

The Living Church.

SATURDAY, NOV. 12, 1887.

NEWS AND NOTES.

A RARE OPPORTUNITY.—To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

THE VEN. H. J. MATTHEW, Archdeacon of Lahore, has definitely accepted the bishopric of Lahore, which Dr. French will vacate at the end of December, and he will be consecrated in England early in January.

At a late meeting of the Church Building Fund Commission, loans were voted to the following places: St. Andrew's, Jacksonville, Fla., \$2,000; St. Edward's mission, Lake Park, Fla., \$300; St. Mark's, Aberdeen, Dak., \$1,000; Grace, Huron, Dak., \$1,000; Mission, West Point, Miss., \$500; St. Ann's, Amsterdam, Albany, \$5,000; St. John's, Marlin, Texas, \$300; St. Stephen's, Grand Island, Neb., \$3,000; Mission, Fernwood, Pa., \$1,450.

A MONUMENT to General Gordon has been placed in St. Paul's cathedral by his brother. It is a magnificent work of art. The figure is life-size, in bronze, massive, but extremely life-like, and it reclines on a black marble base with bronze feet. The monument is placed in one of the recesses of the nave on the north side of the cathedral, with a touching inscription of the noble hero's merits. The name "Gordon" is inscribed at the foot.

THE appeal of the Bishops for the Church Building Fund, which, as first printed, was signed by 53 bishops, has since been signed by Bishops Quintard, Perry, Pierce, Paret, and Ferguson, three of whom were out of the country and the others not easy to reach sooner. This makes 58 bishops signing the appeal which requests all parishes, which have not contributed this year, to make an offering on Nov. 13th, and such an endorsement should certainly have an effect.

OF Canon Scott Holland's sermons, which attract great crowds to St. Paul's cathedral, a writer says: "At Oxford, where before his appointment he resided as a tutor of Christ church, and elsewhere in the early days of his ministerial career, his style was marred by a startling redundancy of epithet and illustration which caused a little girl who heard him to exclaim in admiration, 'Oh, what a lot of adjectives he knows!' but the process of years has chastened his diction, while it has abated none of his fire, his brilliancy, his passionate earnestness."

ONE of our correspondents in this issue calls attention to the attitude of Mr. Wm. Duncan, the Metlakahtla missionary, to the doctrine and discipline of the Church, and suggests the pertinent query whether the American Church is willing to take up this man, who repudiates the Church and her sacraments. The good Bishop, who thrilled the recent missionary council with his pathetic recital of Mr. Duncan's labors, could hardly have read "The Story of Metlakahtla." If Mr. Duncan's position is correctly stated in that book, and the "story" is evident-

ly inspired by him, he will hardly be grateful to Bishop Whipple, or to the Church, for proposing to include him and his Indians in the Alaskan Mission.

NEARLY one hundred missionaries are leaving England during the next two months in connection with the Church Missionary Society, the Church of England Zenana Mission, and kindred Evangelical organizations. Of these just fifty go from the Church Missionary Society alone, either as clerical or lay missionaries, missionaries, missionaries' wives, or Zenana workers. The "good-bye" to the missionaries was said at Zion College and Salisbury square, while that to the missionaries was at St. James' Hall. It was an intensely solemn and heart-stirring scene, when the splendid men and brave Christian girls and matrons looked on a huge meeting of Christians in England for the last time for years—some, perhaps, for the last time in their lives.

IT is expected that the Archbishop of Canterbury's Assyrian Mission will have an important effect on Christianity even in India. His delegate, Mr. Riley, received at Monsul, from the head of the anti-Vatican Chaldeans, or "Old Catholics of the East," information that he had lately consecrated another bishop for such Christians of St. Thomas as adhere to his protest against the latest Romish errors; and these, under his leadership, will, it is hoped, join the Anglican Communion, while retaining their own ritual and episcopal autonomy. Pope Leo, in order to counteract this work, has directed Cardinal Ledochowski to transmit to a synod convened at Bangalore his renewed sanction of a special "National Rite for the Syro-Malabar Christians of Middle and Southern India."

IT was wise in the House of Bishops to postpone the election of a missionary bishop for Alaska. The greatest care must be taken in the appointment for that distant field. It requires a man of very sturdy physique, one who can endure without breaking down the long and toilsome journey from Alaska to New York twice, or oftener, every year. Besides the long railway journey across the continent, there is a weary way from the terminus to the smiling fields of Alaska and the embraces of the Metlakahtlas. It is hard enough now on some of our missionary bishops to take the journey for rest after visiting their stations, and the term of repose is necessarily protracted, but a Bishop of Alaska would be obliged to spend most of his time on the road, if he is to spend much time annually in New York. The wear and tear of such a life calls for a man of robust strength.

ON St. Luke's Day, the Archbishop of Canterbury in Westminster Abbey, consecrated the Rev. Charles Edward Camidge, D. D., vicar of Thirsk, and honorary canon of York Minster, to the Bishopric of Bathurst, in Australia. His grace was assisted by the Bishops of Rochester and Sodor and Man, Bishop Marsden (formerly of Bathurst), and Bishop Perry, (formerly of Melbourne). Canons Prothero and Rowsell, and Minor Canons Flood-Jones, Cheadle, and Price took part in the service. The sermon was preached by Canon Hudson

of York. A farewell service to the new Bishop was held on the next day at York Minster. A large number of the clergy of the diocese were present. The sermon was preached by the Archbishop of York, and a special feature of the service was that the whole of the music was the composition of members of the Camidge family. Subsequently a meeting was held, and farewell addresses were delivered by the dean and chapter of York, and an address was presented by the South Durham and Cleveland Clerical Society.

A CAUSTIC correspondent of *The Standard and Church* intimates that "one of the Church papers" has disregarded the ninth commandment in referring to Dr. Langford's connection with the American Church Missionary Society. He says it is "an exploded slander;" that the secretary of our Board of Managers withdrew from that society nearly a year ago, when it began to act adversely to the Board. It was about that time that THE LIVING CHURCH first noted the inconsistency of his position, and we would gladly have announced his withdrawal had we been informed of it. If the "slander" was ever exploded we did not hear the report. We gladly make the correction, though we think the information might have been conveyed more politely. We can answer: "What is thy duty towards thy neighbor?" without being hit with a club. Dr. Langford, we are sure, would not wish to have our head broken with the "precious balms" of a New York correspondent.

MISS MARGARETTA SCOTT, who after eight years' absence, is visiting this country in the interest of her mission in Liberia, is about to return to her work, and we sincerely hope she will carry with her substantial tokens of sympathy and be followed by the gifts and prayers of the faithful. Her work, both in aim and execution, is worthy of all praise. Counting upon nothing from our general missionary funds, and receiving nothing, this courageous woman has founded in that far land a school for the religious home training of the better class of native girls. Few chapters of our missionary record exhibit a loftier heroism, a more entire consecration to the blessed work, a more energetic and faithful stewardship, than that which tells of the career of this cultivated woman, who has wrought with hand and brain and heart to lay the foundation of All-Saints' Hall, Beulah. She should have help in completing the building, "the great house," as the children call it who are now sheltered in a temporary structure. For those who cannot contribute large sums, Miss Scott proposes an offering of a cent a week. The Bishop of Liberia cordially endorses the work, and to many it seems one of the most worthy and promising in the foreign field. The treasurer of this special fund is Geo. W. S. Hall, Esq., 413 Second St., Baltimore. The trustees of the fund are incorporated. Offerings of material for the building, for clothing and furnishing, and for barter, are also solicited. Boxes should be sent to the care of the Rev. Dr. Langford, 23 Bible House, New York, marked "For Miss Margaretta Scott, Beulah, Bassa Co., Liberia, Africa."

THE PERPETUAL APOSTOLATE.

AN ADDRESS DELIVERED BY THE REV. R. A. HOLLAND, BEFORE THE CHURCH CONGRESS, IN LOUISVILLE, KY., OCT. 20, 1887.

"Now these poor fishermen could not doubt for a moment that these (Apostolic) powers belonged to them officially and not personally; and therefore the chief question to be considered is this: Did they suppose that this kingdom was to die with them, or that they were to perpetuate its existence? Were they to perpetuate in the manner in which our Lord Himself had established it, or in some other manner? Was the change which the new circumstances of the Church necessarily occasioned in the position of those who were to be its ministers, to be a change in the nature of their office and institution, or only a change in their numbers and in the circumstances of their jurisdiction? Supposing the latter to be the case, were those who succeeded to the Apostolic office to reckon that they derived their powers less immediately from Christ, that they were less witnesses of His permanent government than those who received their first commission from Him while He was dwelling upon earth? If these questions be answered in one way, those nations which have preserved the episcopal institution have a right to believe that they have preserved one of the appointed and indispensable signs of a spiritual and universal society. If they are answered in the other way, it seems difficult to understand how a universal society can exist at all."—*Maurice*.

Christ is a historic Person. He cannot be painted to suit the fancy of one or another age. He lived, spake, acted in His own way. Right or wrong, reasonable or unreasonable, it was nevertheless His way. The record of it is in the Gospels, which describe Him as the founder of a kingdom. His sermon on the Mount was the proclamation of a kingdom, His parables were explanations of the code of a kingdom, His twelve disciples were chosen and trained to be officers of a kingdom, and for His kingly claim He died. That His realm was not an oriental trope for the influence of an idea or set of ideas left to take any shape it would or no shape at all, is obvious from the fact that He appointed an outward rite of entrance into its citizenship. Baptism was its door and no genius of piety could climb in at the windows. The realm could not have been less outward and institutional than its initiatory sacrament, and no objection can hold against a law strictly prescribing its mode of government which does not hold equally against its strict law of admittance. Conveyance of authority by laying on of Apostolic hands is no more arbitrary or mechanical than ecclesiastical birth by Baptism, or ecclesiastical life by Eucharistic food.

Nor need the union of rite with grace, in this as in every part of the Church's ceremonial system, be accounted magical, unless the union of the body and mind be magical. Mind thinks not, feels not, is not, without a body. The body's ailings is the mind's depression, the body's health the mind's strength and cheer. For the mind's anger, mirth, shame and grief, the body has its frown and laughter, and blush and tears, which in turn excite the passions they show. There is no such spectre as so-called spiritual religion swears by—a spirit without form, or taking what form it will. The form is as essential to the spirit as the spirit to the form—is, indeed, but the spirit's form. God Himself does not exist without Nature. The perfection of His reason binds Him to the one mode of self-manifestation that is perfectly rational. The universe is His Sacrament. The magic is not in the union of grace and rite, but in the pur-blind conceit of common sense that fails to see their organic relation. All nature is magic to the science that sees nothing in its phen-

omena but cause and effect, invariable sequence, the endless abra-ca-dabra of this thing after that because that thing always goes before this, without any inner vital purpose fulfilling itself in them. And very scientific some theologians are after the same fashion—one-eyed abstractionists who try to split the soul of religion from its body, as if the two could live apart, and whose logic carried out, would drive God from His universe, and jail Him in the solitary confinement of a dark, formless infinitude that cannot finite itself, cannot create, cannot appear, cannot become known in matter as its matter, the mirror of its mind.

Now Christianity is God's avowment to the world that such protestant and agnostic thinking about Him and His methods is false. He is the Incarnate God—incarnate not only in one place, and for a certain time, but every where and forever—forever outwardward, forth-showing, phenomenizing, sacramenting Himself, as the eternal process of His being. And to this God the Church will be true in proportion not to its dearth, but to its fulness of forms, expressing its every living idea and principle. The presumption is then, that the principle which marks and maintains its own nature as a kingdom, and not a nation or school of philosophy, a kingdom and not a well-behaved mob, a kingdom of mankind, and not of a tribe, or nation, or race; a perpetual kingdom, and not a regency to be supplanted by civilization when it comes of age—that this principle will have an adequate symbol—adequate in duration, in scope, in power, in majesty—meet brow for its divine right to command.

Now we find to-day in the world an order of men called bishops, who profess these very traits. They contain the lesser offices of the Church and confer them, as their gift or loan; thus their order is *sovereign*. They are found in all regions, climates, tongues, stages of society, and wherever found they stand for the whole Church, deacons representing individuals, priests, congregations, but these the Church as one and whole, one life circulating through its body, the whole body present in its every part; thus the order is *catholic*. Such catholic sovereignty they have wielded since the Church became historically known, and by it have kept the unity of the faith, now saving that faith from wild excesses, now holding together its antithetic truths which heresies sought to rend; as a nomad tribe follows its chief, and camps where he plants his spear, the Church has followed its bishops, and pitched its tents about them, moving as they moved, pausing where they paused, in a march of ages which has proved the march of civilization; thus their order has been the sign and pledge of the Church's *perpetuity*. Moreover they claim to have derived their perpetual catholic sovereignty from the Apostles themselves as Christ's vice-gerents, who gave all that they received in the commission that promised them His presence and power to the end of the world—a claim of authority *apostolic* and *divine*.

Is the claim true, or are nine-tenths of Christendom gulls? Ferdinand Baur, who believes that Christianity came about by purely natural processes, admits that it was the "episcopate alone that rendered possible the historical development of Christianity and prepared its way to a world historical future"—are this millennial development and universal triumph, this entire course of Christian civilization, its

laws, letters, morals, as well as its instituted religion, due to a hoax. For, note, the question is not one of marvel, or longing, or surmise, or doubtful metaphysic, but of honest testimony. Did the Apostles in fact constitute bishops their plenary successors? As the question is one of fact, it cannot be answered by sentiment. Sentiment may wish that truth were error and error truth, but the wish does not change their natures. It would be nice for prohibition sentiment if the good wine of the Bible had been grape syrup, but the Corinthians got drunk on it, nevertheless, even at their Communion feasts. So we might think it pleasant for the law of the Church to embrace all the sects as strictly normal, especially in a land where they exceed the Church itself in numbers, wealth, enterprise, influence, and rival it in good works; but pleasantness is not proof.

