with the idea, and it was only part of myself, and I felt, in the unspoken way which I have mentioned, that in this my father and I were quite of one mind.

It was not merely that people believed that the house was haunted, but they thought that certain parts of the park, and one in particular, shared the same distinction. But about this I will tell you presently.

I used sometimes to speculate why "old houses," and "old families," should most usually have such beliefs attached to them. Perhaps it may be that the spirits who are gone are most closely attached to the living, in cases where there has been a reverence for that fund of spiritual history which is called "tradition," and where the threads of that mystic bond have not been so lightly severed as they are wont to be with people who possess no record of their ancestors, and care nothing about those from whom they come.

Well, all this kind of thing, I suppose helped me to think of unseen beings haunting Ravensthorpe as a thing most natural, and not causing me any fear, but only a sweet and reverent sense of awe.

And now I must tell you how first I came to know as a fact, what for long I had believed in without any actual evidence.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

BY E. O. P.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins and serve Thee with a quiet mind; though Jesus Christ our Lord. Amen.

Largire quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus munerentur offensis, et securam tibi mente deseriant.
—Per. Gel. Sac.—M. ss. Sur.

To-day we have the last of the twenty-eight and a half collects which in the series of our Communion collects are traced to St. Gelasius' Sacramentary. Closing the series it would seem a worthy *nunc dimittis* of one who during his pontificate of but four years, among much other earnest work which claims the Church's gratitude, gave her an invaluable heritage of prayers that are used in all her daily offices.

The translation of 1549 is still preserved in our present Prayer Book, but comparison of the English words with the Latin which they represent, gives illustration of how much both in force and in delicate shades of meaning, translation loses to us. Thus *largire* is stronger than our word grant, and *indulgentia*—wholly innocent in those earlier days of the corruptions which in mediæval times became attached to it—has happy meanings of fatherly indulgence that pardon does not render.

One of the now waning year's sweet coincidences is that the Church's calendar brings our collect into use upon the coming vigil of All Saints' Day. Who indeed, are God's faithful people if not they who having "kept the faith," are now "departed in the faith of Thy Holy Name?" Our collect then is especially hallowed to us all, in that it is among those prayers which perhaps oftenest are used for the very faithful of our blessed dead, and that not unfrequently it is said by our priests in connection with the office prayers for their burial who die in the Lord. And this whilst (O happy thought!) all of that far larger part of the Church which individually has laid aside the burdens of sin and

the flesh—it is a Creed hope—are praying for us who still are in Christ's militant Church.

Thus to use our collect with all the precious, helpful thoughts it may stir in the soul, one's own faith must hold that God answers our prayers for whatever pardon, wherever it is needed by any of Christ's members. Does one desire for himself or for others to ask of God spiritual life, or health, peace, or pardon in the collect words, it is the day's Gospel teaching that at whatever seeming distance from the Lord Jesus, the grant be sought of Him humbly recognizing that it is not therefore needful our Lord should "come down." There is most help in our collect as it is used with the faith which unquestioningly prays for "all Thy whole Church—the faith with which as blind we trust alike our friends in whatever part of God's "whole family in heaven and earth," and our prayers which always are ignorant, with Him Who has bidden us pray, and Who has taught us to say "our Father."

This day's altar collect is the Church's confession that even God's faithful people need cleansing from their sins, pardon through the Precious Blood. Yet is it not a confession which is itself as a breath from the Silent Land, and which lifts up our hearts unto the Lord? We listen for pardon unto peace, for peace unto a quiet mind, that so in quietness we may serve God even beyond the toils of our earthly pilgrimage—entering into "that rest which remaineth, where, nevertheless, they rest not day nor night from Thy perfect service Who livest and reignest God forever and ever." And how wonderfully do the altar's sweet benedictions presently give answer.

In many a blessed text do the deep foundations of our collect rest: In the prophet's promise: "Great shall be the peace of Thy children;" in Genesis: "I have waited for Thy salvation, O Lord," and in the Christ's own words: "Peace I leave with you, My peace I give unto you." But so many texts are mirrored in the Psalms, and the day's Introit holds at least one which as a very guiding star shines through its companion collect: "Great is the peace that they have who love Thy law."

