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The Living Church.

SATURDAY, NOV. 26, 1887.

NEWS AND NOTES.

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.

It is proposed to build at Freretown a church as a memorial to the late Bishop Hannington. No more fitting memorial of the Bishop could be devised.

THE new Bishop of Western Texas was, like his predecessor, an officer in the Southern army during the war. He is the youngest son of Capt. James S. Johnston, of Church Hill, Miss., and was born in 1843. It is understood that he has accepted the appointment to Western Texas and is to be consecrated at Trinity church, Mobile, on the Feast of the Holy Innocents, by Bishop Wilmer, Bishops Dudley and Harris assisting.

LONDON is to have another suffragan bishop. The Drapers' Company have been asked to allow the income of St. Michael's, Cornhill, to be set apart for the maintenance of a bishop—probably for Northeast London—in the same way that St. Andrew's Undershaft supports the Bishop of East London. To this the patrons have acquiesced, and the Crown will appoint from a list of three names—two supplied by the Company, and one by the Bishop of London.

BISHOP HARRIS and three of his clergy, and a driver, started from Alpena, (Michigan), early Monday morning, 14th, to visit two mission stations out in "the Bush." When distant about twelve miles, a woman ran out of a log house they were passing, and excitedly begged that one of them should come and shoot a deer, her husband being sick in bed. Bishop Harris got out of the wagon, took the rifle which the woman had got from the house, and cautiously approached the river. The deer was in the reeds on the other bank and raised its head, when the Bishop fired, sending a ball through the heart of the animal, and he fell dead in his tracks. Returning the rifle the Bishop left the grateful woman, to take the canoe and get her venison; and with his admiring, though astonished, presbyters, drove on his way rejoicing.

THE Rev. James Saul, D. D., died in Philadelphia on the 16th, at the age of 89 years. Dr. Saul was a native of Pennsylvania, but settled down in early life in New Orleans, following mercantile pursuits there for years. He filled a number of public municipal places in New Orleans, and was tendered, but declined, the federal offices of treasurer of the mint and assistant treasurer of the United States. He became an official in both the Louisiana Bible and Colonization societies, and originated the first expedition to Liberia, West Africa. He then entered the Episcopal Theological Seminary at Alexandria, Va., from which he was ordained a deacon in 1860, and the following year a priest. After the war commenced he left St. Paul's church, Richmond, and came to Philadelphia. Here he ended his useful and blameless life. He will be remembered in the Church by his liberal gifts to the missionary funds, to schools and struggling parishes. He

took deep interest in work among colored people and liberally aided it.

MR. G. ROWLEY HILL, son of the late Bishop of Sodor and Man, writes to *The Morning Post* that if his father had not been so suddenly called away a cathedral would, in all probability, have been consecrated this summer in the See of Man. "I may truly say (observes Mr. Hill) that one of the dearest wishes of my father's heart had been to restore the ancient cathedral to the see which I believe to be the oldest in the Church of England, it having been in ruins since the time of Bishop Wilson. The best authorities were consulted as to the advisability of restoring this ancient edifice, it being situated on a rocky island at the mouth of Peel Harbour. It was decided, however, after the subject had been duly considered, that it would be better to let it remain a picturesque ruin, and a monument of the earliest days of Christianity. Accordingly it was determined to erect a new edifice on the mainland, more suited to the requirements of the present day, and more easy of access. A church was commenced in 1879, and was only completed about three years ago, when it was ceremoniously opened by the Archbishop of York. The chief difficulty in making it a cathedral lay in the passing of a Bill through the Manx Legislature; and it was before the council at the time of my father's death. He was in hope that the Bill would pass, so that the Jubilee of 'The Lady of Man' might be marked by the restoration of a cathedral to the see. Had this been accomplished, I think, sir, you will see that the cathedral in the Isle of Man would have been the first built in the British Isles since the Reformation."

ARCHDEACON SHEARS sends from Durban, Natal, an account of some incidents in connection with the Mission to the Coolies from India. Among these people was an old man of great influence among his neighbors, and doing a good trade in his village as an Indian storekeeper. "My Indian schoolmaster told me that he was a Wesleyan; but everybody else asserted that he was a Mohammedan, and had erected a small mosque by the side of his store." After interviewing him, and finding that he was neither an idolater nor a Moslem, he was at last asked: "What is your God?" The questioner was thereupon conducted into the supposed mosque, and shown the central object there—a large *Ecce Homo* picture, to which the Indian salaamed. The man's account of himself was a strange one. For eight years he had been convinced that Christ was the true God, so he bought a picture of Him and put it up in his oratory and prayed, and burned incense before it. It appeared "that he was not making an idol of the picture, but using it simply as a representation of an unseen reality. He had, he said, worshipped Christ all these years, knowing hardly anything about Him, but supposing that some day He would send him more light. Here the Indian fatalism had kept him back; he had never said a word; he only waited." He described his marriage: "He and his wife went together into the oratory by themselves, and knelt before the picture, and called upon the God it represented to take no-

tice that they took one another as man and wife. Then they came out and made a feast to the people." The pair have since been instructed, baptized, and formally married. The so-called mosque has become a mission chapel, with a more intelligent style of worship. Two more Indian families have since been baptized, and this storekeeper is now doing his best to win all round him to the truth.

THE TRURO CATHEDRAL.

The consecration of Truro cathedral on the 3rd inst., was a notable event in the history of the Church of England, as it was the second cathedral consecrated in England since the Reformation, and the first erected for a new see. (St. Paul's, London, was rebuilt after the great fire). The see of Truro was erected in 1876. It was the revival of the ancient bishopric of Cornwall, which was united with Exeter about the middle of the 11th century. The present Archbishop of Canterbury, Dr. Benson, was consecrated the first Bishop of Truro in 1877. Upon his translation to the throne of St. Augustine in 1883, the present bishop, Dr. George H. Wilkinson, was consecrated. Within two years after Dr. Benson's consecration, plans for the cathedral were prepared by the architect, Mr. J. L. Pearson, and the work begun. The cornerstone was laid in 1880, by the Prince of Wales, who is Duke of Cornwall. Since then the work has gone steadily on, the new bishop giving it added impetus by the fresh energy and new interests which he brought to bear, and now, eleven years after the erection of the new see, the choir and transepts have been finished and consecrated.

The extreme length will be 300 feet, the height of the central spire 240 feet, the width of the nave and choir 29 feet, and the height to the vaulting 70 feet. The area of the church is 23,200 square feet. The external walls are of granite with dressings of Bath stone. When complete the plan of the church will comprise a nave and aisles of nine bays with two western towers and spires, a large western porch, and a south porch; the great transept with its aisles, and a baptistery in the angle between the south transept aisle and the nave aisle; a large tower and spire over the crossing; the choir with an eastern transept opposite the altar, and one bay behind the altar forming a retro-choir; one choir aisle on the north side, and three on the south side, of which the outermost is part of the old parish church; a small tower and spire at the west end of this aisle abutting upon the main south transept; and the vestries which are obtained in a crypt below the choir. The design comprises besides, a cloister court to the north of the nave and an octagonal chapter house on the east side of this court. Of this ambitious scheme the eastern part of the church is alone at present completed. The choir with all its aisles, the eastern transept, the great transept with its aisles, the baptistery, and the lower part of two nave bays—these are all finished, and the central tower just shows above the roof. But even as it stands the unfinished church is well worthy to rank as a cathedral.

The outlay upon the building, as it

stands at present has been £110,000, of which about £8000, has yet to be raised.

The consecration was a noble service. Shortly before eleven o'clock the choristers, clergy, and bishops, proceeded round the church, singing "Blessed city, heavenly Salem," and afterwards stood in two lines along the covered entrance. The prelates present were the Archbishop of Canterbury, the Bishops of Truro, Winchester, London, Bangor, Bath and Wells, St. Asaph, Lichfield, Newcastle, Rochester, Southwell, Exeter, Salisbury, Ely, Colchester, Nottingham, Bedford, Aberdeen, Argyll, Trinidad, Jerusalem, and Bishop Mitchinson. On the arrival of the Prince of Wales, a procession was formed, and after a sentence from the Litany, and a collect, the choir sang: "Lift up your heads, O ye gates," to which a portion of the choir inside the building answered: "Who is the King of Glory?" The Bishop of Truro having replied: "The Lord of Hosts; He is the King of Glory," took his pastoral staff in his right hand and knocked upon the west door, saying: "Open ye the gates." The door thereupon was immediately thrown open, and the Bishop entering, solemnly said: "Peace be to this house." The Archbishop, before whom the Rev. M. Fowler, his domestic chaplain, bore his crozier, the other prelates, and the Prince attended by his equerries and the Lord Lieutenant, entered and proceeded to the faldstool prepared for him under the lantern. After the prayer of dedication, the Bishop, accompanied by his chaplains, perambulated the cathedral and separately dedicated the font, the pulpit, the place of marriage (the steps leading into the choir from the lectern), the place of Confirmation (the steps of the sacarium), and the Holy Table. Then turning to the west, with his hand pointed towards heaven, he said in a loud voice: "Behold, a ladder set on the earth and the top of it reaching to heaven," etc. The Archbishop of Canterbury having offered a prayer of thanksgiving, the chancellor of the diocese (Archdeacon Phillpotts) read the sentence of consecration, which the Bishop first, and the Prince of Wales afterwards (who left his seat and went to the Holy Table for the purpose), signed. The hymn "Holy, Holy, Holy," was then sung, and the Bishop commenced the Communion service. A special collect was used instead of the one appointed for the day, and the Epistoller and Gospeller were the Bishops of Winchester and London respectively.

The sermon was preached by the Archbishop, who, during an eloquent discourse, said that in granite rock, that would last through time, in height, in mystery, in light and color, and shadows invisible, the cathedral symbolized and centred the calm strong force of the Kingdom of God beneath its roof, and among its pillars the forms of all those energies seem to gather and move like angels. He who had caused that church to rise to the worship of His glory, would provide the glorious worship as He had provided the building; the stainless child of free gifts, not one coin wrung from superstition or oppression, yet rich in the countless bronze of the poor, as in the gold and ornament and furniture of the rich and of the faithful women.

CHICAGO.

GALENA.—The departure of the Rev. C. L. Arnold has caused universal regret, he having gone to a more extensive field of labor in Wilmington, North Carolina. Resolutions of regret and esteem were adopted by the Social Culture Club of Galena, of which he was the founder, and aptly express the sentiment of the community.

NEW YORK.

CITY.—The Children's Fold has now reached its 21st year, and the past year has cared for 272 children. The Fold is dispersed in families from 93d to 157th street, one family consisting of 70 boys. There is a nursery numbering 40 girls, while in another house is a family of 22 girls. Each family has a house mother, and over the whole has been placed a general superintendent. The officers aim to bring the children in contact with the outside world as much as possible. All of the children of suitable age attend either St. Michael's church, or the church of the Intercession. The Rev. Dr. T. M. Peters is rector of the former, and president of the fold.

The Church Temperance Society has been holding its sixth anniversary, the first session taking place at 14 and 16 Fourth avenue, the headquarters of the society. Bishop Scarborough presided. He said in his address that it was fatal to mix temperance with politics, and make it a way of bidding for popular suffrage. Mr. Robert Graham, the secretary, said an organization had been effected in 35 dioceses. The society had been instrumental in bringing about the retirement of the Board of Aldermen, and in securing the passage of the high license bill of 1887. In 1888, it would aim to bring about the passage of a local option bill, a high license bill, and a bill to have but one saloon to each 500 of the population. In the evening was held the second anniversary of the Knights of Temperance, Grace, Calvary, and St. Mark's companies attending. The Rev. Dr. Satterlee presided, giving a short account of the formation of the order, saying that in this they were greatly indebted to Dr. Huntington. The order had been founded in order to get hold of the young men. They could do many things which the older men could not do. As for Calvary company, he relied upon it as much as upon any organization connected with his parish. Other addresses were made by the Rev. Dr. Darlington, of Brooklyn, and by Mr. John P. Faure, in charge of St. Mark's company, which has been organized but a few months, but which, he said, would in the course of the year have a membership of 70 boys. The exercises were interspersed with singing, and in the course of the evening Calvary company went through various drills, showing remarkable skill and precision. On Tuesday afternoon, Nov. 15th, a third session was held at the same place, in which various gentlemen spoke to resolutions.

The purchase of *Temperance* in the course of the summer was approved by the convention. In speaking on the need of temperance literature, Dr. Huntington said a temperance literature was called for because of the literature of intemperance. Some of the noblest and loftiest minds had given themselves over to singing the praises of intemperance. He wished some body would reckon up the amount of liquor consumed in Charles Dickens' novels. In the evening, a mass meeting was held at Cooper Union, the Bishop pre-

siding. He gave some account of the origin of the Church of England Temperance Society, and of the remarkable change in consequence. To-day men begin to recognize the enormous evils of drink and the Church has come to recognize the fact that it has a duty in the matter. Hence the Church Temperance Society. He spoke of the broad platform of the society, and of various pledges adapted to all sorts and conditions of men. Mr. Graham next gave a synopsis of the annual report. Father Osborne then spoke on the "Dual Basis," saying it had effected a revolution as against the old total abstinence basis which so long held rule. The new method included other than total abstainers and allowed larger liberty according to individual consciences. Other speakers were Surrogate Calvin, General Wager Swayne, who spoke on the three bills to be introduced into the Legislature, and Bishop Garrett, of Texas, who spoke on "Temperance in the Far West," putting in earnest words for total abstinence.

The first Sunday in November marked the completion of 25 years of rectorship by Dr. Dix in Trinity church. The Doctor made a feeling reference to it, giving some outline of the experiences of the quarter century. The clergy at the time he was made the rector in the first week of November, 1862, consisted of Drs. Higbee, Haight, Hobart, Weston, Vinton, Ogilby, and Young. Of these all are dead except Dr. Hobart, who resigned from Trinity parish 24 years ago, and is now rector of the church in Fishkill. Of the vestry of 1862 not one is left, the last survivor having died some years ago. Three new churches have been built in the 25 years, St. Cornelius' in 1868, St. Chrysostom's in 1869, and St. Augustine's in 1877. Some comparative statistics read by Dr. Dix were: In 1862 there were nine in the parish clergy; in 1887, 18. In 1862, there were 371 Baptisms; in 1887, 1,158. In 1862, there were 206 Confirmations; in 1887, 464. In 1862, the communicants numbered 1,227; and in 1887 there were 5,535; in 1862 there were 99 marriages; in 1887, 268. The burials in 1862 were 128; and in 1887, 400. In 1862 the children in the schools numbered 2,770, in 1887 they were 7,071. In 1862 the contributions of the parish were \$22,000; in 1887, \$91,000. The contributions of Trinity church alone were \$2,189 in 1862, and \$47,000 in 1887.

LONG ISLAND.

BROOKLYN.—The Rev. W. A. Neis is to succeed the Rev. Louis De Cormis, as assistant minister at St. Ann's. Under Mr. Archibald Arthur's training, the surpliced choir is making good progress.