Nor can the question be answered by an appeal to the New Testament alone. Its books were not written for any such purpose. St. Paul had no idea in writing his letter to the Galatians, or Ephesians, or Romans, that it would be read by any other church. It was addressed to the needs of the place and hour, and dealt with matters then and there in controversy. Not until after his death were copies exchanged that each of the churches might have the letters of all. Even then doctrines remained untouched by any Apostolic writings, because no occasion had called for their treatment. Discussion implies doubt. The least doubted, the most universally accepted, principles would be passed over in the silence of things unknown, or barely alluded to in chance illustration, like Baptism for the dead. Resurrection was discussed because doubted, while Baptism for the dead was referred to but once in the New Testament, and then barely mentioned as a custom so commonly believed in as to furnish an argument for the Resurrection itself. From the New Testament alone, no mind could discover the Church's doctrine of infant Baptism, of the abolished or transferred Sabbath, or of the Trinity. So with its doctrine of orders, which was not controverted until fifteen hundred years afterward. Whether bishops were simply presbyters or a distinct order over them, nor Paul, nor Peter, nor James nor John, nor any of their college, ever argued, ever tried to set forth. The mind that thinks they did, and can find their statement either way, according to the maxim which makes the Bible the only standard of Christian truth—I pity.

The appeal must be to history. What was the government of the Church in its first complete historic appearance, and what its idea of the relation borne by its government to its faith? Happily that appearance stands forth well defined and with its soul in its eyes before there has been time for perversion or forgetfulness. St. Paul had not been dead fifty years, nor St. John fifteen, when a bishop describes it on its way to martyrdom. His description has the sincerity of the martyr spirit, the sobriety of the dying hour, as well as the exactness of one who knows that his audience are witnesses of the facts he attests, and can correct his every mistake and put any extravagance to shame. So explicit is it that false pretenses cannot cavil—have no recourse but to deny its genuineness. For three hundred years every defender of un-episcopal churches has denied, has felt bound to deny, that St. Ignatius wrote even the short Recension of Epistles that bear his name. Their authorship has been

the salient point of the battle between catholicity and sectarianism, and the fierceness of the assaults show that with the assailants it has been a fight for life. At last the dispute of centuries is over. Bishop Lightfoot's demonstration has ended it. No patristic scholar who has read that marvellous work—and he who has not read it can scarcely be called a patristic scholar—will attempt to refute its conclusion that in or about the year 110 A. D., Ignatius, second Bishop of Antioch, whose age would have permitted him to be a disciple of St. Peter or St. Paul at twenty-five, and of St. John at fifty, did write the seven letters which declare that bishops in an order above presbyters were established "in the furthest parts of the earth;" that "without the Bishop's consent nothing was to be done, not even Baptism, or the holding of a love-feast;" that "only they who were with the Bishop could be counted as of God and Jesus Christ;" that "he who honored the Bishop was honored of God;" that "to obey the Bishop was to obey not him, but the Father of Jesus Christ;" that "all should follow the Bishop as Jesus Christ followed the Father;" and that "since everyone whom the Master sendeth to govern His own household ought to be received as He that sent him, the Bishop should be regarded as the Lord Himself."

Strange words in "Protestant Episcopal" ears, but familiar to Trallians, and Magnesians, and Philadelphians, and Smyrnians, and to Polycarp who calls them words of "faith and endurance and every kind of edification." And this Polycarp was the pupil of St. John, appointed by him to the see of Smyrna, and knew whether their teachings agreed with those of his Master who had died just ten years before. Ten years between St. John and the Epistle of Ignatius to Polycarp and Polycarp's endorsement of it to the Philippians! Ten years since the Churches of Asia Minor parted with the leader who for more than a quarter of a century had ordained their bishops and guided their doctrine and polity, himself trained by Christ, Christ's intimate, the disciple He loved and chose to have care of His blessed mother! Ten years! And did the Apostolic Church become un-Apostolic in that time? In that time did presiding elders, scattered through India, Mesopotamia, Syria, Armenia, Cappadocia, Egypt, Ethiopia, Parthia, Rome and Gaul, create a new rank, usurp an unwarranted control as if by universal conspiracy, by a world-wide *coup d'eglise*? In that time did an incident, a makeshift, a lucky adjustment, or even an adroit economy, grow to the name and character of a divine order, not only essential to the Church, but the very essence of its organization, centre of its unity, fount of its functions, whether presbyterial, or diaconal, or lay, its catholicity impersonated, the visage of its unseen Lord? Done in ten years, and without chronicle or hint by malcontent of the decade, or of the next century, or of any of the centuries that followed, until a great schism, not satisfied with excusing its lack of bishops by compulsion of choice between polity and purity, asserted its lack of the original law, Christ's own intention and the consummate wisdom of His Apostles! Consummate wisdom, thoroughly organized everywhere from Babylon to Britain, and everywhere turned to folly in ten years! Intention of Christ kept through two generations and lost ever since, but for the chance that stumbled on it fourteen hundred years afterward in a search for other

things, and lol how primitive, how Scriptural the find!

"Oh, no! scarcely so violent or extreme a change as you recount," says a school of historical criticism within the Church—the school of Hatch and Freemantle, whose Churchmanship seems to be neither High, nor Low, nor Broad, but *Flat*. "The economy grew. From the beginning it borrowed the municipal forms about it, which were the handiest because already in use, and these forms changed with the needs of the developing community. Thus the chairman *pro tem* of an ecclesiastical Board of Aldermen became permanent president, and, after while, the president, mayor, and by-and-by the mayor claimed to be God's proconsul, ruling with divine authority instead of by congregational leave. Nothing more natural than such a transition from city to province, and from province to empire, in the Church's offices corresponding to its spread in influence. Nothing more natural, that is to say, nothing less supernatural. It just happened so; the environment did it; did it by the same knack that brought man and Christ and Christianity from the primordial clam. Do not Greek inscriptions tell us that the civic episcopos was a sort of financial manager? and may we not infer that the ecclesiastical episcopos had a like charge, requiring more shrewdness than grace? As the funds increased, his power must have increased. He dispensed all charities, and every beneficiary felt bound to him personally, and the number of beneficiaries was multiplied rapidly by loss of employment on account of popular prejudice against the new sect, by disinheritance, by state persecution, until at the end of the first century, or the middle of the second, he virtually owned the Church. The presbyters, who attended strictly to spiritual affairs, had no money, and could not bid against him for the people's support. Not that there was any bribery, but that human nature was then, as it is now, that kind of nature to which a purse is more attractive than a sermon or prayer. Hence the force, the beauty, the coaxingness, of St. Peter's metaphor: 'Ye were as sheep going astray, but are now returned to the Shepherd and *Bursar* of your souls.'

Deft manner of making history this, which takes a word in one of many meanings and juggles out of it the meaning furthest off as precisely the same. So verbal jugglery might say that because humility once meant groundness, the humble were the dirty; because the first prayer was a wrestling match, the prayers that followed were pugilistic exercises; because lady in old times signified loaf-ward, bread-keeper, she was most lady-like and lovely who in marrying knew best which side her bread was buttered on; and by the same conjuring, the historian two thousand years hence might prove our Southern bishops negro drivers because both they and negro drivers were called overseers. Such vast inferences from small words remind one of the feat of the magician who swallowed eggs and belched up turkeys.

The trouble with this school which in the name of reason writes history by guess, and for love of fact, fills all obscure periods with fancies—is that its fancy facts are sure to run against real ones somewhere and get broken. And such a real one is testified to by Irenæus, the disciple of Polycarp, as Polycarp was of St. John—their three lives covering the first two centuries. The episcopate as he knew it, was that of Ignatius, "pro-

consular, imperial." He had never heard of its supposed identity with the office of presbyter. According to him St. Paul summoned "the bishops and presbyters who were from Ephesus and the neighboring cities." (Haer. iii: 14, 2). And of such bishops, he wrote, "We can enumerate those who were appointed by the Apostles themselves in the several churches and their successors down to this day." No temporary chairmanship gradually stiffened into presidency and presidency pursued up to monarchical airs, but bishops like Timothy and Titus appointed with regal powers from the start. Irenæan, Polycarpian, Johannan, the same throughout and through out Ignatian—to be "regarded," "honored," "followed," "obeyed," as the "Lord himself" and as "presiding in the place of God"—*prokatheme nos eis tupon Theou!* (Magnesians vi: 4, Lightfoot!)

Development there doubtless was in faith and polity, for the kingdom of God is not mineral, and life must grow. But life grows from within, determines the environment that determines it, and takes none but its own typical form, per simmons never producing pear trees nor snake-spawn, eagles. The Apostles fixed the norm of the Apostolic Church. Whatever happened in the first century fell under their eyes and became law by their approval. The same men that wrote the Word of God, fashioned the Church of God. Had they divine inspiration for speech, but not for action? Could they put Christ's mind on parchment but not into the organization He had entrusted to their elect and trained wisdom, elect and trained by Him for that special end? And if it detract naught from the inspiration of the Scriptures that they came as need required and not all at once like the Book of Mormon, neither should the inspiration of government be doubted because it grew amid the customs of the world and used them, transfiguring them by its use. An episcopate invested in the year 99 A. D., by the dying St. John with his own authority, was as apostolic and authoritative as his Gospel and as genuine a product of the Holy Ghost as if it had issued on the day of Pentecost from the upper room in Jerusalem. No matter how it came to be or when, so long as it possessed Apostolic rank and power. For the next fourteen hundred years, its succession to these went unchallenged by any of the schisms or heresies which in that long period disturbed the Church—unless you except a clan of rude mountaineers hid from civilization among the Piedmontese Alps like Hard Shell Baptists in the Tennessee mountains; and those frenzies of the Albigensian revolt, which renounced orders, sacraments, the very idea of the Church, for individual ecstasies, revelations, supernatural powers as constituting every epileptic soul that felt them the Holy Ghost. No article of the Creed had greater, if so great unanimity of belief. In one age or another and by many Christians, it was disputed that man was free, that grace was sovereign and unconditional, that one Baptism was in all cases enough, that the Eucharist was in any sense the Body and Blood of Christ; that the Holy Ghost was a person, that the Holy Ghost proceeded from the Son; that Christ had two natures or two wills, or was God-Man, or was God, or was man; that he was born of a virgin, or suffered under Pontius Pilate, or had a body at all, or was anything more than an apparition; that God was Father or Almighty, or made heaven and earth.

As for the Scriptures which Protestantism sets up as the infallible rule of faith and practice, the Church has not yet determined their full canon unless the canon of Trent be held ecumenical, and in that case, the Apocrypha must be revered equally with the other books. Down to the day of Eusebius, the Epistle of St. James, the Epistle to the Hebrews, the second Epistle of St. Peter, the second and third Epistles of St. John and the Book of Revelation were all in doubt and the doubt is not entirely cleared away. But through all these doubts of Scripture and denials of Creed, the Episcopate met no demur to its supremacy as of Apostolic ordination.

The same Church that sanctified the first day of the week instead of the last as a day of rest and worship, that composed the creeds, that chose certain books to be read in its services as holy, has declared with a voice as commanding and more clear, that its right to speak, the very right which alone could decree these faiths and observances, was embodied in its bishops. By what logic does any sect accept one of these decrees and reject the other—reject the sole warrant of them all? How dare it say the Scriptures are the Word of God while impugning the authority that alone gathered them from among spurious writings and writings of less merit, and kept them apart and published them as a New Testament from God to man? What temerity!

Has success in getting followers proved this temerity discretion, that the Catholic Church must cease its rebukes and court alliance, and, mayhap, discover a Christlier Christianity than its own? Then, indeed, *de facto* is *de jure* in religion as in politics, and the kingdom of heaven may be run by returning Boards. For, a "new day has come," we are told; "wake up and see it, it is all about you." "The new day of democracy"—yes, and of democratic levellism, anarchism, and nihilism as well. "The new day of science"—yes, and of scientific materialism, atheism, and morality after the flesh, likewise. "The new day of private judgment," whose right makes its fitness to judge—as if right of private judgment which did not judge rightly were anything more than right to be a fool. Verily a fool's paradise it is which your new day lights up, wherein hucksters, tinkers, scissors-grinders, rag-pickers, boot-blacks, scavengers, and physiologists know theology by instinct, criticize the evidences of Christianity by divination, and feel too philosophic in their bones to profess any faith or worship with any congregation—be it even the faith or congregation of the Protestant illuminati that have flattered them with their paradisaical right of foolery. Broad day, and free and bright—so bright it burns!

But, would it not be well, Churchmen, before we join its sun worshippers or draw nearer their ranks, to look back and see what we are leaving. We are leaving Apostolic Christianity; we are leaving the Christianity of the men who wrote the New Testament and gave us the only historic idea of Christ the world has. We are leaving the Christ whose mind they knew and incorporated in the Church as his social body, with certain definite identifying features, as unchangeable through all development as the features of a man's face in its growth from childhood to maturity. The old way may be narrow, but its narrowness is Christ's; the old faith may be superstitious, but its su-

perstition is Christ's; servile the old obedience may appear, but Christ's are the chains it wears; and when the old Church, Holy, Catholic and Apostolic, is outgrown, Christ Himself will be left behind.