The soul that sees itself in the prodigal son and penitently takes up the prodigal's resolution, "I will arise and go to my father," will find special meanings in this prayer for God's faithful people, the while through it for him too is the Lamentations' breathing: "The Lord is my portion, saith my soul; therefore will I hope in Him." Pardon and peace! In the dear altar Feast we will seek Him Who is our Peace—"Not for Thy peace, O Lord, but Thee."

HOW TO MAKE BIBLE CLASSES INTERESTING.

BY A CLERICAL BROTHER.

I attended the meeting of the St. Andrew's Brotherhood during the discussion of the question: "How to make the Bible Class Interesting," and came away rather disappointed. Indeed there were painful thoughts in my mind that it was possibly a dangerous thing to encourage this promiscuous starting of Bible classes; for I failed to see the evidence of reverence or fitness for such study in any of the speakers. There was not one word as to the Bible being the revelation of God, not one word as to authority in the teacher, not one word as to the extreme difficulty of the task, all that we heard was hints as to getting

the "fellows" to love you, to talk to them in the slang vernacular, and all that sort of thing. The only positive thing uttered was rather significant—that the teacher should not be a clergyman. This phrase and others set me thinking that perhaps after all, unless in the rarest instances where efficient lay help properly trained could be got, the clergyman should always be the teacher of the Bible class, and that no layman should presume to undertake such a sacred function, unless he were duly commissioned by his priest or bishop. At any rate that the appointment of Bible teachers and establishment of classes should not be in the hands of any brotherhood or society, but in the hands of the Church.

Better that a Bible class should fail ten times over, than that it should be made interesting by means which might take from the sacred character of God's Holy Word, or obscure the commission of the authorized teachers in His Holy Church.

The Bible is too sacred to be forced into the hands of untrained teachers. It speaks well for the inherent reverence which exists in Churchmen's hearts that so many chapters of the St. Andrew's Brotherhood have shrunk from having Bible classes. It is easy enough to get teachers of the Bible, who too often use it as a dissected puzzle to be put together in fanciful shapes as they may desire; but a Churchman cannot assume such a character. To a Churchman all is different. The Bible is to him too revered a book to be handled and discussed, except by those who are duly authorized to do so.

The Churchman is generally content to profit by the portions of God's Word which are read in public worship, and receives from them comfort and instruction. The study of the Bible, as a puzzle book, or as a mere literary production, is beneath him.

The study of the Bible with a view to teach others from it with confidence and authority may be above him. It should not be so however, for he ought to be thoroughly instructed in God's Word, but this instruction the majority of our people have not got, and it cannot be given except in early years, when the mind is plastic and able to endure mechanical drill without disgust or fatigue. It may also be said that the few alone can aspire to be teachers. The study of the Bible without thorough training in one's youth, is like an attempt to begin music when one is old. One does not relish the necessary drill of finger exercises, scales, runs, keys, modes and all that, when one has an appreciation and a desire for even Wagnerian effects. But if all mechanical work had been mastered, when the mental horizon was not so broad, then the study of the most involved strains would be easy.

It is precisely so in Bible study. There may be a true love of God in the heart, a rare appreciation of the comforting and inspiring strains of Holy Writ, but all this does not qualify for teaching, or help to make a Bible class interesting.

There is a mechanical drill also necessary for the Bible, which, like the mechanical drill for music, must be acquired in childhood. It is the knowledge of the books and their authors—the places of texts and passages, acquaintance with genealogies, familiarity with names, dates, figures, geographical peculiarities, correspondences of history, sacred and profane, yes, even the very ability to "turn the book," that is, to refer rapidly to any chapter

and verse anywhere at a moment's notice.

Our American youths of the present day have not this facility. Why? Because we have no Church schools where the Bible, in all these mechanical relations, is used as a text book. The question: "How to make our Bible classes interesting," I could answer in this far-reaching way. Teach your teachers, and duly commission them; but to do the first part of this, you must begin early and then you will fit both the teachers to teach, and the taught to learn. In other words, we need Church schools to make our Bible classes interesting.