Under the rectorship of the Rev. G. F. Breed, who entered on his duties at St. John's in May, the church is gradually being cleared of its debt. In addition to this the chapel has been repainted and improved. The lectern and altar rail have been lowered, etc. The handsome rectory has also been painted and otherwise beautified. Mr. Breed came to St. John's from Asbury Park and is considered an excellent administrator.

LOUISIANA.

PLAQUEMINE.—The first Church service in the new building of the church of the Holy Communion was held on Sunday, Oct. 30th, by the rector, the Rev. S. M. Wiggins, and the Bishop. The church was crowded with a mixed assemblage of Romanists, Israelites, Presbyterians, Methodists, etc. Morning Prayer was read by the rector. The

Bishop celebrated, and confirmed two persons, one a Romanist. The sermon preached by the Bishop was on 1 Chron. xxviii:2. The church building is very Churchly, and has decorated chancel windows. The side windows are gothic, sealed in cypress and finished in oil. The ceiling is arched and quite high. The chancel is furnished with all the proper furniture, as is also the altar. Too much praise cannot be bestowed upon the faithful rector and his people; by his and their earnestness, labor, determination and self-sacrifice, a handsome edifice now stands in a large town which for so many years has been without a Church building. The rector intends to push forward, and is already reorganizing, the Sunday school, and using his influence to establish choral societies, altar guilds, etc.

MASSACHUSETTS.

A large and interesting meeting in behalf of the Board of Missions was held the second week in November at St. Thomas' church, Somerville, of which the Rev. George W. Durrell is rector. Among the speakers were the Rev. Samuel Snelling of Amherst, the Rev. Samuel Hodgkiss, of St. Paul's church, Brockton, the rector of the parish and others. It is not an easy matter to make the subject of missions attractive, but judging from the interest of those present, the speakers were successful in their endeavors to make the people sensible of the fact that the support of our missions is as much a duty for a Christian man as the saying of his prayers.

One cannot fail to be delighted with the renewed parish life as seen manifested in many of the parishes in this diocese. The Rev. Frank L. Norton has been rector of St. Stephen's Memorial church, Lynn, but two years. In that time the church has raised and expended in home and missionary work, \$22,000. The amount of charitable work carried on by the various parish guilds of the parish is remarkable. There is a sewing school for girls, a dressmaking school for young women. For the men and boys there is a large reading-room provided with leading newspapers and periodicals of the day; a bowling alley and also a room with various games, a grand piano, etc. Here the young men spend their evenings under good influences away from evil companions. The choir boys are provided with a piece of ground where foot ball, base ball and other out-door amusements are enjoyed.

Trinity parish, Haverhill, the Rev. D. J. Ayers, rector, is full of life. Mr. Ayers has been rector but a short time. A new chancel, and furniture, a new organ and surpliced choir, are among the improvements. The parish room, which connects the church and new rectory, has just been finished, and was formally opened a short time ago.

St. James' church, South Groveland, two miles from Haverhill, is still without a rector. In the midst of a large population, working in the factories, this parish needs sorely a faithful priest to minister to the Lord's poor. The parish is endowed, and has a comfortable rectory, and although the work is not an easy one, still, much good can be done by the right kind of a man.

The corporation of the Church Home for orphans and destitute children, in South Boston, was held last week. The Bishop is president of the Board of Council. Only one death was recorded for the year. The health of the 50 boys and 50 girls who have been under its care was most excellent. All bills were

paid, and at the beginning of the new year, a balance of \$43 remained in the treasurer's hands.

The Bishop consecrated the church of the Holy Trinity, Marlborough, on Thursday, the 17th inst. This new stone church was built and presented to the parish by J. M. Sears of Boston, one of the most generous and liberal-hearted of Boston's laymen. The sermon was preached by Father Grafton, of the church of the Advent, Boston, (of which parish Mr. Sears is a communicant), and was like most of his sermons, good, and to the point. The singing was by the church of the Advent choir.

CONNECTICUT.

HARTFORD.—A commodious building connected with Grace chapel, (Parkville) has been erected, and was formally opened on Thursday evening, Nov. 10th. The Rev. Storrs O. Seymour, rector of Trinity parish (of which the congregation of Grace chapel forms a part) offered dedicatory prayers, hymns were sung by the chapel choir, consisting of 30 voices, and addresses were made by the Rev. Mr. Seymour, the Rev. John H. Barbour, minister of the chapel, and Mr. Philip Bardous. A quartette of Trinity College students, and members of Christ church choir, were present and rendered a number of songs, which were received with enthusiasm. The evening ended socially, coffee and doughnuts being served, and the new rooms being inspected and admired by all present. The building is divided into three rooms, a hall 38 ft. by 20 ft., a guild room, which opens by wide folding doors into the hall, and a vestry room opening into the chapel as well as into both other rooms. A porch in front gives entrance to both the hall and vestry room. It has been erected through the generosity of members of Trinity parish added to the efforts of the congregation of Grace chapel. It will be used for meetings of the Grace chapel branch of the Church Temperance Society, the Girls' Friendly Society, the Young Men's Guild, the Ladies' Missionary Society, and the semi-annual choir festivals. The sessions of part of the Sunday school which long ago outgrew the limits of the chapel, will also be held in the new rooms.

A few alterations have also been made within the chapel, the chancel platform having been enlarged and seats for the boys and men of the choir placed on it, a few more seats being thus made available for the congregation. A porch is also soon to be added to the front of the chapel. It is hoped that every department of Church work in Parkville will be made more efficient by the new acquisition.

The annual meeting of the Hartford archdeaconry branch of the Woman's Auxiliary was held at Christ church, on Friday, Nov. 11th. The Holy Communion was celebrated at 10 A. M., after which the ladies' business meeting was held in the chapel. Twenty-six parishes were represented. The figures representing the year's work were given in our issue of Nov. 12. A very interesting address from Miss Emery followed the reading of the report. Miss Williams then made an appeal for the Bishop Elliott memorial scholarship for Montgomery Institute, Seguin, Texas. Luncheon was served in the parish rooms at noon, and at 2:30 P. M. a general missionary service was held in the church, at which addresses were made by Bishops Williams and Hare, the Rev. John McKim, and the Rev. A. T. Porter, D. D.

INDIANA.

CRAWFORDSVILLE.—On All Saints' Day, a series of special services was commenced in St. John's church. After Morning Prayer, the sermon was delivered by the Rev. H. E. Jephson, of Garret, followed by a celebration of the Holy Communion. In the evening the Rev. J. D. Stanley, of Terre Haute, preached from the text: "Blessed are the Pure in Heart," Matt. i: 8. On Wednesday morning, the Rev. George E. Swan, of Indianapolis, delivered the sermon, after which the Eucharist was celebrated. The service of Wednesday evening was set aside for the discussion of the missionary work of the Church, both in this State and elsewhere, and was the important event of the week. The purpose of the service was explained by the rector, the Rev. A. Geo. E. Jenner, who then introduced the Rev. George Swan who gave an interesting account of the missionary work in the Northwest, among the Chippewa Indians. He was followed by the Rev. H. E. Jephson, who gave an account of his missionary labors in Indiana, the reopening of the church at Garret, a little town of 2,500 inhabitants on the B. & O. road, 20 miles from Ft. Wayne, its rapid growth, and the prosperity which had followed during the brief period of nine months since the first service was held, the church having been closed for two years prior to that event. The closing address was by the Rev. Willis Engle, of Indianapolis, who is engaged in practical missionary work in the smaller towns and villages along the line of the eastern division of the I. B. & W. He gave some important statistics, showing that the membership of the Church in Indiana, during the past four years, has increased 20 per cent. Ten churches have been built during this period, others have been put in repair, lots have been purchased and other church edifices are in process of erection. The service was exceedingly interesting and instructive, and it cannot fail to result in lasting benefit. On Thursday morning the Rev. H. E. Jephson preached again from the text: "Art not thou also one of this man's disciples," John x: 17. The Rev. J. S. Jenckes, of St. Paul's Cathedral, preached Friday night. The week's services closed with a sermon by the rector.

MUNCIE.—Thursday, November 10, the Bishop, accompanied by Mrs. Knickerbacker, visited this parish, the Rev. F. W. Henry, rector, and confirmed three persons, a fourth being detained by sickness. The Rev. W. H. Banford of Newcastle, was present and assisted in the services. Mr. J. W. Nutt, precursor of St. Luke's church, Brooklyn, was also present and, it is hoped, he will be able to remain and give the parish the benefit of his knowledge and experience in music.

SPRINGFIELD.

Dean Whitmarsh having resigned the deanery of Litchfield and being appointed Dean of Bloomington, issued a call for a chapter meeting at Champaign on Nov. 8th and 9th. With one exception all the clergy laboring in the deanery were present. Evensong was said by the Rev. W. T. Schepeler, and the Dean preached on Tuesday evening. Wednesday morning, after Matins and Litany, a short business meeting was held and a committee appointed to draft by-laws. A choral celebration of the Holy Eucharist followed, celebrant, the Dean, the Rev. A. K. Hall, preacher. In the afternoon, the chapter organized by adoption of by-laws and election of the Rev. W. T. Schepeler as secretary and treasurer. An essay on "Church

Work" was read by the Rev. Dr. Dresser for which the chapter passed a vote of thanks with a request for its publication in THE LIVING CHURCH. Discussion followed in which the Rev. P. A. Almquist, Swedish missionary, participated. In the evening after choral Evensong by the Dean, a paper which awakened peculiar interest was read by the Rev. A. K. Hall, advocating the merging of all clerical salaries in a diocese into a common fund, and apportionments made by the Bishop aided by an advisory board, according to the needs of each man. The clergy were all warmly in favor of the plan as tending to uproot the congregationalism of our parishes. The meetings were full of interest and the offerings for deanery funds encouraging.

CENTRAL PENNSYLVANIA.

READING.—The fourth conference of Church Workers among the deaf was held Nov. 2d and 3d at Christ cathedral. Present, the Rev. Dr. Clerc, of Philipsburg, chairman; the Rev. Dr. Gallaudet, the Rev. Messrs. Syle, Koehler, and Mann, and several lay workers. An interesting paper, on "The Validity of Sacramental Ministrations in Sign Language," was read by the Rev. Mr. Syle. It will be published. A touching minute was adopted regarding the late Bishop Stevens, who was the first to ordain a deaf mute to the sacred ministry of the Church, and who always showed a deep interest in the spiritual welfare of the "silent ones." Bishop Howe was present at one of the sessions and made an address which was interpreted. An interesting event of the conference was the ordination of the Rev. Mr. Koehler, mentioned last week. An interesting missionary meeting was held on the last day of the conference. Addresses were made by Dr. Clerc, the Rev. Messrs. Mann and Koehler, and several laymen.

MAUCH CHUNK.—On the 23rd Sunday after Trinity the Bishop, in the presence of a large congregation, consecrated the new memorial Baptistery, which, for several months past, has been in process of erection in St. Mark's church. The form of service for the occasion was set forth by the Bishop, who also preached the sermon. The rector, the Rev. Marcus A. Tolman, preached in the evening and explained the symbolism of the decorations. The baptistery occupies the west end of the church, opposite the chancel, and is separated from the nave by three arches supported by monolith columns of conglomerate sandstone. Under the central window a dove-colored marble platform, with two steps, is erected, forming a half hexagon, 10 ft. wide, and 7 ft. deep. The font is of the purest white marble, and consists of three parts. The base is a hexagonal block richly moulded, from which rises a square central shaft, surrounded by four circular columns, with richly carved capitals, forming the stem upon which the bowl rests. The bowl is 30 in. in diameter, cut from a square piece of marble in such a way as to present four faces forming the arms of a Greek cross. Around the splay of the bowl runs the text, in raised mediæval letters, "One Lord, one Faith, one Baptism." The cover is of oak and brass in rich foliated patterns, about 5 ft. high, surmounted by the figure of an angel with uplifted wings, bearing a scroll upon which is the word "Renatur." Around the top of the cover is a brass band four inches wide, bearing the inscription, "Blessed are the dead who die in the Lord." A heavy brass

ball is suspended from the ceiling and attached to the cover for a counterweight. Surrounding and enclosing the font is a rail of butternut wood, supported by six standards of twisted brass, between which there are elaborate panels of tracery work. On two of these panels are angels in kneeling posture, bearing scrolls on which are the words "In memoriam," and on the gates, in connection with the interlacing scroll work of the design, is engraved the memorial inscription as follows:

This Baptistery is erected by Charles O. and Marion P. Skeer, to the glory of God, and in loving memory of their daughter, Fannie Packer, wife of William R. Butler.

At the corners of the rail rise two brass candelabra, 8 ft. high, each with seven branches, and each branch bearing a triple light. Back of the font is a series of panel work of carved butternut, continuing from the marble steps up to the base of the window. In each wing of the baptistery are three pews of butternut wood, made to harmonize with the other parts of the structure. The walls and ceiling are richly decorated to complete the artistic treatment of the whole. The structure was designed and executed by Messrs. J. & R. Lamb, of New York.

VERMONT.

ST. ALBANS.—At St. Luke's church, the 22nd Sunday after Trinity, the Rt. Rev. W. H. A. Bissell, D. D., visited this parish, preached and celebrated the Holy Communion in the morning, and at night confirmed a class of 24, the second class within a year. The first Sunday in the month there is full choral Evensong with catechising, instead of the sermon.

OHIO.

The Bishop returned to Gambier in time to share in the festivities and services of Founder's Day which synchronizes with All Saints' Day, and right glad are his people to welcome him home once more. A Mission has just been held in Marion where the Rev. F. M. Munson is rector. Mr. Munson's labors here have resulted in new life to the parish, as is evidenced by a surpliced choir, fresh and churchly chancel furniture, a new rectory, and an increased attendance and membership. The Mission services were carefully planned and were conducted by the rector, assisted by brethren of the Convocation who came two at a time, and so continued for two weeks. There was daily, Holy Communion, a Bible reading and an evening service with sermons. The Bishop conducted the closing service, and in the presence of a large congregation confirmed 12, the largest class presented here in many years. The Bishop said that the parish had never been so prosperous.

Several changes have taken place in this diocese. Salem, a town of 4,000, has secured the services of the Rev. Ephraim Watt. The Rev. Geo. Bosley, formerly of Kenton, goes to Alliance, where there is a revival of Church life. The Rev. Mr. Parke from Canada, now has charge of Bellefontaine and Kenton. New Lisbon has just built a beautiful church and secured the Rev. Mr. Brown from Pittsburgh. The Rev. Mr. Guion has left Sandusky and the Rev. C. T. Stout and the Rev. C. H. DeGarmo have left Toledo. In this latter city, lay-reading is well attended in the vacant churches, Calvary and St. John's. Trinity is undergoing protracted and extensive repairs in preparation for the new surpliced choir which is to appear for the first time on Nov. 20th, when a

visit is expected from the Rev. Dr. Coleman, a former rector. Grace church has lately organized a branch of the St. Andrew's Society and has thus far enlisted 12 good men. The same parish also has a new St. Margaret's Society, working on lines similar to those of the St. Andrew's Brotherhood. The 4:30 P. M. Sunday service is enlisting increased co-operation and attendance. The children, attending in growing numbers, are arranged in classes, each having a monitor, an adult who keeps order, shows the little ones how to find the places, notes their attendance on a card, and during the offertory hands each one a picture card and during the week calls on absentees. The sermon is brief and simple, the full Evening Prayer is used with Prayer Books, and the result aimed at, is the training up of a generation of church-goers. All denominations are represented in the classes.