CANADA.

The synod of the diocese of Ontario met at Kingston on Sept. 19th. There was a good attendance. The Bishop spoke hopefully of the present prospects of the diocese, of the great increase in the number of churches and clergy since his consecration, and expressed himself as strongly in favor of the proposed division of the diocese, to whose episcopal endowment fund a large sum has been conditionally promised by two of the English societies. During his absence in England over 1,400 candidates had been confirmed by the Bishops of Toronto and Niagara. The reading of the reports of the various trust funds was then proceeded with which were of a highly satisfactory character, a substantial surplus being in almost every case reported. The Mission Fund reports an increase of some \$3,000 over the previous year. The proposed division of the diocese was discussed, and it was resolved to commence a vigorous canvass for subscriptions to meet the promised grants of the S. P. G., and S. P. C. K. A canon was passed providing that all over \$3,000 in revenue of the rectory of Kingston be divided among the incumbents of the different churches in the city and township of Kingston. The present revenue is between \$5,000 and \$6,000. The canon will of course not take effect until after the death of the present rector, Dean Lyster, who is now in England, and not in active work. After renewing the customary grant to the Bishop for travelling expenses, the synod adjourned *sine die*.

The Rev. Cooper Robinson, a newly ordained deacon of the diocese of Huron, has offered himself for missionary work in Japan, and will probably be sent out under the auspices of the Domestic and Foreign Missionary Society. About \$1,000 per annum has already been guaranteed for his support by the graduates and friends of Wycliffe College, Toronto. If successfully accomplished this will be the very first venture of the Canadian Church into the foreign missionary field and it will mark the commencement of a distinct era in her history, when she rose to the higher plane of corporate being, viz., that of a missionary and living Church.

A very interesting document is the recently published synod journal of the diocese of Qu'Appelle, containing the Bishop's charge, financial statements, and various appendices. From this it appears that during the year ending Easter, 1887, there were 162 Baptisms, 60 Confirmations and 66 marriages. The number of Sunday scholars is 203, of communicants 583, clergy 13, lay readers 6, stations 54, church population reported by the clergy 2,318, according to the government census, 5,722. Four new churches were opened. The Bishop's charge is most interesting. His lordship referred at length to the subject of divorce and recommended the passing of a canon affirming the unlawfulness of marriage of divorced persons in the life-time of either of the parties, which was subsequently adopted by the synod. Reference was also made to the proposed federation of the Church in Canada, and its consummation earnestly desired.

The Sisters of St. John the Divine, who have been laboring for some few

years in Toronto, are now in a fair way of realizing their dearly cherished project of founding a Woman's Hospital, to accommodate 30 patients. Over \$12,000 has already been raised, of which it is proposed to devote \$7,500 for the purchase of a site. The rented house which has hitherto served their purpose, can only accommodate about 12 patients. The percentage of Church people among the patients treated so far, is only four. Among the trustees of the institution are some of the foremost laymen of Toronto.

CHICAGO.

HARVARD.—Christ church is increasing in numbers from recent accessions. The Bishop of Chicago confirmed a class of 11 on Sunday, the 6th inst., and spoke encouraging words. This is the second class in ten months, making 35 candidates in all. A permanent priest in charge is needed.

NEW YORK.

MT. VERNON.—At Trinity church, the Rev. S. F. Holmes, rector, in addition to regular services on Sundays and Fridays, in Advent, there will be services Thursday evenings, at 8 o'clock, with sermons by the following clergymen: The Rev. Dr. W. W. Kirby, the Rev. A. A. Butler, the Rev. Geo. M. Christian, and the Rev. Dr. Thomas Gallaudet.

LONG ISLAND.

BROOKLYN.—The church of the Incarnation, Ormond Place, of which the Rev. J. W. Sparks was rector, has dissolved, Mr. Sparks having accepted an invitation to become rector of Trinity church, Wrentham, Massachusetts.

Two houses in the rear of St. Michael's chapel, a mission of Christ church, E. D., have recently been purchased, the larger one containing twelve rooms, to be occupied by deaconesses, and the smaller one to be the headquarters of the missionary to be put in charge. St. Michael's will soon be passed over to the newly-appointed Archdeacon Stevens, as a part of the work for him to care for. The mission has greatly prospered, having been organized but a year ago, and having been well provided for in the way of a building, church furniture, Sunday school library, etc.

There are now 12 missionaries in the diocese, and 20 missionary stations.

CONNECTICUT.

Owing to the very general interest in the work of the Woman's Auxiliary throughout the diocese, the day of the annual meeting is a great one in Connecticut. The meeting was held in Norwich, on Thursday, Nov. 3d. Every archdeaconry was represented, and the eastern part of the State very largely. On the previous day a meeting was held in Trinity church for the delegates who had already arrived, and for Norwich people, at which Mrs. Samuel Fuller, of Middletown, read a very interesting paper on Missions among the Jews. An appropriation, for this object, of \$100 was afterwards made by the officers of the Auxiliary. The officers and managers held their executive meeting on the afternoon and evening of Wednesday. The treasurer's report showed that all the pledges for the past year had been filled and paid. Appropriations for the coming year were made as follows:

Scholarship at Seguin, Texas, \$200; Scholarship at Reno, Nevada, \$300; Mrs. Payne, \$100; Mrs. Brent, \$100; Mrs. Buford, \$300; Hospital at Helena, Montana, \$400; Miss Caisson, \$200; church at Asquam, N. H., \$100; Hospital at Charlotte, N. C., \$100; Salary of foreign missionary, \$400; Indian work, \$300; Bishop Ferguson, \$100; the Jews, \$100; education of a missionary, \$150; the Rev. Mr. Bell, \$100; Dakota missionary, \$50; total, \$3,000. All raised over and above these pledges to go towards the endowment

of a scholarship in Western Texas for a memorial to Bishop Elliott.

From 8:30 to 10 o'clock in the evening a reception was given to the officers and delegates by Mrs. W. A. Buckingham.

On Thursday morning the Holy Communion was celebrated at 9 o'clock in Trinity church. The business meeting opened at 10 A. M., the vice president, Mrs. Giraud, presiding. The managers of the different archdeacons read reports of their work during the past year; the other usual reports were read, and an earnest address was made by the vice president, containing a touching allusion to the death of Bishop Elliott as one "whom in life the Churchwomen of Connecticut delighted to honor," and expressing the wish that "more than ever we may consider it the duty of the Connecticut Auxiliary to care for her Texan sisters." Resolutions were then passed on the death of Bishop Elliott. Miss Emery then made an address touching on work among the colored people, and on the importance of insuring the lives of missionary bishops. Missionary letters were then read, a vote of thanks was passed to the ladies of Norwich for their delightful hospitality, and the meeting adjourned.

At 2 o'clock a large congregation gathered in Christ church to listen to addresses from Bishop Williams, Bishop Weed, of Florida, Bishop Hare, and the Rev. Mr. McKim, of Japan. Bishop Williams spoke of the importance of the Woman's Auxiliary as an agent in missionary work. This society he regarded not only as auxiliary, but supplementary, to the Board of Missions. As the societies have increased, the contributions to the Board have increased. From 87 auxiliary societies in 1880, they have increased to 130 in 1886, representing nearly every church and missionary chapel in the diocese. The Bishop pleaded earnestly for the universal adoption of small monthly pledges given in envelopes. He closed with an affectionate tribute to the memory of Bishop Elliott. Bishop Hare described the missionary work of Niobrara and Southern Dakota. He thanked the society for a special gift of \$300 last year, and assured them that, but for that gift, he could not have built a church at Huron, a place of 4 500 inhabitants. Bishop Weed exhorted his hearers to make a greater effort than ever to lift the colored race from immorality and bad leadership. There are 8,000,000 blacks, with 800,000 children, attending school in 16,000 school houses, yet this education does not seem to affect their morals. The Rev. Mr. McKim made a stirring address in behalf of missionary work in Japan.

The following is a summary of work done and money collected by the Connecticut Branch of the Woman's Auxiliary to the Board of Missions, from October 1886, to September 1887:

Archdeaconry	Money	Value of Boxes	Totals
Eastern.....	\$504.87	\$1213.80	\$1808.67
Fairfield.....	1368.00	4168.84	5536.84
Hartford.....	1768.54	2069.38	3837.92
Litchfield.....	376.10	1407.34	1783.44
Middlesex.....	456.17	582.61	1038.78
New Haven.....	1765.74	3702.48	5468.22
	\$6,325.42	\$13,142.45	\$19,467.87

SOUTH MANCHESTER.—The second of the series of missionary meetings in Hartford archdeaconry was held on Wednesday, Oct. 19th, at St. Mary's church. Archdeacon Seymour and the Rev. James Stoddard spoke on the general subject of missionary needs, and a missionary spirit. The Rev. W. E. Johnson followed in an effective address, presenting the needs of the Church people of Southington in their efforts to build a church. The large

congregation and the generous offerings show the zeal and interest in missionary work felt in this vicinity.

MILWAUKEE.

The annual Sunday School Conference of this diocese was held at St. John's church in the see city, opening with the Holy Communion, celebrated by the Bishop. Following the service, the delegates listened to an address by the Bishop. The first regular paper was read by the Rev. J. M. Francis, on the subject of English Sunday School Work. Mr. Francis noted the English system of children's services, conducted by the parish priest, where the children became familiar with the Church service. Passing then to the course of instruction, he showed how the regular union system taught the children the doctrines of the Church with thoroughness, thus preparing children for teaching when the proper age was reached. He also enumerated the good results of a diocesan inspector of religious teaching, to visit the schools. After discussion, the Rev. Dr. Wright followed with a paper on "The Benefit of Interesting Sunday Schools in Mission Work." He recommended that each teacher be supplied with a mite chest, according to the plan of the late Dr. Twing, and that each child be invited to contribute at least one cent a week. The result, if adopted in all schools, would be a contribution of more than 50 per cent. of all extra-parochial amounts now reported. It was then resolved, after considerable discussion, that schools be recommended to appoint definite times for mission work. Mrs. H. E. Whitney next presented a paper on "The Need of Awakening the Interest of Congregations in the Sunday School." She showed that the school was an integral part of the Church, the training school for the next generation. Children must be taught to go to church.

After a hospitable lunch served by the ladies of St. John's church, followed by elections and other routine business, the Rev. E. G. Richardson conducted a model Bible class, on the first three Beatitudes, the same being on a novel and useful plan. The question box filled up the balance of the afternoon, and was of great interest and value. In the evening, at a full choral service, the Rev. W. H. Vibbert, S. T. D., preached an able and eloquent sermon.

Next day was held the annual Choir Festival, which will receive attention next week.

NEW JERSEY.

CAMDEN.—The congregation of St. John's church tendered a reception to their rector, the Rev. J. H. Townsend, in honor of the completion of his tenth year in charge of the parish. Over 300 guests were present in the parish building, and numerous presents were made the rector and his wife by members of the church. Mr. Townsend has built the church up from one of the feeblest city charges to a place among the foremost in the State for activity and interest in Church work. He has also contributed largely to the parish funds during his rectorship.

WESTERN NEW YORK.

BRADFORD.—The Bishop visited St. Andrew's church, Friday, Oct. 21st. The evening was very stormy, but the handsome little church was well filled, some of the congregation coming quite a distance. The service was conducted by the Rev. A. P. Brush, of Bath, and the Rev. E. C. Cowan, rector of the par-

ish. A class of 15 were confirmed, showing the efficient work of the rector. After the service, Mr. Frank Ellas Bissell, who is to become a candidate for Orders, was licensed as lay reader. The rector is to leave the parish the first of November, owing to ill health, and will spend the winter in the diocese of Mississippi.

PENNSYLVANIA.

PHILADELPHIA.—The second sermon of the series 1887-8, for young men, was preached by the Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri, at St. Mary's church, Locust St., above 39th, on the evening of Oct. 30th. The service was choral and included Gilchrist's *Magnificat* in F, and Garrett's *Nunc Dimittis* in F, which were finely rendered by the vested choir of 40 voices. The church was crowded, most of the pews in the middle aisle being filled with men.

Beginning on the 11th of November, a ten days' Mission will be held in this parish by the Rev. Geo. R. Van De Water, D. D. During the Mission there will be a celebration of the Holy Communion each day at 7:30 A. M.; intercessory prayer at 10:30 A. M.; morning service, with address to believers, at 11 A. M.; children's service at 4:15 P. M., and general Mission service at 8 P. M. On Sundays the services will be as above, except that at 10:30 there will be the usual Morning Prayer and Litany, and in the afternoon at 4 o'clock, sermons to men only.

Owing to the meeting of the Missionary Council in this city, the Woman's Auxiliary held its monthly meeting in the church of the Epiphany, on October 27, instead of in New York. At the business meeting after the Holy Communion, which was opened with prayer by the general secretary, Miss Julia C. Emery, who presided in the absence of the president, a number of diocesan branches were represented. The mission work among the colored people was discussed. A resolution on the establishment of an Insurance and Retiring Fund for Missionary Bishops, and another looking for the establishing of St. Andrew's Day or its Eve, as a time of special intercession for missions, were passed. It was also determined to suggest to the diocesan branches the propriety of establishing reference libraries to contain publications referring to missionary work. The Rev. W. S. Langford, D. D., General Secretary of the Board of Missions, presided at the public meeting in the afternoon. Addresses, laudatory of the work of the Women's Auxiliary, were made by the Rev. C. B. Perry, of Baltimore; the Rev. W. S. Rainsford, D. D., of New York; the Rev. W. J. Cleveland, M. D., late of Rosebud Agency, Dakota, and the Rev. John McKim, of Osaka, Japan.