If the St. Andrew's Brotherhood would boldly address itself to the grand work of Church education, if it would start and sustain Church schools, it would indeed then be laboring effectively for the "extension of Christ's Kingdom among young men." It may be said this is impracticable; how could young men ever accomplish such a work? I do not think so. It seems a waste to spend our energies on building *top stories* in the way of guilds, clubs, fine choirs, fine churches, etc., etc., when we utterly neglect the essential foundations which should be laid broad and deep in the hearts of the children of the Church. It is building a top story first to start "Bible classes," unless you have a foundation to put them on, of instructed youth. I hope the St. Andrew's Brotherhood may yet turn its attention to the noble work of laying firm foundations, rather than top-story building, by turning its attention to providing Church education for children of the Church. Then will its work be a real power for the "extension of Christ's Kingdom among young men." Otherwise the Bible classes of the St. Andrew's Brotherhood may indeed be to our Church a *st-a-b*.

THE PUNCTUATION OF THE APOSTLES' CREED.

BY THE REV. JAMES A. BOLLES, D. D.

The first response to my brief article on the punctuation of the Apostles' Creed is by Fr. Hall, who must excuse the expression of my surprise at some of his extraordinary statements, as for instance: 1st. That "the comma only is, I believe, the reading of the Standard American Book," whereas all our American standards, 1793, 1822, 1832, and 1871—all excepting that of 1845, have the semi colon between "The Holy Catholic Church," and "The Communion of Saints." The late Rev. Dr. Coit, who made the change and inserted the comma in the Standard edition of 1845, has left on record the following statement, explanatory of the fact that many persons were disturbed by the change: "I have been asked what doctrine I intended to teach by that formidable comma, and have astounded my interrogators by the unsophisticated answer: No doctrine at all." What? No doctrine at all! "Yes, because I was not authorized to do so. I was only authorized to make my work liturgically proper; and it was the only proper division I could think of, to bring out the old time-honored Twelve Articles, which seem to be alluded to in the Baptismal services and in the catechism." What a confession! An actual change in the annotation of the Apostles' Creed, as it has come down to us from the ages, simply because of the fancy that such a creed must have *twelve* articles, to correspond with the number of the Apostles; and because

the catechism says: "Rehearse the articles of thy belief," and in the Baptismal Office the candidate is asked: "Dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed," therefore the number of such articles must be exactly *twelve*. One can scarcely believe it possible that such a sound Churchman and magnificent scholar as was the late Rev. Dr. T. W. Coit, could have made such a confession. However, the reader will find it recorded in the Journal of the General Convention of 1868, page 475.

2nd. That "the English Prayer Books generally have the semi-colon, and very likely the English Sealed Book, to which I have not had an opportunity of referring as I write." (Yes, the Sealed Book has the semi-colon.) "But a comparison of the Creed as printed in the English and American Books will at once show that the punctuation is much more careful and according to principle, in the latter than in the former." What a statement to come from a learned English divine, especially when it is remembered that the punctuation of the American Book has no authority at all, except as derived from antiquity, and through the Books of the Church of England! Yes, and a statement which has scarcely been written, before it must be recalled, simply because the writer did not then think or know that the American Book of 1845 is no longer the Standard edition.

3rd. We have a *musical* reason given, why the American standard of punctuation, in the Apostles' Creed, is better than the English, as follows: "The English pointing seems to have had musical recitation chiefly in view; but the American punctuation carefully marks the different articles of the Creed, and uses a lesser point for merely subordinate clauses of the same article."

Now what will my beloved English father and most learned divine have to say, when I tell him that the Apostles' Creed was never set to music or marked for music in the regular offices of the Church of England, not even by Marbeck; but was punctuated in English as we now have it, before Marbeck was born! Possible! Possible! And that, when the rubric says "said or sung!" Yes, that is the fact as we learn from "Jebb, on the Choral Service," whose authority no Churchman will dispute. Moreover, in the first Prayer Book of Edward the Sixth, 1549, the Apostles' Creed is only inserted in the Baptismal and Confirmation Offices, divided into questions, to which there could not have been a musical response. But what says Jebb? Listen to him. "There is something remarkable in the direction prefixed to the Apostles' Creed in our present Prayer Book. It is directed to be *sung* or *said*. The direction as to singing occurs first in the Scotch Liturgy, where *said* precedes *sung*. It was altered to its present form at the last review, the directions in all the preceding editions being simply *said*. There is no other instance of the word *sung* being applied to any part of the service except those which are usually sung to the organ as the Psalms, Canticles, Nicene Creed, and Hymns, or occasionally as the Litany, or which, like the latter, are set to an air. *But there is no record of the Apostles' Creed being so performed in the Church of England.*" See Jebb, on the Choral Service, page 353. What then becomes of the argument against the usual punctuation of the Apostles' Creed, in the English Book, based upon

"the pointing which has musical recitation chiefly in view!"