Harcourt Place, at Gambier, the new Church Seminary for young ladies and girls, opens this Fall with 50 pupils, and Miss L. C. Andrews, with her able corps of teachers, is already winning golden opinions.

The Rev. A. B. Nicholas, the ubiquitous general missionary, has removed to Gambier. Since he began his wise and arduous labors, about half the parishes of the Central Convocation have been supplied with rectors, and throughout the diocese many dormant flocks have been waked up and set to work under new shepherds. The very promising new field in Findley is still vacant. A new church is to be built there soon.

MILWAUKEE.

KENOSHA.—The 23d Sunday after Trinity was a day of rejoicing in St. Matthew's parish. The services of the day brought out in full view the results of the earnest efforts and labors of the rector and people in a way which astonished the whole parish. For four years a few faithful ones have been working to procure an organ for the church, and last December when the Rev. Harry Thompson was called to the rectorship, he found about \$800 in hand for this purpose. In the spring it was seen that by an earnest effort money could be raised and a suitable organ purchased within a few months. This has been done. The organ was built by Jardine & Son of New York and cost \$2 500. In addition to this the rector himself has trained a vested choir of 18 boys and 8 men which is strengthened by about 10 ladies. The chancel has been fitted up with heavy walnut stalls, and is lighted by handsome brass gas standards and coronas around the capitals of the pillars. A service of Benediction was held on Saturday evening preparatory to the blessed services of the following day. The whole has been done at a cost of about \$2,800 and the fund was all raised cheerfully among the people. The new choir had attained a proficiency that astonished and pleased every one and the parish is a unit in its adoption.

St. Matthew's also has a bequest of \$500 to provide a reredos in the spring, a memorial to one of the saints in Paradise who died last August. When this is in place the chancel will be complete in all its appointments. The parish is growing under its present rector and bids fair to rank among the first of the diocese.

PENNSYLVANIA.

PHILADELPHIA.—St. George's church, West Philadelphia, having recently erected a neat brick rectory and now being able to support a clergyman, the

Rev. Gideon J. Burton, warden of the Burd Asylum who has been rector without salary for six years, has resigned, and the Rev. L. W. Batten, who has been officiating there, has been elected rector and occupies the new rectory. The Rev. Mr. Burton has recently returned from his trip to Europe, and has resumed his duties at the Burd Asylum.

On the afternoon of November 9, the corner-stone of the French church, St. Sauveur, was laid by the Rev. Dr. W. N. McVickar, who as president of the convocation in which it is located, acted for the Bishop. The heavy rain which fell at the time prevented more than the actual laying of the stone at the location of the new church, and the singing of an hymn in French. Upon a return to the Holy Trinity Memorial chapel near by, Dr. McVickar made an address, he was followed by the Rev. Dr. C. F. B. Miel, the rector of St. Sauveur, in French. Dr. Miel has been most remarkably successful in dealing with the French-speaking foreigners who come to our shores. While the work here has a parish organization, it is simply and purely missionary work, which has its ramifications all over the land and it is of the vastest benefit to the whole Church. The new building is to be of brick with stone trimmings, about 70 by 28½ feet.

The theatre services which have been placed in the care of the Rev. J. Edgar Johnson, were resumed on Sunday evening, Nov. 6, when about 1200 or 1300 persons were present in the Continental theatre. It is intended to form a congregation of non-church goers and establish a House-to-House mission among those who attend these services.

A series of eight special services was held at the church of the Messiah, the Rev. F. H. Bushnell, rector, closing on Sunday evening, Nov. 13. The preachers were the Rev. Drs. Sidney Corbett, the Rev. George F. Bugbee, the Rev. Dr. Benj. Watson, the Rev. Dr. Wm. N. McVickar, the Rev. Dr. J. D. Newlin, the Rev. W. F. Watkins, the Rev. R. A. Edwards, and the Rev. Dr. Wm. M. Jeff-ris.

The Rev. James Saul, D. D., entered into rest on November 16. He had been for about two months an inmate of the Episcopal Hospital. Though born in Philadelphia, much of his earlier life was spent in New Orleans, where he was very prominent in mercantile and political circles. He was ordered deacon in 1861, and made priest in 1862. Much of his latter years have been spent in looking after the interests of the work among the colored people of the South. Recently he started the endowment of the episcopate in our missionary jurisdictions by giving \$1 000 to each of the 12. His ample means enabled him to build, or help in the erection of a number of schools in various parts of the South. Through his liberality, the Paine Divinity and Industrial School of Petersburg, Virginia, has been much benefitted. He was nearly 90 years old at his death.

St. Mary's church, Ardmore, was consecrated on Wednesday, November 16, by the Bishop. The instrument of donation was read by the accounting warden, Mr. James M. Rhodes, the sentence of consecration by the Rev. James Haughton, rector of the church of the Redeemer, Bryn Mawr, of which parish St. Mary's was for some years a part. The sermon, a masterly effort, was by the Rev. Wm. Kirkus, L.L. B., of Baltimore. The Holy Communion was celebrated by the Bishop, assisted by the rector, the Rev. L. B. Thomas.

A large number of the clergy of the diocese were present and vested. The much-needed horse sheds are nearly completed.

The Rev. R. Bowden Shepherd delivered the annual sermon before the alumni of the Episcopal Academy on Sunday evening, November 13.

A special missionary meeting in behalf of the work among the colored people in the South-eastern convocation was held in St. Luke's church on the same evening, when the rector of the church of the Crucifixion, the Rev. Henry L. Phillips, read a lengthy report on the work over which he is placed. Mr. Herbert Welsh made a most earnest appeal in behalf of the work which went into the worst rookeries and carried Christianity to those dwelling therein. In an eloquent address the Bishop of Northern Texas warned those present of the danger of attempting to shirk the responsibility for this state of things. The rookeries, he said, must be pulled down and proper sanitary dwellings must take their place.

NORTH CAROLINA.

DURHAM.—Up to 1880 there was no Church organization in this town. In that year St. Philip's church was organized with only 15 members as a purely missionary congregation, and up to about two years ago it was only able to maintain its existence with the aid which it received from the missionary fund of the diocese. It is now however not only entirely self-supporting, but is a contributor to the missionary fund from which it so recently received aid, and also to the other funds of the diocese and general Church. It has a plain but neat and comfortable church building, on which there is a debt of less than \$400, and has on its roll 102 communicant members, which is an increase of nearly 30 per cent in a little over one year, as it only reported 79 members to the diocesan convention of 1886, and an increase of 580 per cent over the membership with which it started in 1880. It has a Sunday school which has grown so rapidly that the rector finds great difficulty in getting an adequate supply of suitable teachers. There are also a "Childrens' Society," a "Young Ladies' Society," and a "Ladies' Aid Society," these societies being employed, among other good works, in collecting material and making it into garments for the use of the orphans at the "Thompson Orphanage" an institution located at Charlotte, N. C. The parish raised for all purposes during its last financial year, \$2 254.12 in actual cash. The indefatigable young rector, the Rev. T. M. N. George, is taking great interest in work among the large colored population of Durham and is making an earnest effort to establish a congregation amongst them. To this end he has gathered a flourishing Sunday school, and with some pecuniary aid furnished by the white members of the Church, has established a day school with a competent colored teacher. He has also, with the hearty approval of the Bishop, just made an urgent appeal to the Church at large for \$1,000, with which to aid in securing a lot, and building a suitable chapel for them.

WESTERN NEW YORK.

MT. MORRIS.—The last Sunday in October marked the close of the Rev. E. W. Worthington's rectorship in St. John's, he having accepted a call to Grace church, Cleveland, Ohio. The following is a summary of the progress of the parish the past five years: Baptisms, 141; Confirmations, 71; public

services, 1,244; pastoral calls, 3,878; total of contributions, \$13,050.76. Present strength of the parish: Baptized persons, 396; confirmed persons, 190; communicants, 165; Sunday school teachers, 16, scholars, 115.

MARYLAND.

WASHINGTON, D. C.—On Wednesday, the 9th inst., the Convocation of Washington held one of its semi-annual meetings. It consists of the clergy engaged in pastoral work, and of one lay communicant from each parish in the District of Columbia and four counties of Maryland. After the Litany Bishop Paret celebrated the Holy Communion, assisted by the Rev. Thos. G. Addison, D. D., dean of the Convocation, and afterwards presided at the business meeting. There was no sermon. The services were held in St. John's church, which stands a little north and in full view of the President's house, and is one of the oldest churches in Washington. There was a pew here for the Presidents and it was used by them in all the earlier administrations. Mr. Arthur was the last in that office to worship here; and he placed a window in the church in memory of his wife. It is much resorted to by the army and navy officers, and their families, who live in this neighborhood. So it has always had a religious influence over the centuries and rulers of our modern time and country. The business meeting of the convocation was held in St. John's Hall, a new building near the church, with Sunday school and parish work-rooms. The session was almost entirely occupied with considering two reports from a committee on revising the rules for the government of the convocation. These reports led to a discussion of the purposes and advantages of the convocational system. There has been a growing dissatisfaction here, which came out at this meeting more plainly than ever before, with the system in this diocese. The canon passed in 1873, divides the diocese into four "missionary convocations," and says that the dean of each shall perform such duties as may be appointed him by the Bishop or convocation, and shall report to the convention through the Bishop at each annual session concerning the missionary work in his convocation. It is all for missionary purposes, but no specific work, or method of work, is prescribed. The rules adopted by this particular convocation declare that it shall be the right of the dean to call upon every rector and assistant minister in it to do missionary duty at such time and place, not exceeding one Sunday in each year, as may be agreed upon by the parties concerned; and that offerings shall be taken for the uses of the convocation. The only practical outcome of all this is that a sort of preaching mission has been held in each rural parish once a year, lasting from one to two days, well received and doing some spiritual good. The main difficulty seems to be to find a way for the convocation to promote real missionary work, in the unevangelized parts of the diocese without conflicting with the functions of the diocesan missions committee. The Bishop carefully guards these functions and rights, as well as his own right to commission the company of preachers. The discussion drew from him at the close an expression of his opinion that the convocations of this diocese had wandered from their original purpose, and that even if they could be brought back to it, they had perhaps served and outlived the ideas which led to their organization, and some other

method of work might be desirable. The whole subject will come up in the next convention. At night there was a short choral service in St. John's church and addresses on missionary topics were made by the Rev. Messrs. A. C. McCabe, T. J. Packard, and A. F. Steele all of this convocation.

The Rev. G. F. Williams, having removed from Port Tobacco parish, Md., is enjoying and giving much satisfaction in his new field at Christ church, from which the Rev. C. D. Andrews went last spring to the diocese of Minnesota. The church, near the Navy Yard, is the oldest ecclesiastical edifice of any kind in Washington. The 79th anniversary of its consecration was celebrated last month. The parish burying-ground is generally known as the "Congressional Cemetery," from the fact that the Congress of the United States for many years made appropriations towards keeping it in order, and that the remains of a number of senators and representatives are interred there.

The Rt. Rev. Bishop Hare, of Dakota, made an address last week at a meeting of the Woman's Auxiliary of the District of Columbia. The ladies began their winter's work with prayers and Holy Communion, and the inspiration of the Bishop's encouraging words.

NEW JERSEY.

The seventh annual festival service of the Choir Guild of this diocese was held Tuesday, Nov. 15th, in St. Paul's church, Camden. This guild is composed of choirs from St. Mary's, Burlington; Christ church, Elizabeth; Christ church, Bordentown; St. Stephen's, South Amboy; St. Peter's, Perth Amboy; Trinity, Princeton; St. John's, St. Barnabas, St. Andrew's, Camden; St. James', Long Branch. The assembled clergy and choristers on this occasion numbered over 200. Stainer's Mass was sung with organ and orchestral accompaniment, the processional being Sullivan's "Onward, Christian Soldiers," followed by an antiphon and Psalm 122. The Celebrant was the Rev. H. H. Oberly, precentor of the guild. The Bishop of the diocese pronounced the benediction, the guild receding singing "O mother dear, Jerusalem."

The lunch was served to the assembled choirs at one o'clock, in the admirably arranged guild rooms of St. Paul's parish building. The business meeting was held in the same buildings at 2 o'clock P. M., which resulted in the election of the following officers: Hobart A. Pettitt of Bordentown, as superior; Geo. H. Allen of Burlington, N. J., as secretary; John McNeill of Camden, N. J., as treasurer; and C. W. Walker, organist. At the council meeting held immediately after the business meeting, the Rev. H. H. Oberly of Christ church, Elizabeth, was elected precentor.

At 4 P. M. the Evensong was sung by the Rev. C. W. Knauff of Bordentown. The Psalms were sung to Gregorians effectively and well, the different harmonies by Organist Walker giving tone and richness, and showing great proficiency among the choirs in their psalmody. The canticles were the *Magnificat* and *Nunc Dimittis* by Tours, the anthem by Woodward, entitled "The Radiant Morn hath passed away." The processional used was "Jerusalem, the golden," music by Le Jeune, and recessional, "Hark! Hark! my Soul," by Henry. The sermon was preached by the Rev. W. F. Nichols of Philadel-

phia, his theme being "The Effective Preaching of Divine Song." The congregations were large at both services, showing a high appreciation of this form of service, and their encouragement of surpliced choirs, this being the objective point of the choir guild.

MISSOURI.

ST. LOUIS.—The Woman's Auxiliary of the diocese, as is its custom, tried to have its November quarterly meeting an especially interesting one, and succeeded. The Bishop had hoped to bring back from Philadelphia with him several of the missionary bishops, but much to his regret, could not. His own address, however, at the Holy Communion filled the gap admirably and the addresses from the city and diocesan missionaries, and from the Rev. Dr. Holland at the afternoon session, were thoroughly good. Dr. Holland's eulogy upon the lamented Bishop Elliott was a fitting tribute to one whom he loved as friend and honored as bishop. The attendance at the meeting was the best for a long time, and a good deal of new work was planned and taken up. The Bishop's good wife is this year the president of the Auxiliary, and it is feeling her helping and guiding hand for good.

Careful preparations are being made in nearly all the churches for the Advent Mission which begins on the 27th. Noonday meetings for men are to be held in a convenient room, in the Merchants' Exchange. They are to be conducted by the Rev. Edward Osborne of Boston. Mass meetings of all the congregations are to be held in Christ church, on two Saturday evenings, when the other churches will be closed, and a Sunday afternoon meeting for men only, at one of the theatres on Dec. 4th, and probably Dec. 11 also. The work of advertising has been thoroughly done.

St. Peter's church has just finished its first year under its present rector. There has been fairly encouraging growth during the year. The communicants have increased from 60 to 126, and there has been corresponding increase in the revenues of the parish.