The House of Bishops began its meeting in St. James' church on Thursday, October 27, by a celebration of the Holy Communion, the Presiding Bishop being the celebrant, assisted by the Bishops of Minnesota and Albany. The sessions for business were held in the chapel. The names of the bishops deceased since the last meeting were called and the collect for All Saints' Day was read. The bishops since consecrated were introduced and took their seats. The Presiding Bishop made a report and raised the question, whether in view of the increasing numbers of the American Episcopate, some other provision should not be made for the presidency of the House than that which at present obtains, making the senior bishop in the order of consecration Presiding

Bishop. The Territory of Alaska was erected into a jurisdiction, and nominations made for the vacant sees.

On the second day the Rev. Abiel Leonard, rector of Trinity church, Atchison, Kansas, was nominated for the jurisdiction of Utah and Nevada; and the Rev. James S. Johnston, rector of Trinity church, Mobile, Alabama, for the jurisdiction of Western Texas. The newly created jurisdiction of Alaska was placed in the care of the Presiding Bishop. An office in the See House in New York, was formally placed at the disposal of the House of Bishops, by the Bishop of New York, who also stated that according to the expressed wish of the donor, Miss Catherine Lorillard Wolfe, certain rooms had been set apart for the use of missionary bishops during their temporary stay in New York.

The silver anniversary of the Evangelical Education Society, was held in the church of the Holy Trinity, on Friday, October 28. In the afternoon, in the parish building, Professor John Ashurst was elected to the Board of Managers, vice Mr. J. Cooke, resigned. The secretary, the Rev. Dr. R. C. Matlack, read an historical report, showing that the society was organized November 3, 1862, as the Divinity Students' Aid Society. Over \$500,000 has passed through its treasury, over \$70,000 of which is in endowed scholarships and memorials of deceased friends; 600 students have been aided, of whom 400 are now preaching the Gospel. The topic, "Do the reasonable demands of the age require any modification in the preaching of Evangelical truth?" was discussed by the Rev. Dr. D. R. Goodwin, the Rev. Dr. W. P. Orrick, the Rev. R. A. Edwards, the Rev. Benj. J. Douglass, the Rev. Dr. Wm. N. McVickar, the Rev. Robert Ritchie and others. The Bishop of Western Virginia, and the Rev. Dr. W. F. Paddock, discussed the needs of Beneficiary Education. A public meeting was held in the church in the evening, when the Bishop of the diocese presided. The Bishop of Minnesota made the opening address, in which he thanked God that for the first time there is not a place on earth where we cannot carry the Gospel. The great lack of the day is the profound study of the sacred Scriptures. The Bishop of Central Pennsylvania followed by an historical sermon. The Rev. Dr. W. F. Watkins and the Bishop of South Dakota, also made addresses.

TENNESSEE.

The Rt. Rev. Chas. T. Quintard, S. T. D., LL. D., Bishop of the diocese, reached his home at Sewanee, Oct. 31st, and celebrated the Blessed Sacrament in St. Augustine's chapel, on the morning of All Saints' Day, when there were a large number of the faithful to join in the joys of All Saints at the altar. The Bishop begins visitation on Advent Sunday, when he will visit St. John's and Epiphany parishes, Knoxville.

CLARKSVILLE.—A ten days' Mission was held in Trinity parish, the Rev. J. T. Hargrave, rector, beginning with Oct. 3d. Due preparation was made by the rector, who visited his parishioners, said prayers at all services preceding the special ministrations, imploring the Divine blessing upon the Mission and missioner. Sermons were preached also, Sunday, Oct. 2d, explaining the proposed work, and the importance of the congregation being in a receptive condition and in full sympathy with the services. The missioner was the Rev. Joseph E. Martin, rector of Grace

church, Canton, Miss. The Mission closed with prayers for the ingathering of its fruits, and deep and lasting impressions were left upon all hearts.

Under the rectorship of the Rev. J. T. Hargrave, there has been a steady advance in spiritual life and in comprehension of the true character and teaching of the Church. In eight months, over 400 parish visits have been made, and the rector and his wife have gone everywhere in search of scattered sheep, and stimulating all the activities of this important field. Services have been held and sermons preached at the outlying missions, St. Andrew's, South Clarks-ville, and White Chapel, Rossvie. Families in the country, within a radius of ten miles, have been looked up and brought to church.

Trinity church is one of the most beautiful structures in Tennessee, and is built of grey stone quarried in this vicinity. A rectory and parish house to correspond, is in contemplation. An elegant brass cross, from Lamb's, New York, with a carved retable, has been presented as a memorial of one of the most faithful communicants of the Church. Other memorials will follow.

CALIFORNIA.

SIERRA MADRE.—About two years' ago, the mission congregation at this place, under the ministrations of the Rev. A. G. L. Trew, rector of the church of the Saviour, San Gabriel (seven miles distant), built a very pretty little church costing about \$2,000. On the night of Oct. 10th a sudden storm of extreme violence swept down from the Sierra Madre mountains, half a mile north, and in an instant the church was leveled to the ground and completely destroyed. The next day the congregation held a meeting near the ruins, and it was resolved that, with the help of God, a new church should be built as soon as possible. The walls of the new church will be of rubble granite boulders and strong timber work. The cost of the completed church will be about \$3,500. The congregation will probably be unable to raise so much themselves, but they will do what they can, and they will be grateful for help. If enough cannot be raised, they will go on as far as the money goes, and then wait. Examination of the ruins shows that the fall of the church was due to weakness of construction caused by fraudulent work on the part of the builder.

MASSACHUSETTS.

BEACHMONT.—On Wednesday, Oct. 26th, the Churchmen of St. Paul's Mission broke ground for the erection of a new church. At 2:30 P.M., the pastor, the Rev. H. G. Wood, attended by his flock and others, proceeded to the ground with shovels and spades to make a beginning of the work. After a few words of exhortation by the pastor, they said the Apostles' creed, which was followed by prayer for wisdom and understanding and help in the undertaking, and for the protection of the workmen against peril and loss. The hymn, "The Church's one foundation," was sung, and then the pastor used the following form for breaking ground:

"Forasmuch as it hath pleased Almighty God to put it into the hearts of us His servants to build a house in this place for the worship of His Holy Name, for the preaching of the Word, and for the administration of the sacraments of the Holy Catholic and Apostolic Church, let us with faith in God and good will toward all men, proceed to make place for the foundations of the house, in the name of the Father and of the Son and of the Holy Ghost. Amen."

With shovels and spades, men, women and children began to dig the trenches,

and then after singing "Onward, Christian Soldiers," the pastor dismissed them with the benediction. The plans for the new church are made by M. P. Wentworth of Boston. It is to provide sittings for 300 people, including nave and chapel. The walls will be of stone up to the window sills, and shingled above to the eaves. A stone tower with spire will grace the front, and a large open porch will give a side entrance to the church. Inside, the roof timbers will show to the very ridge. The extreme length of nave and chancel is 78 ft., width 27 ft. The chapel is 20 by 40 ft. Work will proceed at once, and the building will be ready for occupation early in the spring. A beautiful altar service was recently given to this mission by Mrs. Eitar of Baltimore, Md., in memory of her grandson William Bryan, son of Mr. J. R. Greene, of Chelsea, Mass.

CENTRAL NEW YORK.

NEW HARTFORD.—The 49th semi-annual meeting of the convocation of the Second Missionary District of the diocese, was held in St. Stephen's parish, the Rev. Benjamin S. Sanderson, rector, Oct. 11th and 12th. During the past year this "church" has been thoroughly and tastily repaired, both without and within. The exercises began with Evensong on Tuesday, conducted by the Rev. Dr. Egar, the Rev. G. E. Purucker and the rector. The President, the Rev. C. T. Olmstead, of Utica, then read his report of the missionary work since the last convocation in May. There was very much encouragement especially in the new fields opened up by the visits of Mr. Purucker, and his wife, who has added this work to his present charge of St. Joseph's, Rome, where one service on Sunday is now held, and Sunday school, while during the week he visits the various villages and hamlets in the central parts of Oneida County. The sermon was preached by the Rev. T. B. Foster, of Great Barrington, Mass. Wednesday, after Morning Prayer, the convocation service proper began at 11 o'clock. There were 10 clergy in the chancel, besides several in the congregation. The convocation sermon was preached by the Rev. Wm. D. Maxon, of Utica, his text being Romans viii: 2. After the services, a collation was served by the ladies of the parish in the rectory. At 2:30 P.M., the Woman's Auxiliary held a meeting in the church. After the opening prayer by the rector, Mrs. E. M. Thorn, the President called the meeting to order. Reports were read, the winter work mapped out and various matters discussed. One very important step was the resolution to raise \$100 towards the support of the Indian Mission in the Onondaga reservation in this diocese. At the same time, the business meeting of the convocation was held in the rectory; the Rev. Bernard Schulte, of St. Luke's, Utica, was chosen secretary and treasurer. Waterville was chosen as the nearest place of meeting, and the Rev. B. E. Whipple, of Paris Hill, was appointed to preach the convocation sermon and the Rev. J. W. Hyde, of Waterville, to read the essay. At the completion of the business session, the essay was read by the Rev. B. E. Whipple, his subject being: "Faith and Reason, not enemies but friends." The subject was handled vigorously and well, provoking a very animated and lively discussion. The closing service of the convocation was held in the church, Wednesday evening, a large congregation being present. Evening Prayer was said, after which a

sermon on the "Moral and Religious Training of the Young" was preached by the Rev. S. M. Griswold, of Ilion. The President made the closing address and gave the blessing, thus ending a very enjoyable and profitable series of services.

NORTH CAROLINA.

A regular meeting of the Convocation of Charlotte was held in St. James's church, Lenoir, the Rev. Vardry McBee, rector, Oct. 19th and 20th. Eleven of the clergy were present, including the Rev. M. M. Marshall, D. D., of the Convocation of Raleigh.

The session opened with the celebration of the Holy Communion. Services were held both morning and evening of each day of the session, at each of which a sermon or an address was delivered. Four business meetings were held. The evangelist, the Rev. C. J. Curtis, reported that since the date of his last report, July 18th, he had visited 16 different stations, preached 65 sermons, celebrated the Holy Communion eight times, and baptized five infants. At two of his stations, earnest and partially successful efforts are being made to erect churches. The report upon the Thompson Orphanage said that, since the opening of that institution in May last, 26 children had been under its care. For three of these, good homes have been secured, and 23 now remain under its roof. These children are being trained in all kinds of domestic duties, and the boys in farm work. They are instructed in the ordinary school branches and also in the Church catechism and other parts of the Prayer Book. Thus far the children's needs have all been supplied by friends in Charlotte and in other parts of the State, but there is now an urgent call for money to build a residence for the superintendent, a dormitory for the children, and some out-buildings. As winter approaches, warm bed clothing and wearing apparel are in great demand. Verbal reports were also made by the clergy present, with regard to the missionary work carried on by each beyond the borders of his parish. These statements demonstrated both the zeal of the men and the success of their labors. Some, while engaged in parish labors, carry on regular ministrations in four, and even six, mission stations. Other questions also claimed the attention of convocation, but chiefly two: the value and disadvantages of a liturgical service in communities where the ignorance of the people renders it almost an impossibility; and, secondly, the educational needs of the diocese. This latter appealed most strongly to the hearts of all present, and was earnestly and carefully discussed.

The next Convocation of Charlotte will be held in Winston.

ALABAMA.

ANNISTON.—Another fine church is to be built here—the church of St. Michael and All Angels. There is to be a group of buildings: church, chapel or Sunday school room, rectory and a Sister House.

MARYLAND.

ANNAPOLIS.—The Convocation of Annapolis held its annual session Oct. 26th in St. Anne's church. The Holy Communion was celebrated at 11 o'clock by the Rev. T. C. Gambrall; the Rev. Messrs. W. S. Southgate, and C. S. Spencer (who also preached the sermon) assisting. The chief business transacted was the election of officers. The ballot resulted in the selection of the Rev. Wm. S. Southgate as nominee for the Bishop's appointment as Dean, and the

re-election of the Rev. George R. Savage, secretary and treasurer.

COLORADO.

FORT COLLINS.—The Bishop visited St. Luke's parish on the 19th Sunday after Trinity, preaching at both services and administering the rite of Holy Confirmation to six persons. The sermons were strong and practical, inspiring happy feeling and earnest thought. The congregations were excellent, the responses good, and evidence of life in every particular apparent.

On the following day the Deanery of Northern Colorado met at this place and was opened with Evening Prayer said by the rector, the Rev. D. C. Pattee, and an able sermon by the Rev. John T. Protheroe, rector of Trinity church, Greeley. The morning of the next day (St. Luke's Day) was one long to be remembered by the people of the parish, it having been the occasion of the consecration of their church. For months increased zeal and effort had been put forth to raise the debt and to see the result of their faithful labors crowned with the beautiful consecration service. The Rev. Messrs. Byrne, Sorenson, Marshall, Protheroe and the rector took part in the service, Father Byrne, the pater parochial, preaching in his usual spirited and feeling way. The afternoon was spent in the transaction of business appertaining to the Deanery and the reading of a strong paper on "Free Churches" by the Rev. Canon Sorenson which provoked a long and interesting discussion. The closing service was held in the evening, consisting of Evening Prayer, the admission of two more into full communion by Holy Confirmation and a clear and pointed sermon on "Faith" by the Rev. Canon Marshall of Trinity church, Denver. All in all, the convocation was a success which will doubtless redound to the health and vigor of the parish.