4th. The concluding part of Fr. Hall's response would be painful, indeed, if we did not know him as too good a Churchman not to understand the difference between the visible Church Catholic here on earth, and the invisible "Communion of Saints," for his language, however meant, would suit the pseudo-Evangelicals. Let us examine it.

(a) "The clause, the Communion of Saints is, as is well known, of later introduction into the Creed." (See Pearson.) Yes, and though Pearson treats it as a part of the same Article IX, yet he shows it to be altogether a new object of faith, growing out of "The Holy Catholic Church," as much new as the Crucifixion, Resurrection, and Ascension, all of which grow out of the Incarnation of our Blessed Lord, and yet are distinct and separate articles of the Faith, and not by any means a mere explanation. But what says Fr. Hall?

(b) "It (the Communion of Saints) brings before us no new object of Faith, but another view and aspect of that in which we have already professed our belief—"The Holy Catholic Church." Almost exactly the language of those who reject the outward, visible, and objective organization of the Church Catholic, and who interpret it as an invisible Body! Again, we have an explanation of both articles. (c) "First we regard the mystical Body of Christ in its collective existence," and that is what he means when he says "I believe in the Holy Catholic Church," "then as made up of its individual members on earth and in Paradise, who all have fellowship one with another by reason of their relation to their common Head, and their sharing in His one quickening Spirit."

Now, as instructed by these definitions, what has become of that "One Holy Catholic Church" here on earth, outward and visible, militant and aggressive, with its organized ministry, sacraments and worship, for the education and salvation of fallen man? Where is it? Plainly, swallowed and lost in that "pseudo-Evangelicalism" which believes in nothing but "The Communion of Saints," "the blessed company of all faithful people" on earth and in heaven! And all this, merely on account of that miserable, little, good-for-nothing *comma*, which seems to have deceived one of our most learned and distinguished divines.

To be continued.

BOOK NOTICES.

PRACTICAL CARVING. By Thomas J. Murrey, of twenty year's experience in carving. New York: Frederick A. Stokes. 1887.

This is one of a series of useful little books, written by Mr. Murrey—as, "Fifty Soups," "Fifty Salads," "The Book of Entrees," "Breakfast Dainties," "Cookery for Invalids," etc.

DANDELION CLOCKS, and other Tales. By Juliana Horatia Ewing. London: S. P. C. K.; Chicago: S. A. Maxwell & Co. Price 30 cents.

Six charming stories, wholesome and good, with a legendary flavor about them, of just the kind to please the little ones.

THE DIVINE RIGHT OF TITHES. The Rev. Charles Leslie's Learned, Logical and Conclusive Essay on this Subject (Printed in 1700). An Abridgement by the Rector of St. Stephen's Church, Manayunk, Philadelphia. Philadelphia: Globe Printing House. 1887. Pp. 103.

This re-print of Charles Leslie's valuable essay upon tithes will be found very useful by the clergy and should be read with profit by all Christians. There is no doubt that a practical attention to this important subject will furnish the true solution of many of

the difficulties, spiritual as well as financial, under which the Church is laboring at present.

WINGED FLOWER-LOVERS. Edited by Susie Bartow Skelding. Illustrated by Fidelia Bridges. With colored designs of Bobolink and Clover Blossoms; Sand-Pipers and Blossoming Beach-plums; Purple Finches and Peach-Blossoms; King-Bird and Cardinal Flowers. Price \$1.50.

NEARER, MY GOD, TO THEE. By Sarah Flower Adams. Illustrated by photo-gravures after original designs. By Frederick W. Freer. Price 75 cents.

WORDS OF PEACE AND REST. Thomas a Kempis, St. Bernard of Clairvaux, Johann, Madame Guyon and others. By Louise S. Houghton. (New York: Frederick A. Stokes; Chicago: A. C. McClurg & Co.)