PALMYRA.—From Oct 16 to 22, a most helpful Mission was held in this parish by the Rev. Percy C. Webber, of Leaveworth. The parish feels a real awakening.

ST. JOSEPH.—The Rev. Mr. Webber has just concluded a Mission at Christ church, also, with excellent and prospective results.

A very rich and appropriate memorial window has been placed in this church to the late Bishop, bearing the inscription: "In loving memory of Charles Franklin Robertson, second Bishop of Missouri, May 1st, 1886, 'He hath kept the Faith.'" Its design is the figure of St. Paul with sword in the left hand, and the right hand raised in blessing.

SPRINGFIELD.—The new rectory of Christ parish projected in May last, is now finished, and the rector, the Rev. W. H. Osborne with his family have moved into it within a few days. The total cost all complete and ready for occupancy, is about \$4,000. It is a house of modern architectural design, and is furnished with gas, water, and other conveniences, making it very desirable as a residence. The building committee, Messrs. Jas. H. Smith, Thos. H. Cox, and Geo. M. Sawyer are deserving of much praise for the energy with which they have pushed the building to completion. The noble manner in which the parishioners have

responded to the demands made upon them promises well for the future welfare of the parish. The Ladies' Guild and the Young Ladies' Guild have purchased elegant carpets, and have also ordered mantels and grates. Not the least among the encouragements which the rector has had in his work was the presentation by the Confirmation classes of a handsome set of vestments just before his vacation in the summer. Parish interests are in other respects highly prosperous and hopeful.

NORTH SPRINGFIELD.—The contract for building the chapel for St. John's parish is let, and work begun on it. It is to be of rubble stone both substantial and tasteful. The aggregate cost of lots and chapel will be \$8,000. Of this some \$2,000 is yet to be raised. The parish is working faithfully, and help would be well deserved.

QUINCY.

WYOMING.—A very successful Mission was held in St. Luke's church, the Rev. J. R. Holst, rector, beginning Nov. 7th and closing on the evening of the 16th, the mission being the Rev. Charles R. Hodge, rector of Grace church, New Lenox, Ill. The church was filled every evening with a constantly increasing attendance, while a service for children on Sunday afternoon was a most enthusiastic one. Monday evening, the 14th, after one of the missionary's most effective "song sermons," (a special feature of Mr. Hodge's mission work) the entire congregation remained to the after-meeting, humbly beseeching with penitential tears the mercy of God. On the next evening also, the congregation which filled every corner of the church remained for the special prayers in their behalf. The whole place seems to be stirred by the meetings and there is an indication of a good and great work begun. A bright prospect for St. Luke's church is in view.

EAST CAROLINA.

The journal of convention lacks a summary. From its tables the following statistics are taken: Baptisms—infants, 245, adults, 74, total, 319; Confirmations, 176; communicants, 2,828; marriages, 61; burials, 116; Sunday school teachers, 268, scholars, 2,143; parish school scholars, 402; total of offerings, \$30,075.10; estimated value of Church property, \$212,119.00.

BOOK NOTICES.

THE WORLD TO COME. By William Burnet Wright. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Cloth, price \$1.25.

A collection of nineteen sermons, and an address upon Christmas Day, delivered in Berkeley Street church, Boston. Exceedingly simple in style, almost too familiar in their manner, direct in their aim, and evangelical in their earnestness, are the prominent qualities of these talks.

OLD MAIDS, AND BURGLARS IN PARADISE. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Cloth \$1.25.

"An Old Maid's Paradise" and "Burglars in Paradise," two of Miss Phelps' brightest and most amusing stories, together make an attractive volume which will find a ready sale. Of the two, "Old Maids in Paradise," is the more entertaining and will appeal to the heart of many a single sister, who "wants a home" and "can't afford to support a husband."

ONE HUNDRED DAYS IN EUROPE. By Oliver Wendell Holmes. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Price \$1.50.

Dr. Holmes' "One Hundred Days in Europe" has received such frequent

notice while publishing in *The Atlantic* that little remains to be said, save that the more intimate acquaintance gained by the covers of a book gives added charm to the genial doctor. "The Autocrat of the Breakfast Table" is still himself. The book is in the neat and substantial uniform binding of "The Breakfast Table Series", Household Edition.

THE GIRLS' BOOK OF FAMOUS QUEENS. By Lydia Hoyt Farmer. New York: Thomas Y. Crowell & Co. Pp 495. Price \$1.50.

This is a good and useful book for the school girl's library. The stories of sixteen of the world's famous queens are told in a pleasant and attractive way, beginning with Semiramis, Queen of Assyria, and ending with Victoria, Queen and Empress. The book is illustrated in a superior manner by nearly a hundred plates, many of them from famous pictures.

DIALECT BALLADS. By Charles Follen Adams, author of "Leedle Yawcob Strauss and other poems." Illustrated by Boz. New York: Harper and Bros.; Chicago: A. C. McClurg and Co. Pp. 136. Price \$1.

Mr. Adams' book "Dialect Ballads," is both original and novel, interesting and trite. There is a witchery about it so that if you once take it up, you do not want to lay it down; one finds not only sprightliness and wit, but there is a prevailing sentiment of goodness and purity, which adds much to its worth.

ISMAY'S CHILDREN. By the author of "Hogan M. P." "The Hon. Mrs. Ferrard," etc. etc. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Paper, 50 cts. Cloth, \$1.00.

The scene of this story is laid in Ireland during the Fenian troubles, and a graphic description of the country and its people is given, from which the reader may learn much to enlighten him upon the present condition of that "distressed country." The story itself moves somewhat stiffly, but it is not without power, and the *denouement* is striking.

LECTURES DELIVERED BEFORE THE STUDENTS OF PHILLIPS EXETER ACADEMY, 1885-1886. By Presidents McCosh, Walker, Bartlett, Robinson, Porter and Carter, and the Rev. Drs. Hall and Brooks. Boston and New York: Houghton, Mifflin and Co.; Cambridge: The Riverside Press. 1887. Pp 208. Cloth, price \$1.50.

The names of the lecturers are a guarantee of the value of this collection. The subjects are Physical, Mental and Spiritual Exercises; Habit; Socialism; the Spontaneous Element in Scholarship; Reverence; Men; the Ideal Scholar; Biography. No student can afford to leave such a book unread, and no teacher can afford to be without it.

THE PLEASURES OF LIFE. By Sir John Lubbock, Bart, M. P. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Cloth, price, \$1.00.

"The duty of delight" has here found a hearty champion in one who confesses himself "naturally prone to suffer from low spirits." We need, indeed, to be reminded of our blessings, and of our duty to appreciate them and to take pleasure in them. This, the author has done in a very pleasant way, not by an exhaustive treatise, but in a few well-spoken addresses. He tells us of the blessings of life itself, of books and friends, of travel, home, science, and education. He speaks eloquently of the duty of happiness as a correlative of the appiness of duty. We commend his work as restful to the weary and encouraging to the despondent.

THE STORY OF THE LIFE OF QUEEN VICTORIA. Told for boys and girls all over the world. By W. W. Tulloch, B. D., minister of Maxwell parish, Glasgow, and editor of "Sunday Talk." Revised by Her Majesty. New York: A. C. Armstrong and Son; Chicago: A. C. McClurg and Co. Pp 277. Price \$1.25. 1887.

This simple story of "The Queen's Life," is told in a way that will interest young people the world over, and its truth is assured by the royal lady herself. The last chapter gives an interesting resumé of the wonderful progress during her reign, not only in art and

science, but in generous and grand institutions for the comfort and good of all whose condition called for aid and self-sacrifice from the rich and noble; and in such plans the Queen and the Prince Consort have ever been the first to help.

HARPER'S CLASSICAL SERIES FOR SCHOOLS AND COLLEGES. Under the editorial supervision of Henry Drisler, LL. D. M. Tullii Ciceronis Cato, Major et Laelius. With an introduction and commentary. By Austin Stickney, A. M. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$1.00.

Every number of this series as it is issued is an additional credit to the editor in chief, the individual editor of this particular work, and to the publishers. We think that we are safe in saying that no American edition of the classics have equalled this, of which the treatise of Cicero, "On Old Age," and "On Friendship," forms the seventh volume. Prof. Stickney in these carefully edited favorites from Cicero, has presented additional claims to high rank in scholarship. This is the kind of work that a student needs for help in the study of ancient authors, one that throws light on his difficulties rather than one that simply exhibits the smartness of the editor.

MODERN ITALIAN POETS. Essays and Versions by W. D. Howells. With portraits. New York: Harper and Bros.; Chicago: A. C. McClurg and Co. Pp. 370. 1887. Price \$2.

To the student this book is a decided acquisition, entering as it does on a field of literature, comparatively new and untrodden; but also to the general reader, the style is so fascinating and superior, the birds' eye view of the varied events of history in connection with each poet, and the personal details and surroundings of each and all, are so fraught with interest, that one feels in a new atmosphere, as in a gallery of portraits, that tell much of other lives and bygone scenes. Whether one enjoys the dramatic passion of Alfieri, in his "Orestes," or "The Carmagnola" of Manzoni, or the thrilling pathos of the "Scene in the Prison," where he was condemned to die; or the grandeur of his "Ode to Napoleon," and last but not least, the pathetic poetry of Niccolini, and the amusing satire of Guisti—all have a charm. Some one has said: "It needs a poet to translate poetry;" a truth assuredly verified by Mr. Howells in these pages.

HOUGHTON, MIFFLIN & Co. republish for 1888 the Browning, Emerson, Hawthorne, Holmes, Longfellow, Lowell, Whitney, and Whittier calendars, with substantially the same decorated cards as this year, but with a marked change in the arrangement of selections from the authors' writings. These are now bound in cloth, so that when the last leaf shall be turned, they form a pretty cloth-bound volume of the choicest passages from the works of an illustrious writer. All except the Whitney Calendar have portraits and other artistic designs drawn from the authors' residences, or from characters or incidents in their writings. Printed in colors. Price 50 cents each.

LEE & SHEPARD, Boston, have issued a cheap edition in paper covers, price 30 cents, of Mr. Henry Wood's "Natural Law in the Business World," which they offer in quantities for circulation at wholesale prices.

"I Will Keep Thee," containing verses of hymn and texts of Scripture on leaves of cardboard tied with white ribbon. Price 25 cts. C. H. Whiting, 137 Wabash Ave., Chicago.

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

WE again desire to call the attention of our readers to our offer of a year's subscription to THE LIVING CHURCH and Little's "Reasons for Being a Churchman" for \$1.50. We desire to interest our friends in increasing the circulation of the paper, and so extend Church principles.

ADVENT, with its stern reminder, its solemn warning, its startling prophecy, is at hand! As the year is waning, so is life. The summer glory and the autumn glow have faded to winter gloom, and the warm pulses of the earth's vitality have ceased to throb. The parable of death is spoken every year as a preparation for the Advent call. Indeed, from day to day the lesson has been taught us, through the year, that the fashion of this world passeth away. Blessed is the Advent message which tells us of the unseen and eternal.

"THE less cannot contain the greater," shrieks a fiery Presbyterian at the "little body" which he assumes is desirous of "swallowing" all the sects. The less cannot contain the greater. So thought the Arians, as they rode into power upon the wave of popularity, so thought the Novatian and Donatist schismatics, when they led whole provinces into revolt. But the Catholics went on all the same, and wrought out Church unity by loyalty to the truth. If Catholicity is to be decided by counting membership, the claim of the Romanists is well founded, as against any and all the Protestant sects. It is estimated that they number 220 millions, but that does not make them the Catholic Church.

AT the recent Convention of Universalists in New York, there was considerable discussion about improving their creed. Some thought

the old creed was not true, and some thought the proposed creed was not true. The following was proposed for the action of the next Convention when the everlasting truth of God will be decided by the infallible majority:

1. I believe that the Holy Scriptures of the Old and New Testaments contain a revelation from God to mankind.

2. I believe in one God, the Father Almighty, Maker of heaven and earth; in Jesus Christ His Son, Who is the Revealer of God and the Saviour of the world from sin, and in His Holy Spirit the Comforter, through which all disciples of Christ are united in one spiritual body.

3. I believe in the forgiveness of sins; in the certainty of retribution; in the immortality of the human soul, and in the final holiness and happiness of all mankind.

4. I believe that the opportunities, obligations, and rewards of religion are in their nature eternal, and that I ought to strive earnestly for salvation by repenting of my sins and diligently using the means of grace which God has provided for me.

Two of our mission priests in China have lately been publicly rebuked by their bishop and subjected to odious criticism by people calling themselves Churchmen, for using unleavened bread in the Holy Communion. Some people may not know that good bread is not a common commodity in China. It is a very great convenience to have the unleavened bread, in convenient packages, always ready and always sweet and pure. Bishop Burdon, in writing of his visit to the C. M. S. Fuh-Kieu Mission, says: "Neither bread nor wine is an ordinary article of food in China; both are essentially western and foreign. A species of steamed bread is used, however, in most parts, which might possibly be adopted. The missionaries take out a supply of foreign-made bread with them when they start from Foo-Chow, both for their own use and for the Holy Communion; but in a few days this becomes dry and hard, and if anything hinders a fresh supply being forwarded in a couple of weeks or so, whatever may be left is quite unfit for any purpose whatever. Sometimes we have been driven to use biscuits." These "biscuits," as is well known, are unleavened, being made of flour and water, and sometimes containing a large amount of grease of one kind or another.

THE good old Thanksgiving Day of Puritan tradition still holds a place in the hearts and homes of our people; and while we religiously observe it in recognition of the blessings of God bestowed upon the nation, we are willing also to recognize in it a memorial of the Puritan pioneers who wrought in the fear of God among the foundations of our great Republic. They should not be

denied their due of remembrance and respect. At the same time it should not be forgotten that the stones of our strong foundation of national character were not all hewn out of one quarry; they were not cemented with the blood of one race, nor put in place under the guidance of one religious impulse. We should remember the Anglican Churchmen who laid the first stone in Virginia, the Roman Catholics who erected the first buttress of religious toleration in Maryland, the Quakers in Pennsylvania, the Dutch in New York, the Swedes in Delaware, the French Huguenots, the Spaniards, and in the Northwest the heroic Jesuits. Truly, the American Republic is a structure to which the best blood and brains of the best races of the world have contributed. Thanksgiving Day should have a place in its memorial for all. If, in its observance, the Puritan influence of the early days is most emphasized to the popular mind, it is because among them was most conspicuous the heroic element, and because the day itself, as a national memorial, is derived from them. In all the elements which tend to the peace, prosperity, and perpetuity of the State, the work of the Puritans of Plymouth Colony bears no comparison with that of the Quakers in Philadelphia; and the influence of the former in the development of the great blessing of religious liberty which we now enjoy is not to be compared with that of the Roman Catholics in Baltimore. The policy of the Puritans, indeed, was antagonistic to the free institutions which are lauded in Puritan pulpits to-day. We need not add that Roman toleration in Maryland was the exception and not the rule of papal policy.

THE PROPER FUNCTION OF THE BOARD OF MISSIONS.