CENTRAL PENNSYLVANIA.

BETHLEHEM.—The Holy Eucharist was celebrated at Trinity church, All Saints' morning, before a crowded congregation by the rector, the Rev. Dr. Geo. Pomeroy Allen. The service, which has always been honored with especial observance at Trinity in past years, was this year peculiarly beautiful and magnificent. The organ and choir were never heard to better advantage. The music was rendered with feeling and precision and with the most splendid effects. The altar was beautified with flowers, and in the centre stood the massive silver Eucharistic service, which J. & R. Lamb have just completed for Trinity church. About each and every costly vessel is inscribed, "to the ever-blessed memory of E. Coppée Mitchell, 1886—1887." It is the gift of Mrs. E. Coppée Mitchell, the widow, and of Mrs. William W. Thurston, the daughter, of the honored and lamented gentleman who passed into Paradise on the 25th of January last.

MISSISSIPPI.

VICKSBURG.—St. Mary's Mission for colored people in this city, is making its influence felt among the negroes under the earnest ministrations of the priest-in-charge. Most of the members, gathered in from the various sects, are anxious to learn how to do the Church's work in the Church's way. The holy seasons of the Church are devoutly observed, and there is a nice orderly Sunday school. The mission chapel needs paint very badly indeed, but funds are lacking. This is the only Church mission—and that a venture in faith—to the negroes in the State of Mississippi.

The Living Church.

Chicago, Saturday, Nov. 12, 1887.

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FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

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Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

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

WITH our next issue we bring to a close the admirable series by "E. O. P.," on the Sunday Collects and Scriptures, having completed the round of the Christian Year. We are pleased to inform our readers that this genial and devout writer will further oblige us and them by offering meditations on the Saints' Day and other services, during the year, beginning with Advent Sunday.

It was currently reported in Philadelphia during the week of the Missionary Council that a number of the Bishops ("low" as well as "high") were desirous to present Mr. Riley for trial, but were estopped by the question whether he is under the canonical law of this Church. It was also reported that Mr. Riley, notwithstanding his resignation, was about to return to Mexico, to undertake episcopal supervision of a new denomination lately started there.

SEVERAL communications are received proffering names and money to the Chinese Church League, "to stand by the Altar and the Cross;" and one suggesting that THE LIVING CHURCH should become the treasurer of the League. We think it not best to act upon this suggestion at present, but to wait developments. Should the priests of the League be obliged to leave the mission, they should be generously provided for in the great trial of removal from the work to which they have devoted their lives. If they remain with Bishop Boone, their support should be forthcoming by liberal specials to our missionary treasury. There will be an opportunity for liberal giving, one way or the other, but any action just now seems premature.

In another column of this issue a special offer is made of a year's sub-

scription to THE LIVING CHURCH (to some name and address not now on our mailing-list,) and a copy of Little's "Reasons for Being a Churchman," for \$1.50. This offer is made with the purpose of extending the circulation of both the book and the paper. It should be understood that this is not a cheapening of the price of either publication, but is an expenditure on our part for the cause to which we are devoted, the maintenance of Evangelical Truth and Apostolic Order. We pay the regular trade price for the book (which is never furnished by mail for less than \$1.10, and cheap at that), and every copy of the paper costs us \$1.50. The advertising supplies the deficit.

WHAT would be thought of a merchant who should buy goods with no ability to pay for them, and demand that his creditors should furnish customers and make the goods sell? When the day of accounting came he would be prosecuted for fraud. Yet some vestries "call" rectors and offer salaries out of all proportion to their resources, depending on the popularity and personal effort of the pastor to secure his pay. He is expected somehow to "boom" the finances of the parish, even if he neglects the cure of souls. If he fails, he must stand the loss and move on. It would be interesting to have the statistics of churches built, debts paid, organs bought, and improvements made out of the unpaid salaries of the clergy. It is not so everywhere, but we know of cases where the clergy support the parishes, and their contributions by way of unpaid salaries in a few years amount to thousands of dollars.

At the late Church Congress in Louisville, in the discussion of the subject of the Historic Episcopate and Apostolic Succession, Dr. Donald is reported to have said to the defenders of the Church doctrine on this matter: "Are you prepared to accept the consequences of this theory; without bishops no grace of orders, without grace of orders no valid sacraments, without valid sacraments no communion with Christ, without communion with Christ, no possibility of salvation?" a position which it was supposed no body could or would hold, and that no body does hold, or had ever held. It is to be regretted that no one pointed out that while we are bound to hold to the ordained means of grace that Christ has instituted, if we would have a guarantee of the grace that He has promised to give through those means, no one would deny that God might not work outside of those means, or affirm that He was tied to them. Even the Quaker holds that there is no salvation outside of the Church, and yet he

would probably not hold that God could not exercise His mercy independent of this organization which he has created for the salvation of mankind. That some, and probably all loyal Churchmen do hold with the proper limitations, the doctrine as expressed by Dr. Donald, is clear from the statement of Arthur W. Haddan, in his masterly work on "Apostolical Succession in the Church of England," a work that we commend to the careful study of all the clergy of the Church for its sound, clear, and instructive presentation of the whole subject. Speaking of the matter of Apostolical Succession, he says: (Chap. i: p. 14.)

It means in few words, without bishops no presbyters, without bishops and presbyters no legitimate certainty of sacraments, no certain union with the mystical Body of Christ, viz: with His Church, without this no certain union with Christ, and without that union no salvation. Yet with these necessary provisors at every step, by the very nature of the moral laws and attributes of Almighty God,—first, if those outward things may be had; and next with every allowance for ignorance, prejudice, or necessity; and lastly, and above all, as a system subservient and ministering, both to a true faith, and to a living religion and hearty love of Christ in the soul. The units of God's Church must each be themselves centres of God's trust and grace; they must be living stones—and yet none the less, be built into the one Temple. Any one, then, who holds Apostolic Succession, which is, indeed, otherwise unmeaning and superfluous, holds of necessity, the whole of this scheme of doctrine also.

SOME DISTINCTIONS OF THE CHURCH SYSTEM.

There is one aspect of Church life which is frequently lost sight of within the Church, and which may be said to be entirely unknown outside of it. It is that recognition of the Church as an institution pervading by its influence the whole of life, sanctioning and sanctifying every proper relation, not merely giving dignity but authority, and not merely authority but interest, to the varied duties which each day brings.

Many of us may have been accustomed to hear and think that religion or piety will produce this effect, shedding over the heart and the conduct that peculiar power and sweetness which naturally grows up from a devout recognition of God as the personal Governor of life and the world. But both of these words, religion and piety, the one in its general, the other in its personal application, are common terms having no specific relation to Christianity or even to revealed religion. The Athenians were religious, probably some of them were pious, before St. Paul preached to them of the "Unknown God." We are told by travellers of the extreme devotion of Buddhist priests. Not long since

we read of an Indian gentleman of high rank living upon the banks of the Ganges, who was most exemplary in his religious duties, and whose character was held in universal esteem for its moral beauty, and probity, and dignity.

There is undoubtedly a general influence of this order which Christianity exerts, but so far as this is concerned, it stands on the same ground as those other religious systems which beyond question do in some degree both purify and elevate life. Christianity, as a matter of course, produces this effect better and more powerfully than any other, because it is the one divine revelation of the will of God. But Christianity must be enshrined in a *system*, it must take on forms, it must find its way to us through prescribed offices; and it is through this system, these forms, these offices, that the Church of God does come to us. Christianity is a vague term, not capable of easy definition, and in the nature of the case can be clothed with no authority; but the moment it becomes crystallized in the Church system, that moment it takes on the character to which we have adverted. It begins to touch us and affect us at this point and that; it meets us at the beginning of each day with a demand for worship, and it closes each day with a similar demand.

As we grasp the view which we are here endeavoring to present, we shall see that the spirit of the Church enters into life as a vital force. Its system becomes instinct with a life of its own. Its prescribed seasons, its days of solemn commemoration, its list of sacred characters, beget by degrees the feeling that we are not left to ourselves. It is no longer religion merely, which, in a general, and perhaps at times in a powerful way, will affect us when we choose to yield to it. The question is taken out of the region of caprice, and becomes a matter of law and therefore a matter of habit. The mind which is trained under it takes on unconsciously a tone of reverence. The life is squared not merely by the moral and spiritual teachings of the Church, but by the sacred times of the Church, the stream of worldly influences is arrested at due intervals by some positive institution which calls off the attention from earth and fixes it upon some great lesson or great character. By this measured and devout method an approach at least is made toward an answer to one of the petitions in the Lord's Prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven."

In wide and marked distinction from this, Christianity is oftentimes regarded as the essential thing, while the forms it assumes and the eccle-

siastical offices through which it makes itself felt, are looked upon as incidental. We say it in no invidious spirit, but it is right at this point that sectarianism draws its lines. Sectarianism observes Sunday, but no other day. Sectarianism honors Christ, but the group of holy men upon whom he breathed, and whom he clothed with a supernatural unction and power, it does not honor by any stated seasons of commemoration. In this respect great military and political characters are treated by modern society with more respect than the inspired teachers and founders of the Church of Christ. Sectarianism leaves all religious services to the free impulses of the individual mind, not treasuring and using the words and devout exercises of saintly souls who were kindled to an extraordinary ardor, and whose prayers and meditations have been regarded by the Church of God as an essential part of her heritage. Sectarianism makes much of the intellectual and less of the devotional part of man's nature; it therefore elevates the sermon to the front rank, leaving devotion as a habit in the public worship of God, comparatively uncared for. In this respect it is plain that sectarianism fails to enlist the people, they are not taught they have at all times an essential share, as well as the minister, in the public exercises of God's house. They do not go to pray but to hear a prayer, they do not go to take a part, but to see and hear a part taken.

Under a review even so brief as this, it is obvious that the Church system touches life at infinitely more points than sectarianism. It lays its hands upon us, so to speak, with such frequency and upon occasions of such importance that the effect of one occasion is not lost before the next comes. In these respects the Church resembles the State, from whose all-embracing presence we never escape. It is scarcely metaphorical to say that the eye of the State is perpetually upon us, and her hand perpetually touches us. The essential distinction between civilization and barbarism may be said to consist in this very thing, that the civilized State throws around every citizen an invisible shield which protects his life and property, and at the same time prescribes to him a law which consciously or unconsciously keeps him in the path of rectitude.

We are quite aware of all that may be said of the probable abuse of this Church system. It may introduce into life a rigid and frigid rule, which to some minds assumes an authority to which it is by no means entitled. The Church may become a moral despotism as the State may become a civil despotism. Along with the adoption of such a

rule, it must be remembered that all such things are means and not ends. As Christ said of the Sabbath so it may be said on this subject, man is not made for observances but observances for man. At all hazards the mind must maintain its independence, unless every emotion of the soul is to be frozen into conformity with a mechanical scheme. But the scheme must be there if life is ever to be leavened by the spirit of a true devotion. Times of prayer and times of reflection must be set apart, and when thus set apart they are to be regarded, not in the light of an absolute and inflexible law, but as seasons in which the surrender of the soul to the light and truth of heaven will bring that light and truth into the common ways of daily conduct and labor.

FROM RECENT LETTERS.

We give below, a few expressions of opinion from private letters to the editor, comprising but a small portion of the commendations recently received:

FROM BANGOR, MAINE: "The article entitled 'Lay Helpers' is, in my estimation, to be commended to right-thinking persons. The suggestions are worthy of attention."

FROM ILLINOIS: "The editorial on 'Laborers for the Harvest,' ought to be most effective. I look for much good as the result."

FROM WISCONSIN: "I am more and more pleased with the paper. It may not give satisfaction to the Catholics or to the Evangelicals, but I am sure it exerts a powerful influence for the peace and prosperity of the Church at large."

FROM ONTARIO, CANADA: "I renew my subscription to THE LIVING CHURCH, a paper which takes the lead of all Church papers on the continent."

FROM ALBANY, N. Y.: "I thank God that He has raised up one agency in the Church by which Catholic Churchmen may be heard, and by which a recognition of their rights is demanded."

FROM MASSACHUSETTS: "We read with interest your comments on the action of the convention, and heartily agree with your criticism."

FROM NEW YORK: "Heartily sympathy in your honest, true, and unassailable position in the matter of the China Mission and our holy Faith, against the blindness and bigotry of unmitigated Protestantism. Sympathy, too, in your note of the lapse in Massachusetts, and respect for THE LIVING CHURCH in general."

FROM VIRGINIA: "I consider it good missionary work during vacation to get subscribers to your admirable Church paper."

FROM QUINCY: "I cannot refrain from thanking you for the stand you take in regard to the China muddle. Could anything be more humiliating, than the course of Bishop Boone? In my humble opinion you have the best Church paper in the American Church. I hope you may be encouraged to make each number worthy of the title."

FROM OHIO: "Please let me congratulate you on the great ability of your recent editorials."

FROM OREGON: "My sympathy is entirely with you in your comments on the China fiasco. I hope you will continue to speak out against all such scandals

as those associated with the names of Mexico and Shanghai."

FROM A MISSIONARY: "Thank God, some one has been found to speak a fearless word for the Catholic priests in China. Your editorials hit the nail on the head, exactly."