These are dainty and artistic publications, put up in pretty white boxes. They will be popular for holiday gifts. "Winged Flower-Lovers" has the most exquisite colored illustrations of birds and flowers.

THE UNSEEN KING, and Other Verses. By Caroline Leslie Field. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Price \$1.00.

These verses are graceful in diction and refined in sentiment. The author has a true poet's appreciation of nature, and her verses are full of delicate touches and suggestions of woods, flowers and fields.

A MANUAL OF THE BOOK OF COMMON PRAYER Showing its History and Contents. By the Rev. Charles Hale, B. A., Lecturer in Ecclesiastical History at King's Coll., London, etc. New York: Thos. Whittaker. 1887. Pp. 276. Price 75 cts. net.

This manual, the latest in the series of the Theological Educator, while thoroughly adapted to the study of all lay people, is primarily intended for the use of those studying for Holy Orders. Its arrangement is orderly; its manner of treating the Liturgy proper and all the several offices of that great historical monument, the Book of Common Prayer, differs, in some important respects, from any of the similar treatises which have been more or less in popular or scholastic use. It is not lengthy; it aims at historical exactness; the author seems to have no special bias or ecclesiastical theories to support or build up. It is destined to replace about all previous works, except Blunt's *Rationale*. There is a good glossary at the end, a list of questions for examinations, and a full index.

THE VINE OUT OF EGYPT. By the Rev. Wm. Wilberforce Newton, author of "Essays on To-day," "Priest and Man," etc. New York: Thos. Whittaker. 1887. Paper. Pp. 153. Price 50 cents.

The subordinate title is "The Growth and Development of the American Episcopal Church, with Special Reference to the Church Life of the Future," and the author's aspirations for the Church of his fathers is apparent by the text in the title page which shows forth the ground of his choice of the first brief caption, Psalm lxxx:8,9. The main contents are I. The Ecclesiastical Development: (1) The Mission and Meaning of the Evangelical Party; (2) The Value and Power of the High Church Position; (3) The Work and Influence of the Broad Church School; II. The Theological Development; III. The Practical Development; IV. Grounds of Church Unity; V. An Appeal to the Church of our Fathers. An appendix gives the text of the late Declaration by the House of Bishops. Mr. Newton's brochure is bright, intelligent and witty, from the first page to the last; mingled with the pleasant and almost gossipy relations of the history and men of our times, is a fervid earnestness of desire to clear the pathway to organic Church unity.

The *Magazine of Art* for October contains an etching by Champollion, of Albert Morre's picture, "The Dreamers;" "The Birmingham Corporation Museum and Art Gallery," by Alfred A. Johnston with seven illustrations. "Art on the Queen's Accession, Court Patronage and Painters," by Joseph

Grego; "Nicolas Poussin, the Man and his Works" by Richard Heath, with three engravings; "Art Patrons, II. Solomon," by Mabel Robinson; "Current Art IV," with six illustrations; "French Furniture in the Sixteenth Century," by Charles Whibley; "En Mer" by J. Penderell Broadhurst; "Her Garden," poem by Kate Carter; "Sienna as a Cradle of Art," by Kennell Rodd; fully illustrated art notes. The pictorial part of the magazine is not up to its usual high standard, some of the engravings are from worn and poor plates. "Current Art," however, is an exception, and shows how photography has aided the graver's art.

The *Art Interchange* still continues its onward way towards perfection. Under the skillful management of the editor, Mrs. Josephine Redding, it has become a household necessity. Each month a colored supplement is issued, that for October being an excellent study of yellow Scotch roses, true in color and drawing. A double page supplement contains an embroidery design, the motive being Scotch roses, suitable for table scarf or portiere. The newest decorative novelties in fans, china, glass, repousse work and wood carving are noted. The forthcoming numbers will be of special value in the preparation of Christmas gifts.

The *Art Amateur* is doing a good work in exposing fraud and imposture in the art world. The editor's note book contains useful hints to the picture buyer. Much attention is given in the October number to photography, tapestry painting and interior decoration. The colored supplement is a reproduction of a Holland sketch by W. H. Hilliard. These colored supplements are often crude in color, but the student has only to follow the directions for treatment accompanying the study to obtain a result far better than the model.