The following complaint expresses very fairly the character of the criticisms to which the amended canon on missions is being subjected: "The Board of Managers is held responsible by the people, in each case, for the use of our missionary money. Nevertheless, it has not the power necessary to discharge its responsibilities, because the power is with the missionary bishops." "Responsibility and power should go together."

The Board of Missions is, in the first place, an institution for promoting the cause of missions, so far there is agreement. It fulfills this purpose by doing all it can to spread information about missions and by collecting funds for their support. If it collects funds, it must also disburse them. The question now in dispute turns upon this department of the work of the Board. Upon what principles and upon what method shall missionary

funds be disbursed? According to the former system the managers were obliged to direct every detail. The missionaries were appointed by them, they settled the stipend which should be paid in each case. Each missionary was responsible directly to the managers and must make his reports to them. Bishops and priests alike were the servants of the Board. Missionaries were dismissed at the pleasure of the Board and generally with scant courtesy, since there is no canon which can enforce politeness, and it is natural to a Board, which cannot have any spiritual relationship to those under its control to regard its employees as hirelings to be discharged at pleasure. The fact is that such duties as the Board of Managers had to perform were very onerous, and this is a point which has been much insisted upon in deprecation of criticism upon their action. We have in memory more than one pathetic speech in which the arduous and self-sacrificing labors of the Board have been dwelt upon, and we have not withheld our sympathy. Indeed we were led to feel that such responsibility was too heavy for such a body of gentlemen as our Board of Managers must necessarily be, and that among other reasons made us welcome a change which shifted a part of this responsibility to shoulders more fit to bear it. But now, it is said the power of the Board has been limited, but its responsibility remains. We deny this proposition. Both power and responsibility have been limited. Under the old system the Church (not "the people") held the Board responsible for all the details of missionary management, imposed upon it the supervision of every man in the missionary field, and along with this responsibility, she conferred upon them the requisite power. Under the new system the Church no longer holds the Board responsible for these details, she has relieved it of this burdensome responsibility, and along with the responsibility she has withdrawn the power corresponding to it. There is here no inconsistency. The power and responsibility still exactly coincide. If people insist upon holding the Board responsible for the internal administration of missionary jurisdictions, it is easy for those concerned, if they see fit, to correct the false impression.

The proper function of the Board of Missions in the disbursement of funds, under the present canon, is to pay such amounts as are determined upon by itself to those officers whom the Church has designated as its proper administrators, each in his own jurisdiction, namely, the missionary bishops. The bishops are still required to render annually an itemized account of expenditures, and are under very narrow restric-

tions in the use of the funds in their hands.

The power still left in the hands of the Board is, therefore, very great, so great that it seems at first sight extraordinary that there should be any dissatisfaction. Perhaps there is no dissatisfaction in the Board itself. But there is a loud murmur of discontent amongst those who have been accustomed through the power of money to influence the Board for party ends. Under the old system, the missionaries could be dealt with separately and silently. Under the new system, it is the bishop who must be reckoned with. It is possible, of course, to coerce a bishop by threats of withdrawing or diminishing the apportionment to his jurisdiction, or limiting grants to three months, as has recently been done in the case of China; but such action must now be taken in the face of the world, and cannot escape without enquiry and discussion. It is just here then that the shoe pinches. *Under the present system it is much more difficult to manipulate the Board for partizan purposes.*

We presume that the old and faithful members of the Board of Managers have welcomed the change and if the truth were known do not thank their would-be champions for their opposition to the amended canon.

BRIEF MENTION.

The Lutheran, commenting on the sermon and address of the Rev. Dr. Brooks, recently delivered in Philadelphia, heads the article "Adrift." The editor thinks it strange that such teaching should go "unchallenged in the presence of the highest dignitaries of a powerful church," and congratulated the Lutheran body upon having definite and explicit statements of doctrine to which all are required to conform who minister in Lutheran pulpits. — *The Northwestern Christian Advocate*, in recording the death of the late John B. Cornell, stated that for ten years past he has contributed to the Methodist cause the sum of \$100,000 a year. He was unostentatious in his wonderful giving and would not have anything said about it. — Discussing the question of "Religion in our Public Schools," in the Congregational Club of New Haven, the Rev. Dr. Deems said: "Religion should not be taught in schools supported by general taxation, and children should not be sent to schools where religion is not taught. There is none, of necessity, in the curriculum. None have so much interest in our public schools as the infidels, agnostics, and atheists. I oppose the system because it is unjust, un-American, injurious, unnecessary, and un-Christian. The end to be attained is good; the method of obtaining it, evil. According to my lights and

opportunities I am bound to labor for the disestablishment of the common school." — In one of our dioceses (not in "the troublesome belt") a committee recently waited upon the minister and requested him "not to preach Church doctrine, as it was not popular!" — The season for making money, for large increase of business, is now upon us. Let not the work of the Church languish while the work of the world thrives. Large gifts are needed *in many directions*. Brother, withhold not thine hand! — *The Christian at Work* thinks the Church Congress has proved of great service in awakening the interest of the laity. We wish it were true, but we fail to see the signs of it. We recall only three lay speakers at Louisville. — The close of the Wolverhampton Church Congress, says *The Banner*, has been followed by a chorus of congratulation upon its success — in fact, there are those who assert that it has been the best Congress on record. That its meetings were solid and well sustained, and its subjects nearly all of a practical and useful character, cannot be questioned, and in its management everything was well done. — A "Ritualistic Reporter," describing a recent service, says: "The Confessional was read and the Absolution was pronounced." — Speaking of the four conditions of Church Unity proposed by our House of Bishops, the *Omaha Parish Messenger* says: "There are 'Six Principle Baptists,' but we know no Protestant denomination that is at all anxious to become Four Principle Episcopalians. We must be content to get along with those we now have, and are getting; and, speaking for ourselves, we are content to do it." — What is a "Protestant appearance?" asks *The Irish Gazette*, and quotes from the Liverpool correspondent of *The Rock*: "Archdeacon Lefroy has returned from his Continental tour, etc. St. Andrew's church underwent a thorough renovation during the archdeacon's absence. It is greatly improved, but still retains the ancient *Protestant appearance* for which it has been so long distinguished." In Ireland, we are sorry to say, continues *The Gazette*, a "Protestant appearance" generally means (it is fast passing away, however,) four square walls, whitewash, high pews, or rather pens, three-decker pulpit, untidy surplice, cobwebs, etc., — at least so we remember it in our youth. We hope our old friend Archdeacon Lefroy has not carried this part of his Protestantism over to Liverpool. — Mr. Spurgeon, in announcing his decision to withdraw from the Baptist Union, says: "To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrine is to become traitors to Him. We have before us the wretched specta-

cle of professedly orthodox Christians publicly avowing union with those who deny the Faith, and deny the personality of the Holy Ghost." — *The Southern Churchman*, exhorting delinquent subscribers, pertinently asks: "What is to become of men who pay not their debts?" If there are any readers of THE LIVING CHURCH in arrears to the publisher, we hope they will ponder this solemn question.

THE APOSTOLIC SUCCESSION.

The following, from a convention address of Bishop White, voices the conviction of the founders of our branch of the Apostolic Church. It may serve at least to show that the firm maintenance of the Historic Episcopacy is not a note of "advanced" Churchmanship, a development of "ritualism," so called, but has characterized the most conservative and evangelical school from the earliest age. Bishop White says:

"The third inference deducible from the facts recorded under the other branch of this charge is the duty of sustaining the Episcopacy in whatever is appropriate to its character; and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England. When that Church reformed from popery, it was with the purpose of *altering no further than wherein the existing power had departed from Scriptural and from immediately succeeding times*. They found that in the origin of the ministry it comprehended three orders, the highest of which were the Apostles and others whom they associated with themselves in the same super-eminent trust to be transmitted by them in *perpetual succession*. Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act, or *indeed any other*, independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception and without stop for 1500 years, and until the era of the Reformation. * * * These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they *consistently sustain this point of the DIVINE INSTITUTION of the Episcopacy*, not accommodating in the *least degree* to contrary opinion. When this characteristic of our Communion is lost sight of, under any specious plea of temporary accommodation to popular prejudice, *instead of being conciliatory*, as is imagined, it brings conflicting opinions into view to the loss of Christian charity; or if this be not the consequence, to the sacrifice of a truth of Scripture. As to our fellow-Christians of other denominations, when any of them obtrude on us men not episcopally ordained, however it may *put on the face of liberality*, and profess for its object the promotion of CHRISTIAN UNITY, it is too decisive a proof of a spirit which if the character of the times permitted, would wrest from our Church her present freedom of religious profession and put her members under the restraints of partial laws.

"In our favored country every individual is vested with the privilege of manifesting his religious belief in the form of profession the most agreeable to his judgment or to his fancy. He may depart from our Communion, but *he ought not to remain in it to the disturbance of its peace.*"

THE ANGLICAN COMMUNION.

BY THE BISHOP OF ARGYLL.

Let us now turn our thoughts, for a few moments, from this little diocese and its concerns, to that great Anglican Communion of which we form a part. To do so may, I think, be good for us in many ways. For when we contrast our small efforts at home, with the great work which the Church is carrying on in many wider fields, we shall, to begin with, learn a lesson of humility. But, furthermore, when we realize that we form part of a Communion, which, throughout the world, is doing so much to promote the Kingdom of Christ, we shall find much that will lead us to thank God, and take courage.

I have used the term "Anglican" advisedly. I think those who know me will not accuse me of forgetting our Scottish nationality, or of favoring that vulgar error, which leads to the use of the word "English" in such a way as to imply that the southern part of the island of Britain constitutes the whole kingdom. I do not forget that century after century, we maintained our national independence, and that it was not till a Scottish king sat upon the throne of England, that the present union of the two countries even began to be possible; and moreover, that our present sovereign reigns, through her descent from him, and from his royal mother, and not as deriving any claim from Henry VIII. or Elizabeth.

And yet, as a Scotchman, and a Scottish bishop, I claim to be a member of the Anglican Communion. I have never heard of Englishmen or Frenchmen, ecclesiastically subject to the Pope, who have refused to be called Roman Catholics, or who, because they are members of the Latin Church, have felt their own nationality to be compromised. Why then should we object to the term "Anglican?" Our orders, (the Episcopal succession in Scotland, having unhappily twice come to an end), were transmitted to us by English bishops, and both through, and also independently of us, the same may be said with regard to the American Church. Surely, even on such grounds, there are good reasons for including all the sections of our Communion, English, Scottish, American and Colonial, under the one term "Anglican." But this designation seems all the more reasonable, when we take into account the general similarity of our standards of doctrine and ritual, and when we also remember the practical unity and the mutual co-operation that happily exist among us all.

Assuming, then, this view of our position, we may reflect that though in our own country, but a small remnant — a "Catholic remainder," to quote the words of the Scottish episcopate in the last century — our Communion, as a whole, has extended its borders, and has now taken root in almost every part of the world, not previously occupied by the Greek or by the Latin Church. Our bishops exercise Apostolic authority, not only within the limits of the British Empire, but throughout nearly all the North American Continent. And happily there are

no symptoms of disintegration, but rather, on the contrary, a growing desire for increased co-operation, both among ourselves, and also with all the other branches of Christ's One, Holy, Catholic, and Apostolic Church.

MAGAZINE NOTICES.

THE completion of the first year of Scribner's Magazine will be signalized by the publication of a superb Christmas number, which will be notable in many ways.

Harper's Bazar of November 18th, contains an illustrated Thanksgiving story, "Whether or No," by Mrs. Rose Terry Cooke, and two pages of illustrations from the exhibition at the rooms of the Associated Artists.

The Atlantic Monthly for 1888 will contain, in addition to the best short stories, sketches, essays, poetry, and criticism, three serial stories: The Aspen Papers, in three parts, by Henry James; Yone Santo, A Child of Japan, by Edward H. House, who has lived many years in Japan, and in this story will describe the life, character, and customs of the Japanese; and Reaping the Whirlwind, by Charles Egbert Craddock.

SOME of the illustrious writers represented in the Christmas number of Harper's Magazine are T. B. Aldrich, W. D. Howells, Amélie Rives, Elizabeth Stuart Phelps, Charles Egbert Craddock, Will Carleton, William Black, George William Curtis, Charles Dudley Warner, Mark Twain, and Edward Everett Hale, etc. The chief artists are E. A. Abbey, Alfred Parsons, Frederick Dielman, C. S. Reinhart, A. B. Frost, Gilbert Gaul, R. F. Zogbaum, and F. Barnard.

The Century begins its thirty-fifth volume this month with a circulation of nearly a quarter of a million. The most important papers on the Life of Lincoln will appear in this volume, with supplementary War Papers by distinguished generals. Mr. Kennan's series on Siberia will be a faithful description of the exile system, full of exciting interest.

cription of the exile system, full of exciting interest. A novel by Mr. Eggleston will run through the year. The well-known enterprise of the publishers is a guarantee that The Century will maintain its high standing among the illustrated monthlies of the world.

The Cosmopolitan for November explains to its readers a fraud attempted by Mr. Lew Vanderpool in selling to that magazine a story purporting to be a translation from George Sands' unpublished works. It looks bad for Mr. Vanderpool. This issue of The Cosmopolitan contains several papers of great interest. The most notable are "A Brighter Hope for Women," "The California Ranch," "The Passing of the Buffalo." The illustrations are excellent. (Schlicht & Field Co., New York, Price \$2.00 a year.)

THE November issue of The Expositor contains an article by Prof. S. Ives Curtiss of Chicago, on "The History of Israel, from the Standpoint of Modern Criticism." Prof. Milligan writes on "The Origin of the Christian Ministry," other articles on the Didache and Justin Martyr, Christ Crucified and Risen, the Book of Proverbs in the Revised Version. This is a most valuable magazine for clergy and other students of Scripture. Published by A. D. F. Randolph & Co., New York, at \$2.50 a year.

The St. Nicholas continues to maintain the position which it took at the start, fourteen years ago, as the best periodical ever published for youth, in this or in any other country. The fifteenth year begins with this November issue. The publishers make an attractive announcement of writers engaged, and there is no fear of any falling off. The St. Nicholas will never take second place while edited by Mary Mapes Dodge, and published by the Century Company. Price \$3.00 a year.

The Quiver for December opens a new volume, and not only is the quantity of the magazine increased, but its quality has been vastly improved. The opening paper tells the story of "The Quiver Waifs," two children supported by The Quiver and what is being done for them, and is certainly a noble record. "Wealth as a Profession" is discussed by the Rev. E. J. Hardy. The first of a series of papers on "How God Preserved the New Testament" follows, from the pen of the Dean of Canterbury. We are introduced to "The Bishop of Liverpool and His Good Work," and the Earl of Meath tells us "How to keep our Youths." "Noteworthy Church Reports," is an interesting paper, and so is the one by Lady John Manners on "Promoting the Present and Future Welfare of our Servants." [Cassell & Co., 15 cents a number, \$1.50 a year in advance.]

SPECIAL COMBINATION OFFER.

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

Table listing subscription rates for various magazines like The Living Church, The Art Amateur, Harper's Monthly, etc.

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

PERSONAL MENTION.