FROM RHODE ISLAND: "We are greatly pleased with the brave and honorable stand which THE LIVING CHURCH maintains in the present crisis in our Church. I sincerely hope that you will continue the good work, and defend the brave priests who are persecuted for conscience sake in China."

FROM ALABAMA: "Your paper is fast growing in favor here, and I heartily recommend it to every one as one of the best Church papers in America."

FROM CONNECTICUT: "We enjoy and appreciate the paper more and more every year, and I almost wonder how we lived without it."

FROM ARKANSAS: "I consider THE LIVING CHURCH the best Church paper published, and I can speak from knowledge as I had at different times nearly all of them. As a fearless exponent of Catholic truth it is invaluable; Catholic without Romishness, or that awful bugbear, ritualism; and Protestant without being sectarian or subversive. I am moved by its singular excellence to trouble you with this long commendation."

FROM INDIANA: "I thank God for THE LIVING CHURCH. I shall do all in my power for it, and only wish it were taken in every Church family in America. It is the best parish helper I ever had. It will tone up the Churchmanship of the average 'Episcopalian,' quicker than any other appliance that I can use."

FROM PHILADELPHIA: "Brightest and best of all the papers I have read."

FROM GEORGIA: "Your paper is the brightest Church light we have in this dark corner of Protestantism. Long may it shine!"

FROM NEW HAMPSHIRE: "I esteem THE LIVING CHURCH most highly, and have been a regular subscriber for over seven years."

FROM MISSOURI: "I am heartily in sympathy with THE LIVING CHURCH, and wish with all my heart that every family would take it. It would strengthen my hands."

FROM MAINE: "I read the paper with increasing interest and would not know how to get through the week without it."

FROM COLORADO: "We could not keep house without THE LIVING CHURCH."

FROM CANADA: "I have been greatly benefited by reading your valuable paper, and do not know how I should get along without it."

FROM INDIANA: "The best paper in the American Church."

FROM MISSOURI: "My good wishes and influence are for you and your able journal which so boldly defends Catholic principles."

FROM NEW HAMPSHIRE: "I am greatly pleased with the tone of THE LIVING CHURCH, and I trust you will not cease to fight the battle of true Catholic Churchmanship in every field where the enemy appears."

FROM NEW YORK CITY: "I will do all I can by word and influence to increase your list, both for the interests of the clergy and for the good of the Church whose welfare your paper is so well fitted to promote."

FROM ST. LOUIS: "THE LIVING CHURCH is the only periodical of influence left in the Church, with any soul

or voice of its own. Your price makes the paper a gift to its subscribers. I shall cheerfully help to widen the sphere of such generosity."

LETTERS TO THE EDITOR.

A SUGGESTION.

To the Editor of The Living Church:

The day suggested by the bishops for the offerings for the Church Building Fund, is now near at hand—Nov. 13th. I suppose nearly all rectors who have not done so before, intend taking an offering on that day. But the clergy are human, and sometimes forget; so I write to suggest that some of the laymen or women in each parish, interested in the growth of the Church, remind the rector of the date, before it is too late. This will no doubt oblige the clergy and at the same time aid the good cause.

L. BRADFORD PRINCE.

A "CHURCH" CONGRESS.

To the Editor of The Living Church:

The remarks of your correspondent in the report of the Church Congress seem to me appropriate and timely. Such an institution as that seems to me ought to be abolished or reformed without any more nonsense. Just to give you an idea of how some of the talk impressed an outsider, let me tell you that a Congregational friend of mine who was present when I was reading the report aloud, stopped me in astonishment to ask: "Isn't this a Congress of your Church?" "Why, certainly," I replied. "And are all these speakers clergy of your Church?" "You will find their names in the clergy list." She proceeded to express her surprise that utterances so foreign to what is known as the established polity of our Church, could be made by her own clergy. I tried to hide my shame under the plea that the true Church is very "comprehensive."

ALPHA.

THE SUCCESSION OF AUTHORITY.

To the Editor of The Living Church:

With reference to the "Historic Episcopate" or "Apostolic Succession," so fully discussed at the Church Congress, may I modestly suggest one expression not much used in the discussion of the subject, but the use of which may convey to some minds a clearer idea of the principle involved. This expression is the "Succession of Authority." The writer lately heard this used with some effect. A physician and a lawyer, both men of intelligence, and both sectarians, button-holed one of our clergy on the street, and asked him if it was true that the Episcopal Church still held the "figment" of the Apostolic Succession. The clergyman replied: "Yes, and in principle so do you." They denied it. He then asked the physician if he believed in quack doctors. "No!" indignantly answered the M. D. "I believe only in regular graduates, with regularly signed diplomas." "That is," replied the clergyman, "you hold to the 'Medical Succession' of authority." Turning to the lawyer, he asked, if he held that every man who could write a good hand was therefore a good notary public. The lawyer laughed and said, "You've got us both, my friend, we'll stand up for the 'Apostolic Succession.'" *

St. Louis, Mo.

BISHOP WHITEHOUSE AND THE CHURCH CONGRESS.

To the Editor of The Living Church:

In 1872 it was my good fortune to be present at a meeting of conference in Racine, called to consider the proposed organization of a Church Congress, after the model of one then attracting attention in England. Bishop Whitehouse

The Household.

CALENDAR—NOVEMBER, 1887.

13. 23d Sunday after Trinity.	Green.
20. Sunday next before Advent.	Green.
27. 1st Sunday in Advent.	Violet.
30. St. ANDREW, Apostle.	Red.

OVERCAST.

BY L. D. S.

Above the dreary fog the sun still rideth
In undimmed splendor, though I see it
not;

Above my heart's depression God abideth,
Still loving, though His love be long for-
got

The moaning wind, persistently complain-
ing,

Will die and leave the cleansed air still
again;

The sobs that shake my heart beyond re-
straining,

Will pass, and new-won purity remain.

BEHIND the altar in the church of St. Bartholomew, Crewkerne, Somerset, England, is a room which is said to have been formerly used as a confessional, the doors on either side being intended for the entrance and egress of the penitent. Over the former of these doors is the figure of a swine, intended to denote the polluted state of the conscience before the act of confession; while, over the other door, are the figures of two doves, to denote the purity of the penitent soul after absolution.

A STORY is told of the late Rev. William Drury, vicar of Braddan, Isle of Man, to the effect that he was once on the rocks with a picnic party, when a sea-bird known as a "diver" was seen on the water some little distance from the shore. The vicar, who was then about sixty years of age, said: "Watch me catch that bird," and in a moment, without taking off any of his clothes, he rushed to the edge of the rocks and made a quick dive into the water. The bird dived too, but the vicar caught it under the water, and brought it ashore alive, to the party.

THE *Politiken*, of Copenhagen, in an article on the seventieth birthday of Queen Louisa of Denmark, describes her as the "mother-in-law of half Europe." History will hereafter say that our generation has seen no other such perfect type of the proverbial "managing mamma." She has concentrated all her remarkable gifts of fascination and diplomacy upon securing the highest possible positions in the world for her children, and her success has been brilliant. She began when she was a Princess, sending her son to Greece to ascend the throne of the Hellenic kingdom, and from that time to her old age she has been constantly occupied in procuring lands and kingdoms for her children. In the person of the Danish Queen the two great rivals, Russia and England, may be said to be united, and if her good-will could only prevail in politics, the greatest of all possible disasters—a war between the two Asiatic Powers of Europe—would be an impossibility. To be at once mother-in-law of the Russian Czar and of the future King of England is certainly a marvellous position, and one of which Queen Louisa could scarcely have dreamed when she was the wife of a poor princely officer in the little Danish army. She has been the educator of her own daughters. But she is not merely the mother-in-law of half Europe, as the Danish paper says; considering the relations of her sons-in-law

to Northern and Southern Asia she may fairly claim half that ancient continent as part of her family. It is only justice to this royal lady to say that all Europe owes her a debt which it will hereafter acknowledge, for Queen Louisa has been one of the most successful peacemakers of our generation. She has steadily set herself to maintain a maternal influence over her august sons-in-law, and has made her humble palaces of Bernstorff and Castle Fredensborg into a sort of common family home and holiday meeting place for the Emperor of Russia, the future King of England, and the King of Greece. The most brilliant regal society meets, year after year, in friendly and brotherly intercourse in these unpretending Danish homes, and the ruling will amongst these powerful magnates at their autumn gatherings is, says the *Echo*, always that of the "Good Queen Louisa."

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.

IV.

I have said that I had seen nothing, but now I saw.

It was a funeral procession. They were winding up the opposite hill now, and filing past me over the bridge. Dim and strange they were, but still distinct. I am sure I saw them. In front were men who looked like halberdiers, with quaint caps of past days' fashion, and in their hands tall maces, like those in our entrance hall; then came many men like servants, and women in mourning robes; then came the dead. The dead! do I say? how strange! they must all have been what we call "dead!" Well, anyhow, then came what I must call "the body." It was the funeral evidently of a lady of rank. There was certainly an open bier, for though a pall was thrown across which seemed to wave in the wind, I saw the pale still face, and I saw the white hands folded across the breast. I remember now, though it did not strike me then, that I had no consciousness of McQuoid being near me any longer, nor of the stretch of park or the neighboring wood, nor of the ordinary dusk of the September evening.

I was conscious only of the solemn procession, clearly seen, though in what light I know not. All down the line were men with flaring torches, but though the torches seemed to flare and blaze, they cast no glow that I remember, but were rather like the torches in a picture. What moved me to unspeakable compassion, was the figure of a man who immediately followed the bier. He was tall and well built, and noble looking. He was clad in a suit of sable, and his arms were folded, and his head was bent forward low upon his breast. He seemed to walk with firm and determined tread, but though I could not see his face, I never saw a form which impressed me so, by every movement, with a sense of anguish and despair. The tears sprang to my eyes, and my whole heart ached for him in sorrow, and I think I should have rushed forward to him to say a word of comfort, but the hands that had lifted me held me fast, and again I thought I heard the voice, "Be true, be faithful," and I could only weep for him and wonder. Just behind him moved a stately dame, with a look of such cruel triumph and such defiant scorn, it made me tremble. But oh! all other feelings were swallowed up in

sorrow for the dead, and him who moved behind her. I was sure I heard a sound of a dirge now thin and distant, borne upon the wind, and as I gazed and listened, I found myself whispering. "Lord, have mercy. Grant them, O Lord, eternal rest." With measured, soundless tread, they journeyed up the hill towards the broad avenue leading to the church: the torches seemed to flare and flicker, dimly I caught a sound of muffled bells, and then the whole procession appeared to sway about as if blown by the breeze till forms became formless, and what had been so clear, though ghostly, melted into the half light of the dying day. I started and found myself standing by McQuoid. Poor McQuoid! I could see that she was as pale as a ghost!

"It was a funeral procession," I said at last; "you could see that, McQuoid, plainly. And oh! I am so sorry for *him*, the one who moved behind."

"Don't talk like that, my bairn," she answered; "I could see nothing, but I felt them (Lord, have mercy on me!) and they're no canny company for honest folk!"

Poor old soul, she hurried me on to the wood, and I could feel that she was trembling all over and hardly able to get on. At last she broke out with the cheering observation,—

"I'm sure I hope it bodes no ill to your Laddieship; I think it would make his Lordship very uneasy to know."

"I shall not tell my father," I said; "not just yet, at any rate," and I thought it well not to tell McQuoid any more of what I had really seen. I felt I could not then speak of it to any one. It had a meaning, I was sure, and a meaning for *me*. Somehow or other, I knew not how, I had some duty towards these sorrowing spirits,—towards the dead who mourned the dead. I had too a happy sense of protection. I felt sure an angel had guided me across the Kantlin and kept me from following where I ought not, and detained me to hear and see what concerned, in some hidden way, my duty; it seemed very awful and mysterious, but I felt nothing like fear.

How glad dear old McQuoid was when we got out of the gloomy wood and reached the Hall. The light did seem so strong and sturdy when the door was opened! And Cogser came bounding out to meet me, and leaping over me and licking my face and hands, with that sweet unflagging affection which the dear dumb things have to those they love.

"My Cogsie!" I said, "was him very glad to see his mistress? I'm glad you weren't with me, dear, it would have frightened you, my beauty, and put your hair on end and spoilt your winter coat!" This was nonsense; but I do think the dumb creatures have sometimes a mysterious and quick and awe-stricken sense of another life. Is it that they are truer than we are to such light as is given them? or is it that the sadness of another world touches them merely because they have no share in immortality? I hope not. At least I think I should always love to have Cogsie with me even in heaven.

Then I ran up to dress for dinner. My father and I spent our usual peaceful evening, only I couldn't help humming over, and then strumming on my violin, Mendelssohn's beautiful air, "For He shall give His angels charge over thee," and—in thought of that poor, sorrow-laden spirit—Spohr's "Blest are the departed," and going to bed that night I think I prayed more

earnestly than ever for all in sorrow, and especially I added a prayer for the souls of those whom I had seen.

v.

It was a day or two after this—for indeed I remember distinctly almost every hour of that September—that my father told me I must leave my own bed-room for a night or two as the workmen were coming in to re-lay some of the oaken planks in the floor, near which some of the joists seemed to be giving way.

He told me to give the housekeeper directions as to what room I would take for the nonce, and wished me at once to make the change, so that all work might be finished immediately, before the house filled—as it shortly would—with our usual Michaelmas party.