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

UTAH.

SALT LAKE CITY.—St. Mark's church has now a house for its rector. The ladies here have been accumulating a rectory fund during the past four years. Last May the vestry purchased the lot adjoining the church on the east side, had the house re-constructed and made into a truly valuable property, as well as a most convenient house, and most desirably located both for the priest in charge of the flock, and for the flock themselves. The whole cost is about \$9,000. In connection with the rectory is a guild room, which is entered from the church yard, and which may be wholly shut off from the rest of the house. This room is occupied regularly three days in the week by different organizations for parish work. The Brotherhood of St. Andrew also hold their meetings in the guild room once in two weeks. The Rev. Mr. Putnam moved from his "own hired house" into the rectory, the last day of August, on which occasion the people gathered about him in goodly numbers in his new home, and joined in a short service of benediction.

The people of St. Paul's chapel have added a guild room to their parsonage, which is found to be a great convenience. At present a day school is held in it, which was much needed in that locality.

CENTRAL PENNSYLVANIA.

The autumn session of the Harrisburg convocation was held in St. John's church, York, the Rev. A. C. Powell, rector, Sept. 26-28. Monday evening, the sermon was preached by the Rev. Wm. Kirkus of Baltimore. On Tuesday morning, at the business meeting in the parish house, an official letter from Bishop Howe re-nominating the Rev. A. C. Powell to the deanship, was confirmed by an unanimous vote of the convocation. On motion the Rev. John Graham was re-elected secretary, and the Rev. J. Edward Pratt, treasurer. Missionary reports were given by the Rev. F. J. Clay Moran, on Safe Harbor; by the Rev. Thomas McClintock, on Manheim and Mt. Hope; and by the Rev. H. C. Pastorius on Lykens and Williamstown. The dean then read his quarterly report, in which he sketched the condition and prospects of missionary work within the bounds of the convocation. In the afternoon missionary

reports were presented by the Rev. V. Hummel Berghaus on Chambersburg, and by the Rev. J. E. C. Smedes, D. D., on Mechanicsburg. Tuesday evening the sermon was preached by the Rev. J. Edward Pratt of Lancaster. Wednesday morning the Holy Communion was celebrated by Bishop Rulison, and the sermon was preached by the Rev. A. S. Wood of Altoona. At the missionary service in the evening, addresses were given by the Assistant-Bishop on Diocesan Missions, and by the Rev. Wm. B. Morrow on Indian Missions.

The American Church Sunday School Association held its third annual meeting in St. James' parish, the Rev. C. F. Knight, D. D., rector, Lancaster, Thursday, Oct. 6. The Holy Communion was celebrated by the rector, assisted by the Rev. B. W. Maturin and the Rev. Chandler Hale. The sermon was preached by the Rev. B. W. Maturin, rector of St. Clement's church, Philadelphia, on the subject, "The Christian Education of Children." During the day a business session was held. The Rev. J. Graham read his annual report, and was re-elected secretary, and Mr. H. W. Hartman, treasurer. The following persons were elected on the executive committee: The Rev. Messrs. C. F. Knight, D. D.; F. J. Clay Moran, A. C. Powell, and J. Graham; Messrs. Geo. H. Richards, and Geo. W. Mehaffey; Mrs. Dr. Meiser-Smith and Mrs. Hamilton Hickman. The subject "How best to compress our Sunday School Work into a session of One Hour" was discussed during the session.

CALIFORNIA.

RIVERSIDE.—The new church here has received a beautiful present of a complete set of polished brass altar ornaments from the Rev. S. Gregory Lines, of the church of the Redeemer, New York City. Mr. Lines has also given to the church in San Bernardino, a set of linen vestments and a set of stoles.

ONTARIO.—A well attended and enthusiastic meeting of the members and friends of Christ church was held on Thursday afternoon, Sept. 22d. The most important business transacted was in reference to the erection of a church building. As a first step, it was resolved unanimously that "Christ church, Ontario, Cal., shall be, now and forever, a free church, no pews in it shall be ever rented or sold, but all shall be absolutely free, and on this basis only we give our own subscriptions towards building a church or appeal for others." The offer of six lots by the Ontario Land Co., was accepted. A committee was appointed to solicit subscriptions. A thousand dollars was subscribed at the meeting, \$500 more have since been subscribed and it is hoped that the amount will grow rapidly.