The address of the Rev. M. C. Stanley has been changed from Midland, Mich., to Vassar, Mich. Mrs. Julia S. Fuller, formerly matron of the Episcopal Orphans' Home, St. Louis may now be addressed at the School of the Good Shepherd, 1613 S. Compton Ave., St. Louis, Mo. The Rev. Clarence Buel has been elected recording secretary of the Associate Alumni of the General Theological Seminary. Address communications to St. Luke's church, Hudson St., opposite Grove St., New York City.

TO CORRESPONDENTS.

A SUBSCRIBER.—In "Fascinator" pattern, t. c. means treble crochet and d. c. double crochet. J. H.—The dilemma which you propound does not exist in fact. The importance or dignity of a rite is not measured by the rank of the administrator.

OFFICIAL.

THE SISTERHOOD OF THE GOOD SHEPHERD, NEW YORK. The Bishop of the diocese, head; the Rev. Thomas Gallaudet, D. D., pastor. In charge of Christ Hospital, Jersey City; House of the Good Shepherd, Asbury Park; St. James' Parish Home and Day School, Wilmington, N. C.; Hospital of the Good Shepherd, Nashville, Tenn.; St. Clement's Mission House, New York City, and Training School for Girls, New York City. Address Sister Adelia, 191 Ninth Avenue, New York.

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark. THE SEABURY DIVINITY SCHOOL. A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Warden Fairbault, Minn.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

OBITUARY.

JACKSON.—Suddenly, at Petersburg, Va., of paralysis, at 5:20 o'clock on the 8th instant, Robert F. Jackson, in the 76th year of his age. SPALDING.—Entered into rest, at Erie, Pa., Nov. 17th, 1887, John Edward, beloved son of Bishop J. F. and Lavinia D. Spalding, aged 16 years. Blessed are the pure in heart for they shall see God. SILL.—Entered into rest, at Pamrsapo, N. J. Nov. 9, 1887, Chester Henry, only son of Chas. Henry and Susie S. Sill and grandson of Mr. Richard Sill.

ACKNOWLEDGEMENTS.

The missionary at Omro, Wis., acknowledges with thanks, the sum of forty-nine dollars contributed by friends of St. Paul's mission towards purchasing a horse and wagon.

MISCELLANEOUS.

A YOUNG lady, college graduate, and experienced teacher, wishes a position in a church school. References. Address H., care of THE LIVING CHURCH.

TWO parishes in North-eastern Ohio, lying adjacent, desire to secure the services of a rector. To a person just suited for this work, this affords a good field of labor. Correspondence solicited. Address WARDEN of Christ church, Geneva, Ohio.

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

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

WANTED.—Priest (C); growing Louisiana parish starting salary \$800. References. Address the REV. E. W. HUNTER, Box 1784, New Orleans, La.

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

MISSIS CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

An Unconscious Epitome.

A recent contributor to the Chicago Herald has written as follows: "For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound.

TEMPERANCE.

The Organ of the Church Temperance Society.

REV. L. M. DORMAN, Editor and General Manager.

President of the Society, PRESIDENT BISHOP WILLIAMS; Vice-Presidents, fifty-four Bishops of the Church; Chairman, BISHOP H. S. POTTER; Vice Chairmen, DR. W. R. HUNTINGTON, REV. E. OSBORNE; Secretary, ROBERT GRAHAM. Temperance is issued on the twelfth of each month, at 14 and 16 Fourth Ave., New York. Price, fifty cents a year. Among the many warm commendations Temperance has received, Canon Ellison, one of the founders of the Church of England Temperance Society, and now its chairman, speaks of it as "an excellent paper" and says: "I generally find time to read it quite through."

READY AT ADVENT.

The Living Church Annual AND CLERGY LIST QUARTERLY

for the ensuing year, will maintain its high character, and will be enriched with new departments of value. Accuracy will be the main feature of the Diocesan and General Clergy Lists, and will be maintained at any cost. Thanks to the Bishops and Secretaries of the several Dioceses in the United States and Canada, we are enabled to promise the nearest approach to accuracy possible. In addition to the usual full and complete Table of Contents, which includes detailed information in regard to the several Dioceses in the United States and Canada, we have prepared for the ANNUAL OF 1888,

Three Special Articles

of interest and value. These, with their subdivisions, are as follows:

- "Of Certain Catholic Practices." Prefatory. Free and Open Churches. Frequent Celebrations. Eastward Position. Lights. Vestments. Wafer Bread. The Mixed Chalice. Incense. Colors. Altar Cross. Altar Flowers. Processional Cross. Banners. The Invocation and Absolution. The Sign of the Cross. Bowing. "American Church Law." General Legislation. Organization of Dioceses. New Bishops. Postulants for Orders. Candidates for Orders. How to Become a Deacon. Powers of Deacons. Marriage and Divorce. Miscellaneous Provisions. How to Become a Priest. Ordination of Ministers from the Denominations. Election of Bishops. Ecclesiastical Discipline.

"Literary Review of the Year." Being a review of the leading Church Works by English and American authors, which have appeared during the year.

We should like, also, to enumerate the many departments of value which enrich the publication. Some were mentioned in the QUARTERLY for September, on the second page of cover. Suffice it to say that the ANNUAL proper, being the December number of THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is a magazine of over 300 pages, and is followed by three QUARTERLY corrected Clergy Lists of the United States and Canada. Subscription for the four numbers, aggregating nearly or quite 500 pages, 25 CENTS. Please send subscriptions at once to insure promptness.

The Young Churchman Co.,

434 Milwaukee St., Milwaukee, Wis.

The Household.

CALENDAR—NOVEMBER, 1887.

27. 1st Sunday in Advent. Violet.
 30. ST. ANDREW, Apostle. Red.
 NOV. 30.—ST. ANDREW.—Apostle and Martyr, patron saint of Scotland and Russia. He was brother to St. Peter, born at Bethsaida, and is spoken of as "the first called apostle." He suffered a lingering death with great cheerfulness and courage, being fastened with cords to a cross *decussate*, in the form of an X, which has since been known by his name.

QUESTIONS FOR ADVENT.

BY MARAH.

When we go to meet the Master,
 When this world the spirit leaves,
 Will it be as faithful laborers,
 Bearing home our garnered sheaves?

Will the Master bid us welcome?
 Will he say to us, "Well done?"
 Are we using all our talents,
 Even though we have but one?

Are we hiding in a napkin
 What the Lord would have us use?
 Do we weakly shrink from duty?
 Do we any gift abuse?

Will the world be any better
 For the life that we live here?
 Are we doing all our duty,
 Serving God in love and fear?

Do we strive to conquer error,
 Battling nobly for the right,
 Standing firm for Truth and Justice,
 Battling in the Saviour's might?

Truly, these are solemn questions,
 Solemn must the answers be;
 Advent is no time for dreaming,
 God has work for you and me.

CLINICAL Baptism was considered at one time to disqualify the recipient for Holy Orders.

THE sign of the cross in ordination is the practice of the Greek and Latin Churches and with the Orientals, the Copts, the Syrians, the Nestorians and Arminians.

THE Earl of Rosebery in referring to the telegraph, telephone, the postal card, and shorthand, before the International Shorthand Congress, described them as the signals of distress of an overstrained operator.

AN old gentleman, (age 87), living in Vermont, has saved through many years of toil and self-sacrifice, one thousand dollars which he presented to the treasurer of Congregational missions at the meeting in Springfield.

IN the southern parts of England men are much shorter and lighter of weight than in the north and east, (5 feet, 6 to 7 inches, and 9½ to 10½ stones), while in Wales they are also short but very heavy in proportion to their stature. In Scotland and the North of England, men are tall and heavy, (5 feet, 8 to 10 inches, and 11 to 13 stones), while in the East of England they are also tall, but less bulky.

A STRANGE custom is still practiced in Seville, that of boys dancing before the Sacrament. It is said to be a tradition handed down from the days of Solomon, and to be a remnant of David's dance before the ark. Spain is considered to be the Tarshish of Scripture. This appears confirmed by a grave-stone being found in S-gantum in 1408 A. D., with this inscription in Hebrew: "This is the tomb of Adoniram, Legate of King Solomon which came to collect."

"It would be an interesting inquiry for some one, who could give the time to it," says a writer on children's books in an English review, "to attempt to determine the influence which Æsop, or rather the marvellous collec-

tion of fables associated with the name of Æsop, has had on the minds of men. Throughout the ages, in the midst of ignorance and superstition, in the homes of rich and poor alike, Æsop has secured a place."

A LITTLE to the southeast of the Garden of Gethsemane, between the two roads which lead southward, the Emperor of Russia and his brothers are building a small but beautiful and costly church as a memorial of their mother. It is decidedly Muscovite in style, embracing seven towers and terminating in onion-shaped cupolas. When finished, the structure will form a peculiar and striking feature in the scenery of the Keiron Valley.

HERBERT WARREN, president of Magdalen, Oxford, pronounces Ezekiel, Chap. xxvii, "The Burthen of Tyre," as one of the finest passages in English prose. Frederic Harrison regards the service of the Burial of the Dead as among the best specimens of English. For absolute mastery of prose he preserves this order: (1). Death of Lancelot, (Sir Mallory's *Morte d'Arthur*); (2). Burial service; (3). Opening of Vicar of Wakefield.

A CORRESPONDENT of *The Dominion Churchman* states that in "several of the Canadian dioceses the widows of clergymen get \$200 per annum, and are allowed \$50 per annum for the support of each child under 16 years of age. There is also an excellent provision made for the support of aged and infirm clergy. In the diocese of Huron, thanks to the energetic efforts of Bishop Helmuth, their pension ranges from \$400 to \$600 per annum, according to their time of service. This amount is given independent of any little sum which they may be able to lay by themselves. The same principle is followed with regard to the pension given the widows and orphans of clergymen."

THE Palestine Orthodox Society has for some time past (a St. Petersburg correspondent says) been making excavations in the ground belonging to Russia in Jerusalem. The work has proved most successful, and has resulted in the discovery of the remains of the ancient town wall of Jerusalem, and the position of the gates leading out of the town during the lifetime of our Saviour. As these gates are nearest to Golgotha, it is concluded that through them our Saviour passed to the place of crucifixion. The Palestine Society has decided to take measures for preserving these sacred relics, and steps have been taken with this object. Owing, however, to lack of funds, an appeal is made to all true Christians to aid in the work. Subscriptions are received at the palace of the Grand Duke Sergius in St. Petersburg, his Imperial Highness being president of the society.

THE thirty-six inch telescope, the largest in the world, which was designed and built by Warner & Swazey, in Cleveland, Ohio, is finished and will at once be shipped to its destination on Mt. Hamilton, California, where it will be placed in the Lick Observatory. The column is of cast iron, 10 by 17 feet at the base, and 4 by 8 feet at the top, and weighs eighteen tons. On this column rests the head, weighing four tons, in which the steel polar axis, ten feet long and twelve inches in diameter, supports the declination axis, also of steel, and ten feet long, ten inches in diameter, and weighing 2300 pounds. The steel tube is 56 feet 6 inches long, is four feet in diameter at the centre, tapering to 38 inches at each end, and weighs over

four tons. When the telescope is pointed to the zenith, the object-glass, which is 36 inches in diameter, is 65 feet from the base. The total weight of the telescope is thirty-five tons.

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.

V.—CONCLUDED.

When I awoke in the morning, I remember bursting into a fit of laughing. McQuoid was standing by me with such a ridiculous expression on her face. She looked mysterious and inquiring, and yet there was an air of relief about her. I think she expected to find me twisted up into a curtain-ring, or tired out after a nocturnal ride on a broomstick.

"It's a wee bit after eight o'clock, my Leddie," she began; "and how is your Leddieship? I'm no' sorry to find your Leddieship's bonny face as bright as ever this morning."

"McQuoid," I said, laughing, "you're too silly; what *did* you expect? I always sleep well, and you know that. Why didn't you call me a quarter of an hour ago, as I told you? I shall be late for prayers, and you know his Lordship wouldn't like that."

"I'll no' say I didn't come in time," was her answer, "but I was a wee bit loth to come in. I no' think this room is canny for us folks, and I've felt a bit uneasy since the other evening at the Spirit's Bridge; but I do believe there's not a ghost among them that would harm your Leddieship, bless you! you seem quite at home wi' them all."

"With *them*," I repeated, "with *who*? McQuoid, you're a goose. I believe if I had lived among your old covenanting Puritans, they'd have burnt me for a witch, and you'd have borne your 'testimony'!"

"Weel, weel, you are a wee witch, anyhow," and the faithful old thing bent over me and kissed me, as she often did.

"Dear McQuoid," I said, "be quick and fetch me my tea, or I shall be late. Your head is so full of ghosts, you forget everything."

She always brought me a cup of tea when she called me, except on the Sunday mornings when I made my Communion, and then, of course, I kept my fast.

When she had left the room, I thought how fortunate it was that I had *not* told her all I *did* see at the Kantlin, or she would have fled across the border, and never come back to Ravensthorpe again.

When I got up, I did stand for some time before the picture of the Duchess, and I found myself talking to her, and telling her if she only looked proud in the picture, and sighed at night, I couldn't possibly find out what she wanted.

Certainly such things at night are awful, even when they are not full of fear, as they never are by day. The breaking of a new dawn is indeed a beautiful and cheering thing. And yet in all the abundant wealth of Nature's pageantry, there also is nothing so moving as the pathetic splendor of the dawn. Is it that it bursts upon us so pure and sinless we feel unworthy of its untainted purity? Is it that it reminds us too vividly of what we might have been, spreading before us the calm and spotless loveliness of a better world? Is it that it speaks too forcibly of those who are gone, lovely and loved, and yet separated by such impassable

barriers from this life that seems so real, even though we know it is so quickly closed? Who can tell? I cannot; but I know that better than all the hours of day I love the dawn. It always saddens me, and yet it cheers; saddens, perhaps, only with that sadness like penitence for anything that seems wrong, which, though saddening, purifies; or does it cheer only because it makes us young and fresh again? I suppose it is meant to do so, and it is, perhaps, because it has a message of the joy of the Resurrection.

My father asked me that morning, in a quaint way, what sort of a night I had had; so I told him I had had a capital night, and seen nothing. He said he was very glad I liked the room, for my own could scarcely be ready for a day or two, and there the matter dropped. Somehow I didn't like to tell him, at least not yet, my exact experiences, for although I was sure they were realities, they *might* have been only fancies, and to be merely fanciful, seemed so extremely foolish.

VI.

I was very busy all that morning, making arrangements with the house-keeper in view of many people coming at the beginning of the following week, and all this, and my reading, and a long practice on the violin, kept me at work till nearly luncheon-time, before which Cogser and I had, as usual, a run on the terrace.

That afternoon I rode with my father. We took our way along the road which runs above the cliffs, and in the bright September sunshine the sea was a blaze of splendor on one side, as the changing woods were on the other. There was a fresh and pleasant air, for the wind, which had threatened the night before to become a storm, had now sunk down again to a steady breeze. With the brightness of the day, and the pleasant lightness of the air, and the sunshine, and the inspiring motion of Hedwig as she cantered along the soft grass on the roadside, I was in the best of spirits, and I know I kept catechizing my father on all manner of things. The real reason why I felt bright and happy was that we were soon to have the house full of pleasant people; and especially it was a real joy to me that Aunt Miriam was coming, and a greater joy still that Walter would soon be with us.