It was strange that it should have happened just then, for it was this change of rooms that led me further to understand some of that unhappy story in connection with which I was destined to play a part not all unhappy. There were unoccupied rooms near my own, but for the nights of my temporary exile from my own well-known, well-loved sanctum, I formed a desire to take up my quarters near the great gallery in the south wing. Out of the gallery, and at right angles to it, in the block of buildings which formed the main body of the old house and which was at right angles to this wing, ran a long passage. On one side of it were two large bay windows, and between them deep recesses filled with bookshelves which bore their burdens of time-worn "classics." In particular there were here old county histories, and among other books Madam D'Arblay's novels, more especially, I remember, "Evelina" and "Cecilia" which were my particular favorites. At the other side of the passage were doors at intervals, opening into bedrooms, all of which were quaint and stately with fittings and furniture of a long past century. These rooms bore various titles. There was "the blue room," "the blue damask room," "the Lennox room," but towards the end nearer to the gallery two—larger than the rest—the further one was called "Lady Dorothy's chamber," and the nearer "the Duchess's room." This last was said to be haunted, and it was in it that I had elected for the present to sleep.

Since my odd adventure at the Kantlin, I had an irrepressible desire to fathom to the depths the ghostly reputation of Ravensthorpe.

I do not think that this arose from mere morbid curiosity, for, as I think I have told you, I had a real and awe-struck but not a cowardly or frightened sense of the continual nearness of another world.

"Are you really sure, Dorothy," my father had said to me, "that you *do* wish to sleep in the Duchess's room? You know what people say about it, and when one knows such strange reports, there is a danger of one's imagination running away with one."

"Father dear," I had answered, "you know I don't mind these things, and I love the old wing, I should like to try it."

"I do not think anything frightens you, Dorothy," he said with a quiet, sad smile, "and why should it? Nothing can hurt those who love God."

It was sweet of my father to say so, but then it was just like him, always giving others, and especially me, credit for goodness like his own.

The thing was settled, and we busied ourselves that evening with our music,

and when bedtime came, I went to my chosen apartment in a frame of mind far away from what people would call "ghostly."

McQuoid attended me as usual when I was undressing. She was amusingly uneasy. When she brushed out my hair, as she was in the habit of doing, I felt her hands tremble, and every now and then she made an ominous pause, and I felt, without seeing it, that she was casting furtive glances over her shoulder.

"McQuoid, I'm afraid you're not very well to-night," I said at last, trying, without entire success, to speak without betraying my state of suppressed amusement.

"I'm no' sick, my Leddie," she answered, "but I'm verra meeserable; I'm no' content to leave your Leddieship in this uncanny room; it's unco' drere to be left alone in a place o' this kind, and I'd as lief stay wi' your Leddieship, if I weren't a bit afeared mysel'; they do say a deal o' things about this room, and I've heerd that your Leddieship's mother would ne'er sleep twice in it for the gruesome sights she'd seen."

"Come, McQuoid," I said, "don't be nervous, I don't believe my mother was a bit afraid of this room or any other. It's a very comfortable room, and you needn't be anxious about me. You go and sleep soundly in your own bed, and you'll see no harm will come to me."

"Weel, weel, my Leddie, you maun do as your Leddieship pleases, and I'll no' say but I'd rather ha' my ane room, but I'd be sorry for any harm to come to your Leddieship's bonny face; but if you need me, I'm a light sleeper, as your Leddieship kens, and you'll not have to ring twice if you want me, and I daresay," she added musingly, "that Jenny, the under housemaid, would come along wi' me, she's a stout bit lassie, and wi' a daring spirit of her ane."

"I shan't need you and Jenny, you may be sure, McQuoid," I answered, "so good-night, and call me, please, at the usual hour."

I heard her receding footsteps along the passage, and then all was silent.

To be continued.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

BY E. O. P.

O God, our refuge and strength, Who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that these things which we ask faithfully we may obtain effectually: through Jesus Christ our Lord. Amen.

Deus, refugium nostrum et virtus: adesto piis Ecclesiae tuae precibus, auctor ipse pietatis; et praesta ut quod fideliter petimus, efficaciter consequamur. Per Dominum.—Greg. Sac.—Miss. Sar.

For the two weeks of the Christian Year which now remain to us, our Communion collects are from the Sacramentary of St. Gregory. This is the latest of the three Sacrament books to which most of the day collects of our Prayer Book may be traced, and which have been well termed its "three great arteries." But the prayers added to the latest of these compilations truly are ancient, for they were written by St. Gregory when revising his predecessor's work, during a pontificate which began in the sixth century's last decade, and ended within fourteen years.

Whatever our appreciation of the devout prayers, which will be most helpful to souls that are most teachable, our hearts will hardly fail of being renewedly warmed in every recall of how as a monk, St. Gregory attempted to go upon a mission to the Angles, his heart being drawn to them by the appearance of two golden-haired Yorkshire boys whom he saw exposed for sale as prop-

erty of their Roman captors. Nor does our knowledge that he was thwarted in this effort, at all hinder a grateful sense of the holy zeal which God had thus kindled in His servant's heart, for we also remember the desire for years but awaited God's time, since it was by Pope Gregory that St. Augustine with his band of monks and choristers was sent in 596 to preach a mission in England. Touching the blessed Gregory's work in England, it is the learned and pious Bede who said: "We are the seal of his apostleship in our Lord."

Our collect comes to us through Archbishop Cranmer's translation in 1549, and we have it unchanged save that "we beseech Thee" was added under Bishop Cosin's revision. At all events, a study of our collect's Latin original discloses that the idea it expresses is not quite conveyed by our Prayer Book version. The early form presents rather that whatever prayer God inspires He thereby pledges Himself to hear. But however we read our collect words, they should renew a sense of God's goodness to His children by putting in mind that God's ear is ever open to the prayer of the needy, and contrite and sorrowful; that His ear is inclined to us, and the answer ready before we ask, and that too, "more abundantly."

To pilgrims here who gladly own their citizenship is in heaven, how truly comforting to dwell upon the blessed fact that whatever befalls, none shall in vain seek refuge in the wounds of our dear Lord, and that in the sacrament of His love He Who is our strength most really is our very own.

Perhaps as we look each more deeply into the manner of his own "asking," there will come renewed conviction that "faithfully" is an abused word, but we will ever bear in mind that one of the special uses of prayer is to educate our faith in God. And let us be not disheartened if mostly the drawing out is painful and by slow degrees. Persecution, revilings, false accusation, desolation—these are among the beatitudes through which the education is accomplished.

We do indeed mean to ask God faithfully, but He would test the faith of which often we feel so sure, and then we cry out under the treatment which He sees is needful. The asking is for some unquestionably good thing—perhaps the recovery from bodily illness, of a precious mother whose ministry is needed for her little ones. But should God now call their mother to the higher service of continual prayer for those whom she would help, shall we therefore doubt our asking is effectually obtained? We beseech God for the conversion of a beloved whom He has given awhile into a mother's tender keeping, and shall we deem our prayer is not effectually answered because throughout a whole lifetime of waiting that conversion is denied? Nay, rather will we trust there are many Monicas whose names are not upon our saints' roll, whose simple annals are little known to us, and soon forgotten here, yet whose love as unfaltering as St. Monica's, whose prayers as faithful during far outnumbering years of patient grief, but await more wonderful fruition than was that conversion which evidently to us was in answer to faithful prayers of the devout mother of St. Augustine.

The blessed touch of the Cross is upon all faithful asking which has its "due season" in the very far off land, and let us not doubt that the more nearly our faith is like that of the blessed mother of our Lord in her ever patient

surrender whether of herself or of her Divine Son according to the will of God, the more nearly like hers will be our joy, if so be we come unto the glory of our Lord's Resurrection.

THE CHINA MISSION.

FROM THE REPORT OF THE BOARD OF MANAGERS TO THE FIRST MISSIONARY COUNCIL.

It is with sincere regret that the Board reports that during the absence of the Missionary Bishop from his field complications have arisen in the China Mission. At the close of the last fiscal year under the sixth article of the constitution the Missionary Bishop of Shanghai and the Board agreed upon a schedule of expenditures for the coming term, which schedule was duly forwarded to the authorities in the field. Greatly to the surprise of the Bishop and the Board a letter, under date of August 30th, bearing the signature of the president of the Standing Committee and the treasurer of the mission, was received, in which the ground was distinctly taken that the schedule would not be followed in the disbursement of the appropriation, so setting at naught all canonical authority. This letter was read at the Board meeting of December 15th, together with a response to the same which Bishop Boone had made and mailed to China; whereupon, on motion of the Rt. Rev. Dr. Boone, the treasurer of the China mission was removed from his position as such. A lay treasurer was subsequently appointed who, however, declined to serve and the Rev. E. H. Thomson has been acting as treasurer, *pro tem*.

At the meeting of May 11th Bishop Boone moved that a special committee be appointed to consider and report upon the relation of the foreign missionary bishops and their presbyters to the Board of Managers. This committee reported a month later. After explaining the circumstances of their meeting, the report continued:

Bishop Boone, upon invitation, addressed the committee, and stated that he had not acted for himself in asking for the appointment of this committee, but that certain of his missionaries had raised question whether the printed rules of the Board in reference to foreign missionaries, or any rules, are binding upon them.

He further stated that for his own part he was now, and always had been, quite satisfied with the relations and rules between the Board and the foreign missionaries.

A full conference followed during which it was shown that the present rules are the outgrowth of the long experience of our own and of sister societies, and are for the guidance and protection of all concerned.

It was unanimously agreed by the special committee, with the concurrence of the Missionary Bishop of Shanghai, that the opinion be expressed to the Board of Managers that no change is required to be made in the rules at present existing, or until such time as specific reasons for change may be brought before the Board.

The report having been read, it was *Resolved*, That the opinion expressed by the special committee be and is hereby adopted as the opinion of the Board of Managers.

At the June meeting it was brought to the notice of the Board by its committee on China that a letter from the Rev. Mr. Thomson to a clergyman in Philadelphia had been sent open to the Mission rooms, accompanied by a request that its contents should be considered, in which letter Mr. Thomson, who is the senior missionary and president of the standing committee, criticises the manner of conducting the services at St. John's College chapel by two of the other missionaries. This letter he had exhibited to these gentlemen, and with it he enclosed their written comments upon the same. The Missionary Bishop of Shanghai being present at the meeting, took the opportunity to read to the Board a letter which he had prepared and addressed to the members of his Standing Committee upon the subject brought forward by Mr. Thomson.

Before the Bishop's letter could reach the Standing Committee in China, however, there had been organized in the Mission a "Chinese Church League," the Constitutions and By-Laws of which, accompanied by a printed open letter to the Bishop, were received. This printed letter claimed that the Bishop had full information of the purposes of the League, and had been furnished with an advanced copy of its Constitution and By-Laws; which it seemed had obtained a large circulation in the United States. Shortly before his sailing for China the Bishop met the Board's committee on the China Mission for conference upon several matters, and upon this occasion he informed the committee that the publication referred to was an entire surprise to him; that the barest mention of the purpose to form a league had been made in previous correspondence, and gave no information as to its character, and that he had received no advance copies of the document; in short, that he had not given his sanction in any way to this league. He further said that it had been his whole purpose to keep the services at St. John's College upon lines laid down by Bishop Schereschewsky, and that it was impossible if the league should be continued that its officers should remain in the Mission, and that he, as the Bishop, would so tell them. That very day he prepared a statement of the whole matter defining his own position which he sent to several of the Church papers.

Pending the Bishop's arrival in the field all these matters were left in abeyance by his request, he hoping that he could harmonize all differences; and, awaiting his report, appropriation was made to the China Mission from September 1st to December 1st.

HARVEST HOME FESTIVALS.

BY THE REV. GEO. A. HOLBROOK.

Frequent notices of these in the Church journals show that they are constantly growing in favor in the American Church. Yet, in many parishes, they are unknown and unthought of. This paper is written with the desire in some degree to plead for their general use, and to add something as to their origin, and the manner in which they should be kept.

The Harvest Home Festival is a day of thanksgiving to Almighty God, for the returns of the harvest, and a recognition of the fact, that for them we are indebted to His goodness and mercy. Upon it, we confess with the psalmist: "Thou visitest the earth and blessest it; Thou makest it very plenteous." When it is kept, the labors of the husbandman are crowned with rejoicing, and "the valleys stand so thick with corn" that they "laugh and sing," because God has sent the early and latter rain, the bright and sunny days of midsummer, and kept afar off drought, mildew, and blight. If, in any quarter of the land, there is a lack, in another section, there is an over-supply—if one article of food fails, another is produced in excessive measure. This appears to be the economy of nature, year by year.

Men have planted and watered, but the increase is from above, and this in answer to the prayers of the Church, offered on the Rogation Days of spring. A formal recognition of this, in services adapted to the thought to be expressed, may well claim our observance. The Harvest Home Festival sets before us, this one thought of God as

the author of the harvest, and, therefore, worthily to be praised in heartfelt thanksgiving.

It is in reality, a gathering into one of the meaning, in part, of the three great festivals of the Ancient Church, Passover, Pentecost, and Tabernacles. On the third day of the Passover celebration, the first ripe sheaf of barley was to be brought into the sanctuary, and waved by the priest before the Lord, and with it was offered a yearling lamb, a meat and drink offering. Till this was done, nothing of the ripening harvest might be eaten. At Pentecost, fifty days later, called also Harvest or First Fruits, the distinguishing feature was the offering of two leavened loaves, made from the new corn of the now completed harvest, to the Lord. Likewise, the Feast of Tabernacles, or Ingathering, in its first idea, was a feast of thanksgiving for the completion of the ingathering of the fruits and the vintage. The thought underlying the festivals of the past, divinely appointed, is that which by a Harvest Home Festival, is designed to be conveyed; namely, thankfulness to the Source of all good things for the fruits of the earth, which are abundant enough for the needs of all.