KANSAS.

APPOINTMENTS BY BISHOP THOMAS.

NOVEMBER.	
1. Atchison.	2. Evening, Troy.
3. Evening, Hiawatha.	4. " Seneca.
6. Morning, Marysville.	7. " Gem Centre.
8. Evening, Irving.	9. " Blue Rapids.
10. " Clyde.	11. " Concordia.
13. Morning, Beloit.	14. " Minneapolis.
15. Evening, Cawker City.	16. " Osborne.
17. " Belleville.	18. " Scandia.

For further Church news see pages 486, 487.

OPINIONS OF THE PRESS.

The Spirit of Missions.

THE OPENING OF CHINA.—The change if slower in China, is none the less sure. The conservatism of centuries is yielding, and the rumors of large financial syndicates composed of Americans and Chinese and of plans for building railways on a large scale, are signs of the breaking up of Chinese exclusiveness; while the action of the government in relation to education and the appointment of young men to go from that great empire to Europe and America and report upon the educational systems, shows that the prejudice against everything outside the Chinese wall is a thing of the past. Attention has been called to the proclamations in many of the provinces, not only tolerating Christianity but in a measure commending it. All these things are clearly indicative of a ripening of the eastern mind for Christianity, and put a great responsibility upon the Church to enter in and possess these kingdoms for our Lord. What can be more important than to gird ourselves to the

task, which seems to be set before the Church of this generation, to carry with force and energy the precious Gospel of salvation to 400,000,000 people, and to supplant false religions with the Church of God.

The Schollast.

THE MISSIONARY CANON.—Among those who were much dissatisfied with the new canon are persons connected with the administration of affairs, who professed to regard it as indicating a lack of confidence in individuals, whereas it was simply the expression of a lack of confidence in a system of things which is inconsistent with the fundamental principles of the Church. It is in the interest of such views to make it appear that the missionary work of the Church does not prosper so well under the limitations placed upon the Board of Managers and the general secretary. And now *The Standard of the Cross*, etc., makes it very evident that the policy is to attack the amended canon and force its repeal. * * * This throws some needed light upon the letter of Bishop Peterkin, who now appears as the Episcopal Corypheus of the discontented element. It was a curious question why he should write such a letter, under the circumstances, as they appeared. Had not the general secretary, the Board, the special committee and the Bishop made haste to do precisely what he would have them do? What more would he have? If the present organization responds so readily to the wishes of his faction, even before they are expressed, at least publicly, why talk of reviving the "American Church" Missionary Society? But when we perceive that the new canon is the real object of attack, because, as the Philadelphia paper expresses it, under that canon "mistakes may be made" which "may prove disastrous to the control of certain jurisdictions by the Board, which represents the Church at large," the cat is out of the bag. Bishop Peterkin really means to threaten the Church with the aggressive action of his faction, if the new canon is not shortly repealed. Another missionary bishop may be more tenacious of his rights and refuse to be made a weapon to scourge his own best men.

SPECIAL COMBINATION OFFER.

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

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Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Church Magazine.....	2 75
Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 6
The Living Age.....	8 50

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IS probably DR. ISAAC THOMPSON'S CELEBRATED **EYE WATER.** This article is a carefully prepared physician's prescription and has been in constant use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits. John L. Thompson & Co., Troy, N. Y.

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Advice to Mothers.

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

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A Fine Piano for Senator Mahone.
[From the Baltimore American.]

A number of prominent musical people gathered in the parlors of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous grand Messrs. Knabe & Co. furnished for the White House. The case is of rich and beautifully figured rosewood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined esthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with greatest power a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

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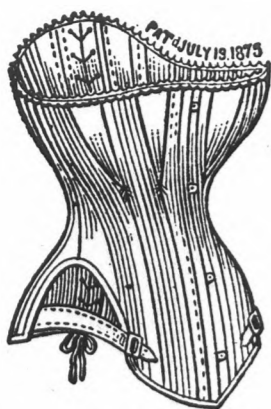
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HINTS FOR HOUSEWIVES.

HOT, strong lemonade taken at bedtime, will break up a bad cold.