Thinking of Aunt Miriam threw my thoughts back to the Duchess-Countess, for I remembered, long before, laughing at Aunt Miriam's vigorous denunciations of her as a "wicked and unprincipled old woman."

As we rode along, I asked my father various things about her, and somehow, as usual when I touched on any subject connected with the legends which hung about Ravensthorpe, he seemed grave and reserved.

He proposed, indeed, to extend our ride a little to see her grave, and so we did. She lies in the old chapel of Maurice Ledware, which stands in an out-of-the-way corner, buried among deep woods, some seven miles south of Ravensthorpe.

It is a strange enough spot. The chapel is a perfect mausoleum of the Maurice family—to whom her Grace was near of kin—and who are, I think, an English branch of the Montmorencys. It is now close by the side of a modern brick church, from which, in fact, it is entered; an unsightly building this church is on the outside, though inside tidy and well ordered, and with a really Christian appearance about the

altar and chancel, which is more than can be said for many churches in our part of England. The tombs in the chapel are many in number, and of all dates from the Conquest down. Some are beautifully emblazoned, some have been unfortunately "restored" in a gaudy and tasteless manner, but the whole are of unusual interest, and quite like themselves and none other.

In particular, the Duchess' tomb was in good preservation, and entirely unchanged. As we stood and looked at it, my father said:—

"She was, I believe, an unhappy woman, and she acted in a manner cruel and unkind towards her son. Some day, Dorothy, I may tell you all about it; but it is a painful subject, my little woman," he added kindly, "and I can't tell why, I never like to speak much of it; the fact is it never appears to me a *past* matter, it seems to have something to do with us even now."

"But, father," I said, "you're not afraid of the Duchess, are you? she can't do us any harm; surely God and the angels take care of us,—and then mother prays for us, doesn't she? Was the Duchess really wicked, father?"

He stood gazing at the tomb for a minute or two, and then he said:—

"No, my darling child, she could do us no harm, and I don't suppose she would if she could. She *was*, I believe, wicked, but she repented—so I have heard—before her death. Yes, my child, I am sure your dear mother does pray for you, and God will guard you; but actions of sin, even when people repent of them, have often dreadful consequences, and we are so linked together—we human beings—that the sins of fathers are not without effect upon their children, so that it is a serious thing looking back upon the evil deeds done by those who have gone before us."

My dear father sighed as he spoke. I knew well enough that he had no doubt that we are each of us able to do right if we will, whatever our ancestors may have done, but I felt sure he was thinking of my dear mother's early death, and my brother's, and that his mind was saddened by these memories, so that he often seemed haunted by a sense of misfortune, and an anxious fear lest anything should happen to me.

As we left the chapel he added, as if thinking aloud:—

"It was an odd thing of that old woman not to wish to be buried with the rest. She said if she lay in the chantry at Ravensthorpe, her son would never let her rest in peace, as she was sure he would never rest himself. Poor things, if half that people say is true, the very grave seems no resting-place for either of them."

The day was fading fast, as we rode away from Maurice Ledware, and the night was coming up stormy and chill. The wind had risen more and more, and before we turned into the park gates at Ravensthorpe, it was what the fishermen in the village would call 'blowing half a gale of wind.'

I was glad to be in the bright warm house a gain, for we had hardly spoken a word on our way home, and the chill of the evening and my father's melancholy mood had infected me and made me sad, I knew not why.

That night we had some music as usual, and I humored my own mood, and his I think also, by playing nothing but Spohr; for, indeed, of all musicians it is only Spohr who penetrates to the deepest fountains of human tears, and, indeed, it is the violin, and it only of

instruments, which can most tenderly *sing* of the sorrows, many, vague, and piercing, which find no words.

To be continued.

ST. ANDREW'S DAY.

BY E. O. P.

Almighty God, Who didst give such grace unto Thy holy Apostle, St. Andrew, that he readily obeyed the calling of Thy Son, Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

Our Edward Sixth Prayer Book shows an altar prayer that was written for this day in 1549, but in the revision of 1661 the present collect was substituted for it. Very few of the Saints' Days collects are derived from the old Latin offices. How the Creed always comes out in the lives of these Bible saints. One might fancy this day's gospel story a leaf from Genesis where, upon God's call to him one goes out "not knowing whither," only the name is changed, for Abraham and Andrew alike are called of God, and with both, faith and obedience are one and the same thing. I believe it is the same story from Genesis to Revelation, for they who "sung as it were a new song before the throne" are "they which follow the Lamb whithersoever He goeth." Our Mother takes up the strain among her earliest teachings, for it is at the font she enjoins upon each of her children the promise that he will "constantly believe God's holy Word, and obediently keep His commandments."

Through the written Word of God all are indeed continually called, but we will rather draw the highest meaning from the call our collect mentions. We will consider it as from the Personal Word Himself. Nor will we miss the collect teaching that all are called. As Samuel, as David, or as Saul of Tarsus; from whatever fishing, whatever ships; from our infirmities bodily or spiritual, or our sins; or it may be in some impulsive prayer, or when reading or hearing perhaps well known Scripture words—in one way or another God calls us all, and that renewedly.

Do we feel disheartened in earnestly considering this first saint's call in the Church Year? Is it hard to think of obeying readily—not weighing difficulties; of following without delay—not waiting to arrange anything, not consulting others nor pleading excuse of unfitness or inefficiency? We unite in offering the "living sacrifice" unto God of "ourselves, our souls, and bodies," but recalling the meaning which St. Andrew's life puts into those words, perhaps we are ready to draw back from saying our collect, for we do not know what God will make those words mean for us.

We hear it said that frequent prayers, deep, unrestrained, giving up of soul and body, suited well the early saints of God's Household, but such devotion is not for the frail, inconsistent people we know ourselves to be. Although too, another says that it is "fashionable to be devout," and perhaps even specifies where, as the world puts it, it is fashion leads on pious ground, swelling the number of worshippers.

But let us not be wiser than our Mother who gives us this day's prayer as uniting the Church Militant with the holy Apostle in his ready obedience—his straightway following the Blessed Master, nor wiser than the saint who has put before us that "he loves not God at all, who loves Him not above all." Has a father or mother a daughter whom God calls to leave all and follow

the Saviour's manner of earthly life, yet who says the gentle Master nay? Or does a daughter hear the sweet "Follow Me," and yet hesitate when perhaps for an earthly lover she would not feel the ties of home binding her there? Has God taken a chief treasure—some "eldest and fairest" into His own exclusive keeping, whilst broken hearts here rebel at this giving up of themselves to fulfil God's commands?

All these things and far more, either speedily or by slow degrees, God may make this day's altar prayer mean to us, but it may be our comfort that we do not know what meaning He will give our words and yet that we may use them trusting Him to make us "perfect in every good work to do His will."

The greatest help of this day's collect teaching must be in its reminding us that it was not of some inherent virtue in St. Andrew that he straightway left his nets and followed the Blessed Jesus but of the grace which God gave him. This is indeed an altar prayer, and the first object which we all have in common is to thank God for His saints and to be joined in communion with them. The blessed Gift of the altar then, is at once the answer to our prayer for the enabling grace to follow unreservedly our Lord Christ.

WORK IN CHINA.

FROM A LETTER FROM AN OFFICER IN THE U. S. NAVY TO *The Church Year*.

Our Church is on the right track in China now, and is sending out the right sort of men to do the work. The idea is to educate a few thousand Christian women and men and send them forth in China, taking care to give them a thorough education in the Chinese classics, in which our Church sees nothing harmful, and thus let the Chinese do whatever proselyting is to be done. It must not be overlooked that if all the Christian men and women in our country and in England were placed in China to-morrow, they would form merely an insignificant (numerically) minority of the population. I, myself, can see a change in China along the seaboard, since I was here years ago. Our Shanghai mission is doing good work, and the Episcopal Church already has as much influence for good as any of the more numerous missions. Rome and the Episcopal Churches are the only ones which have in their Bibles and religious teachings a Chinese word for God. Shanti, the favorite word for God among evangelicals, answers more nearly to our English word spook than anything else. Its general use in China is to personify the spirit of the deceased Empress. Imagine, if you can, the English Bible with the substitution of the spirit of the dead Empress of China for the name of the Deity; this, too, to circulate among a great people which reverences nothing in the earth beneath or the heavens above, except their ancestors and their own officials. China is getting on quite fast enough in the ways of modern civilization, and the next generation will show some of the fruits of careful Christian training. When the Chinese see that Christian training and education produces for them as good Chinese scholars, and better sons, wives and daughters, than their own faith or skepticism, then and not till then will they embrace Christianity. As yet the faults and the vices, the cruelties and oppressions, of Christian people are forced upon their attention both nationally and individually—the good is latent,

LETTERS TO THE EDITOR.

EUCCHARISTIC ADORATION AND BISHOP ANDREWES.

To the Editor of *The Living Church*:

My response to the "answer" appended to my communication on "Canon Law and the Prayer Book," in *THE LIVING CHURCH* of Sept. 10th, has been delayed by several weeks' absence from home. For various quotations too long for insertion here, I will give references to the writers, where they may be studied in connection with the context.

1. The writer makes me deny "that by consecration the bread and wine become the Body and Blood of Christ," but to affirm "that while remaining plain and ordinary bread and wine, by the faith of the recipient they become to him" "the Body and Blood of Christ."

My words are, "the bread and wine, a different substance, are made by the Holy Ghost in the Consecration TO BE in identity our Blessed Lord's Body and Blood." In other words, the Sacramental presence of Christ's Body and Blood, which I expressly state to be the work of "the Holy Ghost in the Consecration," I am misrepresented as attributing to "the faith of the recipient."

2. I am corrected for saying, "The bread and wine are the Body and Blood," and am informed that they are "the veils which hide the Body and Blood," "the material elements under the forms of which are present" the Body and Blood. Not so the Ancient Liturgies. The Clementine—"Send down Thy Holy Spirit" "that He may make this bread the Body of Thy Christ, and this cup the Blood of Thy Christ." Thus also the liturgies of St. James, St. Basil, St. Chrysostom, and the Alexandrine. Irenaeus argues that our flesh "nourished from the Body and Blood of the Lord," must be capable of resurrection, "that which is nourished by the cup which is His Blood, and receives increase from the bread which is His Body (Adv. Haer. V. ii. 3. cf. 2). In these primitive Catholic testimonies we are taught that the consecrated Elements are the Body and Blood; not contain; not "hide;" not signify; not transubstantiated into; but simply are such by the working of the Holy Ghost. We are not taught that the *signatum* is something "hidden" within the "veils" of the Elements, "like the Pitt diamond in a casket, or rich wine in a worthless vessel;" that the "sacramental species" are "garments" "robing" "the Person who is there." If we hear the Primitive Catholic Church, the bread and wine are the Body and Blood.

3. The writer says "the Sacrament" in Art. xxviii. means the "material forms of bread and wine." Yet if Sacraments are "effectual signs of grace" (Art. xxv.), the word must be intended to mean both "the outward and visible sign, and the inward and spiritual grace," as expressed in the Catechism. Lest the first answer about "this word Sacrament," calling it "an outward and visible sign of an inward and spiritual grace," should seem to teach that Sacrament means only the outward and visible element; the Catechism immediately continues: "How many parts are there in a Sacrament? Answer: Two; the outward and visible sign, AND the inward and spiritual grace." Dr. De Koven quotes with approval from Dr. Egar this exposition of the Catechism's definition of "the word Sacrament" (A Theological Defence, pp. 12, 13). Dr. Egar's argument that the word Sacrament means *Signum* AND *Signatum* was directed against a Low Church idea that the Sacrament was not Body and

Blood, as well as bread and wine. From another quarter the same denial is made to-day.

Truly, extremes meet!

4. Does Bishop Andrewes teach Eucharistic Adoration? Do the passages quoted in the "answer" mean that the Person of Christ is so localized in the Elements that Adoration be also there localized? Such an interpretation is utterly inconsistent with a multitude of other passages. The "answer" tries to evade the teaching of Art. xxviii. by saying the *outward acts* prohibited: reservation, circumgestation, elevation, are "not of divine obligation." Bishop Andrewes declares such acts, "*recondi et circumferi*," "contrary to the precept and institution of Christ." "Let that be done, which Christ wished to be done, when He said: Do this; *nothing else shall be done*, which from the pyx the priest may exhibit, *which the people may adore*." (Res. Bell. p. 267, Ox. Ed.) He does not object to a mere "outward act," as in trine immersion (p. 254), showing that he censures what *underlies* reservation, etc., viz., Adoration. On p. 11 he dwells on the possibility of a particular host not being transubstantiated, and the consequent idolatry. He ridicules Vasquez's evasion that the worshipper's mind being *fixed on God*, whether they believe transubstantiation, or not, "the adoration shall equally proceed." On p. 13, he says the *fact*, "This is my Body," is of faith; but the *manner* of it, is of opinion, whether in, con, sub, trans. On p. 14, he shows what knotty questions are raised by attempting to localize the presence of the Person of Christ in the Elements: e.g., "Whether at one and the same moment Christ is at rest *here* in the Pyx, *elsewhere* is moved in the Elevation?" Bishop Andrewes teaches that what is to be directed to the Sacred Elements is "veneration," "all due respect;" that *our manner* of receiving it means this and this only; that in the instances of "adoring" in the Primitive Catholic Church cited by Perron, the word *adore* was "a term qualified, and restrained to the outward manner." He ridicules the expressions, "*Sous les especes*," or "*dans les especes Sacramental*" (Ans. Perron's Reply, pp. 15, 16, 14). Such passages are all utterly inconsistent with a belief that the presence of the Person of Christ is so localized in the Elements that Adoration external, or internal in the worshipper's soul, is to be directed to Him "in" them. Hence when he writes, "*Christus in, et cum Sacramento; extra, et sine Sacramento, ubi ubi est, adoratus est*," he would stultify himself if he meant that the person of Christ localized in the Elements is to be *therein* adored. Having made "in" a matter of scholastic speculation (p. 13), he cannot here use it as localizing the Person of Christ. He seems rather to teach that Christ is ubiquitous, and everywhere to be adored. So of "*Super Altare*." It means *above*, not *upon* the Altar. We are "*carried up to Christ (sursum corda)*," (Serm. vii. on the Res.). The context of the quotation from Ambrose shows "in mysteries" to mean not the Eucharist, but the mystery of the Incarnation.

5. The essential idea of Idolatry is the worship of Deity "under the form of" a material object. Jehovah, not the golden calf, was the object of the Israelites' worship (Wordsworth, Ex. xxxii. 1-4). If we may now worship Jehovah (Christ), "under the forms of bread and wine," let us be consistent with Rome, and skip the Second Commandment. Nor may the Elements be

compared with Christ's clothing. They become different in nature by consecration. Not so Christ's clothing. Transubstantiation seems to have been called into existence to avoid this difficulty of adoring Christ in the Elements, without including the Elements in the worship, which is idolatry if they are not transubstantiated.