Fruit, vegetables and grain, that might appear out of place in the church, are put there at this time, as symbolical of the ingathered harvest, and as an offering unto God for granting a plentiful one. It is the literal fulfillment of that precept of the divinely inspired teacher: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Great care should be taken in the decoration, the effort being to mass the fruit and vegetables near the chancel. They may be arranged in pyramidal form, or an ordinary step-ladder may be pressed into service, as a base to be covered. The effect in this wise is pleasing to the eye, and does not give rise to the thought that the effort is to make a display. The scattering of pieces, here and there about the church, is avoided, which is apt to provoke the feeling that it makes the church very like a county fair. If properly arranged as suggested, with perhaps an arch of grapes over the middle alley, and the help of autumn leaves and flowers, the decorations appear very appropriate and reverent.

The people will gladly bring the necessary decorations from their own gardens if in a rural community, or by purchasing them. This they will do the more readily, when it is announced that what is offered will not be used by themselves, nor sold for the benefit of the Church, but distributed to the poor of the parish, or given to a home or hospital, in the town, or diocese. In this way, they will really be given to God for His poor.

As to the time for a Harvest Home Festival, it is best to select a Sunday early in October. A week-day is, I think, usually chosen in England, but, with us, a Sunday is better, as more of the parishioners will attend, and strangers will come in to join in the service.

It goes without saying that there should be a celebration of the Holy Eucharist, even though it may not be the rule of the parish to have one on the day appointed. It is the great thanksgiving service, and a day of thanksgiving should not be suffered to pass without it. The music should be bright, and hearty, with an anthem from the many excellent ones to be obtained; and

if possible, the Evensong should be choral.

Let any parish try the Harvest Home Festival, and I am persuaded that it will at once be felt that it must be observed annually. It will be welcomed by the parish priest, as giving him an opportunity, not merely for teaching the people that to Almighty God we must look for the supply of our physical needs, but also for enforcing many lessons, suggested by the day. It may be, to affirm that the Heavenly Father is He who supplies daily bread, things needful for the body and for the soul, to point men's thoughts on to the harvest, at the end of the world, when the angels are the reapers, to certify them, that, in that day, the fruit of value, and acceptable, is that of holiness, and to show its growth, as illustrated in that of fruits of the earth.

This festival, appealing so plainly to the understanding of the people, will perhaps help them to a deeper appreciation of the greater festivals. The interest of the congregation will be awakened, and for the lesson conveyed, for its own sake, the Harvest Home Festival may well become a feature of parish life everywhere—in town and city, and rural community—since all are dependent upon God's visiting the earth, blessing it, and making it very plenteous.

BOOK NOTICES.

WIND FLOWERS. By J. Luella Dowd Smith, author of "Wayside Leaves." Chicago: Charles H. Kerr & Co. 1887. Pp. 235. Price \$1.00.

"Wind Flowers" is a pretty little volume of translations and original poems, many of which show a deep feeling for Nature, which is expressed with much grace and tenderness.

THE BEE-MAN OF ORN, and other fanciful tales. By Frank R. Stockton, author of "Rud'ler Grange," "The Late Mrs. Null," etc. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell and Co. Price \$1.25.

Mr. Stockton has given us here a collection of quaint and interesting stories. His reputation as the author of "Rudder Grange" will insure a lively demand for these "fanciful tales."

THE ROSE OF PARADISE. Being a detailed account of certain adventures that happened to Captain John Mackra, in connection with the famous pirate Edward England, in the year 1720, of the Island of Juanna in the Mozambique Channel; writ by himself and now for the first time published. By Howard Pyle. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. Price \$1.25.

A most safe and entertaining book, your boys would enjoy it hugely.

ELEMENTARY FLOWER PAINTING. With eight colored plates. New York: Cassell & Co. Cloth. Price \$2 50.

The painting of flowers is an art which tempts the novice, who soon finds that to paint a flower is no easy task. This book will be found useful to the beginner. The eight plates are accompanied with clear and concise directions.

JACK THE FISHERMAN. By Elizabeth Stuart Phelps. With illustrations, by C. W. Reed. Boston and New York: Houghton, Mifflin & Co; Cambridge: The Riverside Press. 1887. Price 50 cents.

This is a sad and touching story of life in a fishing town, told with the pathos Miss Phelps knows so well how to use. The story originally appeared in *The Century*. The binding of the book is both unique and tasteful.

THE LIVES OF THE PRESIDENTS. By William O. Stoddard. New York: F. A. Stokes; Chicago: S. A. Maxwell & Co. 1887. Price \$1.25.

This series of "Lives of the Presidents" has been continued by another volume; Andrew Jackson, and Martin Van Buren. These books are well written, and the series would make a valuable addition to any school or family library.

THE GIANT DWARF. A Story for Young and Old. By the author of "The Fitch Club," "Birchwood," "Prof. Johnny," etc. New York: Thos. Y. Crowell & Co. Pp. 400. Price \$1.25.

A very interesting and well written

story, full of point and life; the subject being a refined and superior man, overcoming disaster, and combining mental and material pursuits, with a high aim; esteeming character more than pedigree and wealth, which he used with rare intelligence and beneficence. The young folks will enjoy the book.

SERMONS FOR THE PEOPLE. A Series of Plain Sermons for the Christian Year. By Various Contributors. Advent and Christmastide. Published under the Direction of the Tract Committee. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price 30 cents.

This series of sermons by eminent English Churchmen, though sold for a few cents, is a well-bound, handsome book. It contains two short sermons for each of the red-letter days of the season, based upon the Gospel and the Epistle for the day. For lay reading and private reading they are excellent, and the preacher will find in them suggestive lines of thought for elaboration in extempore discourses.

FAVORITES IN FEATHERS. Edited by Susie Barstow Skelding. Illustrated by Fidelia Bridges, with colored designs of cat-birds and roses; owls at evening; chewink and trillium; and cedar-birds and cedar-bough. New York: Frederick A. Stokes; Chicago: S. A. Maxwell and Co. 1887. Price \$1.50.

The dainty books issued by this firm are now so well-known that they hardly need commendation. This is no exception. Full page illustrations of birds and flowers alternate with quotations, from Geo. Wm. Curtis, Longfellow, Jules Michelet, Beattie, Burroughs, Wordsworth, Keats, etc. Rough cardboard covers with birds and flowers painted on white satin, complete the pleasing whole.

THE NEW HUMOROUS BOOK, SAMANTHA AT SARATOGA. By Josiah Allen's wife (Marietta Holley). Illustrated by Frederick Oppen. Sold by subscription only. Philadelphia: Hubbard Brothers. 1887.

Probably no summer resort enjoys a more cosmopolitan patronage than Saratoga. Josiah and Samantha Allen represent the unsophisticated, but sensible people who have seen but little of the world, but who have keen perceptions as to what is fit and proper. Josiah, in Saratoga, is strikingly like the famous bull in a china shop. He is continually going wrong, and Samantha is perseveringly trying to correct him, while both are widely out of harmony with the life about them.

AN UNKNOWN COUNTRY. By the author of "John Halifax, Gentleman." Illustrated by Frederick Noel-Paton. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$2.50.

With feelings of reverence we speak of this work, for since it came into our possession, its gifted and beloved author has been called to lay down her pen forever. Who will take her place? Who will give us such tender, true, and delightful stories for the home circle? We know of no modern novelist, whose works we can so safely commend as Miss Mulock's. Mothers, put her ennobling works into the hands of your daughters, and keep from them the mere sensational novels of the day. "An Unknown Country" is printed in large clear type on heavy cream paper, and gotten up in holiday style.

IVAN ILYITCH, and other stories. By Count Lyof N. Tolstol. Translated from the Russian by Nathan Haskell Dole. New York: Thomas Y. Crowell & Co.

This volume contains sixteen short stories which form about one-half of the twelfth volume of Tolstol's collected works. The translator says in the preface that none of these tales date back more than three years; they represent the latest phase in the evolution of the author's religious belief. With the exception of the first story which gives the title to the volume, these tales were written as tracts for the people. "Ivan Ilyitch" is a powerful analysis of the progress of a fatal disease and the consequent mental condition, blood-curdling and horrible in its minute details.

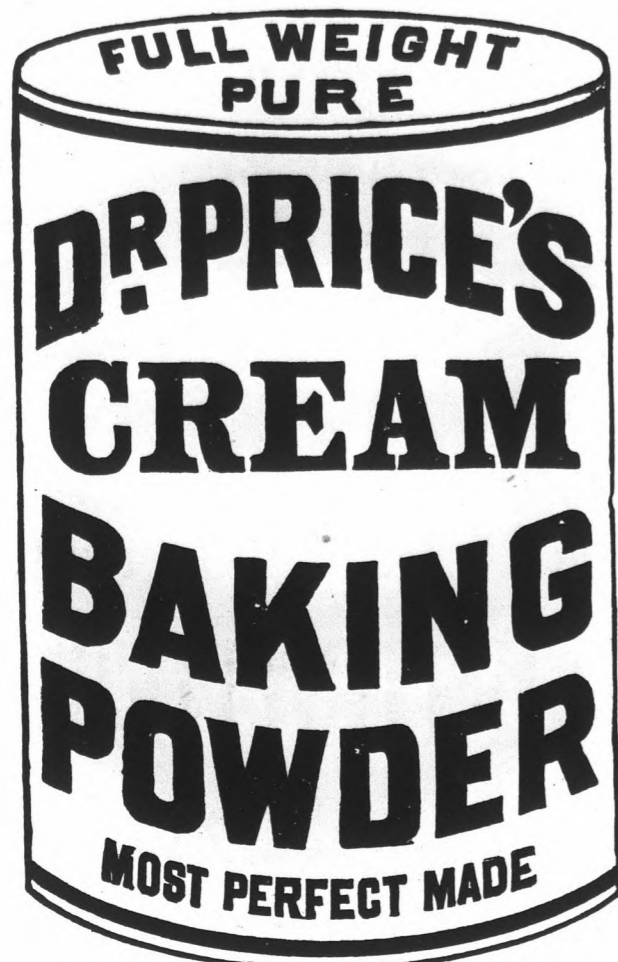
Many of the stories are written in a lighter vein filled with freshness and purity. "Where Love is, there is God also," "Two Old Men," and others, are founded upon the precepts of the Sermon on the Mount, and extend the author's religious views in the form of parable. The translator has preserved the peculiar style of the original and the deliberate mixture of tenses has been carefully preserved.

THE HIDDEN WAY ACROSS THE THRESHOLD; OR THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS. An Explanation of the Concealed Forces in every Man to open the Temple of the Soul and to Learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult phrases as possible. By J. C. Street, A. B. N. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 1887. Price \$3.50.

This bulky and pretentious volume purports to contain the principles of the modern theosophists, and there are nearly 600 pages of the most absurd and blasphemous stuff it has ever been our lot to meet. We say blasphemous, because the most sacred words of Holy Scripture and of the Incarnate Son of God, are constantly quoted and applied in connection with these "profane and old wives' fables." The Lord Jesus is the fifth Messiah, Theosophic mysticism will introduce the sixth and final Messiah. The Christian Dispensation came to an end in 1881. Shall we not believe the prophetic testimony of the Great Pyramid? Shall we not believe all the lying spirits and false prophets that have gone out into the world? (I St. John iv: 1; iii: 18-22.) Let us forthwith conclude that we, as Christians, have come to an end, and let us abandon ourselves to the spiritual and astral forces which produce the magnetic, and find all wisdom and eternal bliss evolved from the astral body, the subtle "something" of an inner sense. Thus "dear Pilgrim of the Illuminati" shall you become a Hierophant, an A. B. N., a fellow of the order S. S. S., and of the Brotherhood Z. Z. R. R. Z. Z. (!)

The November number of *The Art Magazine* completes the tenth volume of this excellent periodical. It steadily grows in favor, and offers to its readers much that is of permanent value. The frontispiece of the number is an etching of a picture by Emile Wauters, entitled "The Madness of Hugo Van der Goes." The number contains an article upon Emile Wauters, by M. H. Spielmann, with six illustrations; "Heine as an Art Critic," by Garnet Smith; "Flint Knapping," by H. F. Wilson, with seven illustrations; "Art in Relation to History," with a full page engraving by Lacour, of Turner's "Ulysses Taunting Polyphemus;" "New Coins for Old," by Lewis Day, fully illustrated; "The American at the Salon," by Claude Phillips, with five engravings; "Lorinda," by Kate Carter; "No. 46, Mecklenburgh Square," by Bessie Caralampi, with six illustrations; "Chronicle of Art," and "American Art Notes."

Good Housekeeping for 1888 will contain a prominent serial by Mrs. Hester M. Poole, title "The Philosophy of Living; the Etiquette, Economics and Ethics of the Home," in twenty-six lesson chapters. Miss Parloa's valuable series of papers, "Gastronomic Thoughts and Suggestions," will be resumed. Catherine Owen, whose "Ten Dollars Enough," "Progressive Housekeeping," "Molly Bishop's Family," and other valuable papers, have been already given, will have a prominent place. To all new subscribers *Good Housekeeping* will be sent from November 12, 1887, (which is the beginning of Vol. VI), to January 1st, 1889, fourteen months, for a single year's subscription, viz., \$2.50, if subscriptions are received before January



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