LAMP burners that have become dim and sticky, can be renovated by boiling them in strong soda water, using a tin tomato can for this purpose; then scour the burners with sapollo and they will be as good as new.

A **PRETTY lamp** is made out of the ordinary ginger jar. Do not paint it or paste anything on it. Leave it in its pretty blue and the wicker covering, removing only the handles, and get a common brass lamp that will fit into the jar.

SLEEPLESSNESS is frequently caused by hunger, and a glass of milk, if drunk during the middle of the night, will often quiet restlessness and wakefulness. If the appetite prompts one to eat before retiring, a small quantity of light food can properly be indulged in; it will exert a tranquillizing effect, and dispose to sleep.

A **GOOD WAY TO TURN A WIRE SCREEN DOOR INTO A STORM DOOR.**—To save the trouble of taking off, and expense of a storm door, cover the wire screen by tacking over the wire, a covering of heavy unbleached muslin, then give it a good thick coat of paint of a pleasing color, and no wind can find the way in. In the spring take off the cloth carefully, and store it away for another winter. Another way is to fit wooden panels, large enough to lap on the door frame sufficiently to be fastened on by screws.

CURRY SOUP.—Remove all fat from the liquor in which a tongue was cooked, season and let it boil half an hour with a chopped onion and several stalks of celery. Strain these out and add to the soup a half cupful of well soaked rice. Let this cook until tender. Ten minutes before dinner stir in two good teaspoonsful of curry powder and let simmer until needed. If this proportion of curry should make the soup too hot for the palates of the family, it may be lessened next time. Tastes vary so widely in this respect, that experience is the only reliable teacher.

OYSTER AND SALMON PIE.—One pint oysters, half-pint oyster liquor, one can of salmon, one large tablespoonful of butter rolled in flour. Drain the liquid from the salmon and save it. Remove all bits of bone and gristle from the fish. Place a layer of this in the bottom of a greased pudding dish. Salt, pepper and sprinkle with bits of the floured butter. On this lay a stratum of oysters, then more salmon and so on until all the materials are used. Pour in the oyster and salmon liquor and make a top crust of pastry. Bake in a steady oven.

APPLE PANCAKES.—Four eggs; four cups milk; two cups prepared flour; one cup Cerealine flakes; saltspoonful of salt; half-cup powdered sugar; twelve fine tart apples. Prepare the batter by adding the milk to the beaten yolks and stirring in the flour, Cerealine flakes and whipped whites alternately. Have ready the apples, peeled, cored and cut into slices half an inch in thickness. Roll the slices in sugar until they are well coated; dip them into the batter so that they are thickly covered with it, and drop them, two or three at a time, into boiling lard. Drain in a colander and sift over them powdered sugar mixed with a little cinnamon.

Sauce.—One cup boiling water; one cup sugar; one tablespoonful butter; half teaspoonful cinnamon or nutmeg; juice and grated rind of a lemon. Stir sugar and butter into the boiling water, and add the lemon and spice after taking it from the fire.

CROCHETED CAP.—Take six ounces of white single zephyr or white split zephyr, if preferred, and a fine steel hook.

Make a chain of 100 stitches.
1st row. Miss 1 loop, 1 dc in each loop of chain; turn.

2nd row. 1 ch, 1 dc in each dc of the previous row, taking up both the front and back loops; repeat this second row six times; (eight rows in all.)

9th row. Star stitch; repeat the second and third rows alternately until there are fourteen or fifteen rows of the star stitch, decreasing at each side occasionally.

For the edge of the cap. Take blue or pink zephyr.

1st row. Fasten with a dc in the first stitch of the foundation chain; 1 dc in each stitch of chain; turn.

2nd row. 1 dc in each stitch of the previous row.

3rd row. 1 shell of four trebles separated by 1 ch in first dc; miss 2 dc, 1 shell in next dc; repeat.

4th row. 1 shell under 1 ch of the previous shell.

5th row. Dc all across; repeat this fifth row three times; (four rows in all.)

The edge is turned back on the cap and should be crocheted so that the right side of the work is out. In the top lay a box plait and in the side two plaits turning downward; catch the whole together, bringing it even, then turn up the edge and make a pompon of the same color as edge and sew it on front of the cap; or ribbon bows and loops can be used.

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