The teaching of the Anglo-Catholic Church harmonizes with that of the Primitive Church in making the Holy Eucharist the Highest Act of Worship, but not an Object of Worship.

DANIEL M. BATES.

Clifton Heights, Pa.

LAY BAPTISM.

To the Editor of The Living Church:

The following citation of authorities and decisions on this question which has unexpectedly come into great prominence, may not be without use in helping to form an opinion. The writer does not, of course, put forth the statements as the result of original research, but as noted and gathered from time to time from the pages of the learned.

The council of Arles decided (Can. viii.) that even schismatics and heretics could give true Baptism, *provided they were in Holy Orders*.

The council of Nicæa (Can. xix.) directed the re-Baptism of those only who had been baptized by the followers of Paul of Samasota, and so not in the name of the Blessed Trinity.

The validity of lay Baptism was maintained by Tertullian. (De. Bapt. xvii.)

The patriarch of Alexandria allowed it in the case of some boys baptized by Athanasius when he himself was a boy. (Rufin. i: 14.)

St. Augustine maintains it to be valid, not only in cases of necessity, but under other circumstances also. (Aug. De Bapt. vii: 102—cont. Parmen ii: 13). St. Jerome also allowed it in case of necessity.

The council of Elvira (305) in Can. xxxviii, decided that no re-Baptism was necessary for those who had been baptized in an emergency by laymen, but only that the persons so baptized should be brought to the bishop for Confirmation if they should survive.

Hooker emphatically says: (Ecl. Polity v: 61, 3.) "Yea, Baptism by any man in case of necessity was the voice of the whole world heretofore."

The writer has not Gibson's *Codex* at hand, but several decisions of English synods will be found there (See xviii: 8).

The rubric at the end of the *Ritus Baptizandi* of the Salisbury Manual recognized but two essentials—as does our own Prayer Book of to-day—viz., water and the Name of the Trinity.

In 1584 the Puritans presented a memorial to Archbishop Whitgift, praying, amongst other things, "that all baptizing by midwives and women may henceforth be inhibited and declared void." The Archbishop replied that the Baptism of even women is lawful and good, so "that the institution of Christ touching the word and element is duly used." His added words need not here be quoted, considering the difference of opinion which exists among our Right Rev. Fathers in God.

The history of the insertion of the words, "lawful minister," in our present rubric does not allow us to believe that the National Churches of England and America intended by such authority to set aside what seems to have been the consensus of opinion of the learned of preceding ages—or if we may say it—the decision of the Church. What devout Christian of to-day would wish to question the validity of lay Baptism as administered by physicians to infants

in danger of death? (Blunt Direct. Pastor.) It is not without interest to note that in the English ecclesiastical courts the question has been at least three times argued in the present century. 1. Kemp vs. Wickes, 1809; 2. Mastin vs. Escott, 1841. This second was appealed to the Queen in Council, 1842, but both decision and appeal were in favor of lay Baptism as valid.

In this second case (Mastin vs. Escott), Sir H. Jenner said: "It seems to me, upon the whole of the case, that the law of the Church is beyond all doubt, that a child baptized by a layman is validly baptized." And when delivering the judgment of the Privy Council on the appeal (Escott vs. Mastin) Lord Brougham's words were to the same effect.

If citation of instances be in order, it may be noted that there were supposed to be about 300,000 persons in England at the time of the Restoration (1660-61), who had been baptized by laymen; yet no provision was made by the Church for re-baptizing them; nor was any doubt thrown—as far as history tells—upon the validity of their Baptism. Is it not true that in this country some of the bishops of to-day, as well as of the past, a considerable number of the priests and deacons, and a large and continually growing body of the laity have come to us, having received Baptism at the hands of those who to the Church are laymen? Yet they have not been, and are not, at least in the vast majority of instances, re-baptized upon admission. It is not inconsistency but loyalty which suggests the addition to these remarks of the words of Phillimore: (Church Law, p. 48) "It is hardly necessary to add that lay Baptism should be resorted to only in great extremity; and that when the sacrament is administered by one who is not ordained, without such necessity, the person baptizing is guilty of no small sin, even though his act may bring a blessing to the person baptized. His act cannot be undone; but it ought not to have been done."

RICHMOND SHREVE.

Stillwater, N. Y.

To the Editor of The Living Church:

It may interest your readers to know that an article on this vexed question has just appeared in the current number of the *English Church Quarterly Review*, (October, 1887), in which nearly every authority *pro* and *con* has been cited. Unfortunately the learned author leads us to no positive decision, and we are as much in the dark as ever. To argue on any other ground than the common consent of the Greek and Latin Churches for the last thousand years, and the prevalent opinion of the Anglican Church for the last two hundred years, seems utterly futile. Questions like this make us wish for another undisputed General Council.

J. ANKETELL.

THE EPISCOPATE ASSAILED.

To the Editor of The Living Church:

Many of your readers probably think that you put the case too mildly in saying you "doubt the expediency of making the fundamental principles of our Church polity open questions." They will think that the real meaning of that mild form of speech is, that the opening of settled questions by such disloyal attacks upon the Apostolic Episcopate as were made by Church clergymen at a Church Congress recently held at Louisville, is not only inexpedient but wrong. Wrong at least on the part of any who have not severed their connection with the Church's ministry. How the great heart of loyal Christendom—

clerical and lay—must suffer the pangs of sorrow and shame, to find that the very life and honor of the Church have been so grossly betrayed and wounded by those whom she has intrusted with a better and nobler work, and still shelters in her friendly bosom! If the Apostolic Succession is but a "fiction"—a fiction as old as the Christian Church—and if the Apostles themselves were only such insignificant "general managers" that the testimony of their works is to have no weight with a people whose "will is supreme in the Church as well as in the State," then why have any episcopate at all? or why ordain except by popular vote? Or if for some unexplained reason it seems desirable to perpetuate the useless institution, two or three bishops, with a small following, will suffice to keep it alive. Let them survive, but let the rest of us step out of the uncongenial connection, and follow the sweet will of the people. Let us do so for the sake of honesty and self-respect; for to partake, and continue to partake of the life of an institution which we feel called upon to denounce as false, is to be more false than that which we condemn—false to the institution and false to every principle of true manhood. For at every ordination in the Church the Apostolic Succession is exemplified as a *settled* principle, and is *accepted* as such by those who receive their orders in that laying on of the bishop's hands. Why will men continue their connection with an offensive institution, which, according to their statement, makes them obstructionists in the way of Church unity? Perhaps, after all, they enjoy a little fiction, even at the expense of being inconsistent with their public censures, like those who go to the circus "to see the animals!" At all events, they have some fictions of their own, which are made to do duty as argument. One is that episcopacy is not Apostolic Succession—that the clergy claim for it a meaning which is rejected by the laity. Another is that the will of the people is supreme. With regard to the first, the clergy who really do "believe in the Holy Catholic Church" *accept* the meaning which that Church has handed down from the first, and the laity are in great part misjudged; and as to the second, this is not a question of might but of right, and the *Vox Populi* has not shown itself proof against error. Whatever the people may will, *Jus* and *Verum* are king by divine right, in the State and in the Church. What say we, children of the household of Faith? Shall we put bitter for sweet and sweet for bitter—call fiction truth and truth fiction, merely for the sake of being thoroughly Protestant? Has our venerable mother become so aged that her children may despise her for her conservative principles and her old-fashioned ways and manners, and laugh at her in public because she is a stickler for law and order? If she is old, she is still fresh and vigorous, and true and faithful, and offers the best guidance for all who have the wisdom to learn from her, and the respect to heed her counsels. For upon the pages of her well-kept diary she has preserved a record more than sufficient to keep every child loyal who is disposed to be so. Is faithlessness to established law and order a natural outcome of the idea of protestantism? If the *protestant* part of our name tends to a disregard of what is signified by the *episcopal* part of it, then let us delay no longer in taking a name that will at least express what we ought to be.

J. H. WEDDELL.

DR. HOLLAND'S ADDRESS.

To the Editor of The Living Church:

Is it too much for us to hope that the masterly and unanswerable address of Dr. Holland upon "The Perpetual Apostolate," delivered by him at the late Church Congress, and printed in full in your issue of this week, may be issued in such form as will insure for it a wider reading than it can have in the journal of the Congress before which it was read, or even as it has a place in your paper?

Nothing to equal it for force and directness has appeared upon the subject in these latter times.

W. A. MASKER.

Nov. 12, 1887.

HARVEST HOME.

To the Editor of The Living Church:

In the article in your paper of Nov 11th, by the Rev. Mr. Holbrook, pleading for the general use of Harvest Home festivals, the fact seems to be lost sight of, that on the 24th of this month the whole Nation is called upon, by proclamation of its chief magistrate, to keep Harvest Home. A few years ago, being present at a very beautiful parish harvest festival in England, the writer was asked if the custom was observed in America, and was proud to reply that the entire land, throughout its length and breadth, united, with one voice, on the same day, in offering its tribute of acknowledgement and praise to the Almighty Giver; that, so far as the writer's experience went, the Church offered the Eucharistic Sacrifice; and, in the parish to which the writer belonged, the children of the parish school marched in procession from the school house to the church, each child bringing a small basket filled with "fruits of the earth," and, singing the "Song of Harvest Home," presented them to the priest, at the chancel rail, to be placed by him at the foot of the altar, the wheat and grapes having been previously arranged upon the super-altar. Is it not far grander and nobler to unite with a whole nation in its thanksgiving offering, than for each parish to appoint its separate day?

MARYLAND.

THE OLD CATHOLIC CHURCH.

ABERDEEN, Oct. 5th, 1887.

MY DEAR BISHOP:

I rejoice to hear that there is a good hope of the Old Catholic cause being espoused by the Church in America. It has always distressed me to think how little substantial aid has been rendered by the Church in England and Scotland to those who occupy precisely the same position in Christendom that we do, viz.: Catholics who appeal to Scripture truth, Apostolic order, and Primitive faith and practice against Ultramontaniam on the one side, and Protestantism on the other. I endorse all that the good Bishop of Winchester says in his letter to you, and an awful responsibility will assuredly rest on us, if possessing the means and the Episcopal organization, we do not immediately stretch forth our hands to save those thousands who, because their intelligence rebels against Ultramontaniam, are fast falling into "the cold, heartless, hopeless misery of utter unbelief."

The need is pressing and urgent—it is distressed Christians and brethren whom we are asked to aid now—delay, and it will be infidel opponents whom we shall have to convert.

My knowledge of the Continent leads me to believe that there are large numbers of all orders of the clergy in France, Italy, and Germany who would thankfully join the ranks of the Old Catholics if they could be sure of the permanency of that organization. It is doubt on this score that holds thousands back. In God's Name let us make them sure of that point. The Bishop of Winchester speaks of one bishop for France in the first instance, but three, at least, would be required to impart this assurance of permanency, and they could then themselves, without any extraneous help, extend the Gallican Episcopate whenever and wherever required, for a bishop is not the capital of an ecclesiastical column; he is rather the base of it founded on the Everlasting "Rock." Might not the Church in America, in Scotland, and in Holland, each appoint a bishop, three in all, who should consecrate three French priests (failing any of the present bishops of

France casting in their lot with us) elected and presented by the Gallican Church.

I cannot close my letter without quoting the words of that true Father in God, Christopher Wordsworth, late Bishop of Lincoln: "As the Apostolic fishermen in the Gospel beckoned to their partners in the other ship that they should come and help them, and they came, so, in the present day, if the Old Catholics in the ships of the Churches of Germany, Italy, and France should think fit to beckon to us, who rejoice to be the Old Catholics of England (Scotland and America), may we not regard that invitation as a call from Christ Himself!"

Ever, my dear brother,
Affectionately yours in Christ,
A. G. ABERDEEN AND ORKNEY.
To the Lord Bishop of Tennessee.

OPINIONS OF THE PRESS.

The Church Calendar (W. N. Y.)

THE CHURCH CONGRESS.—Of another notable meeting of the last month, the "Church Congress" at Louisville, we have only to express our thankfulness that the Church does not find it necessary to open such a safety-valve more than once a year. Whatever good this enormous amount of talk may do—and we will not deny that it has done some in past years—will be overbalanced by the evil of such speeches as those on the Historic Episcopate by Mr. W. R. Mackay, Dr. Harwood, and Dr. Brooks. With the decline and fall of the old Evangelical or Low Church party, who held to the episcopate against parity, or Presbyterianism, not as against no authorized ministry, there has arisen on its ruins a so-called "Broad Church" clique who practically (and as in the case of some of these speakers, openly and expressly) deny all ministry as a Divine Institution. Their position in regard to the priesthood is pure Congregationalism. They admit that it is, and always has been, a good thing to have so-called bishops, priests and deacons, but emphatically refuse to acknowledge any essential quality in their office differing them from laymen. What other meaning—except pure nonsense—can be put on such language as this?—"This theory [of Apostolic Succession] is happily exploded." "While government is divine, the form is human, and this is as true of the Church as of the Nation. We have a right to alter existing forms, even to annihilate them. The real question is not what the Apostles did in Judea, but what is best for us to choose [!] in the nineteenth century and in the United States. * * * Let us throw the Apostolic fiction overboard, and let us ask our brethren to accept the Apostolic reality [!] in its plainest form."

But we have no heart to quote more of such stuff. Our only wonder is that men who think they believe it can dare to come into God's presence to receive from "hand on head," the "Holy Ghost for the office and work of a priest in the Church of God, now committed to thee by the imposition of our hands."

The Altar and Hearth. (Buffalo.)

ST. ANDREW'S BROTHERHOOD.—There are two dangers in connection with the work of the brotherhood which thrust themselves upon the attention of thoughtful and earnest-minded men at the convention. The first arises from the use of untrained laymen, especially young and inexperienced men as Bible class teachers and expounders of the Scriptures. The second is the danger of ignoring the Church and the clergy. The brotherhood can be made an admirable agency as an adjunct to the regular work of the Church in bringing young men to Christ. But it must be clearly understood that bringing men to Christ implies bringing them into the Church, which is His body. There must be no mistake here. Christ's Kingdom and the Church are one and the same. Any divorce of these two whom God has joined together, cannot be otherwise than disastrous in its consequences. Zeal without knowledge is often productive of quite as much harm as good. That there was a vast amount of zeal displayed in the recent convention, we are free to admit. That there was not a corresponding amount of knowledge, we feel very sure. Let us hope that there will be more and more an adequate adjustment of these most

important factors, and let us pray that God will guide us into all good.

Canadian Church Magazine.

METLAKAHTLA.—But alas, that Gospel itself often brings its heartaches and disappointments. So Bishop Ridley found it when he returned to Metlakahla, at one time the most promising mission station in the world. He found that Mr. Duncan was not carrying the mission on in accordance with the teaching of the Church of England, the sacrament of the Lord's Supper, for instance, being persistently ignored. Because of these troubles, Bishop Ridley visited England in January, 1882, and conferred with the Church Missionary Society. It was determined that if Mr. Duncan could not conform to the plain teaching, not only of the Church, but of Christ Himself, he must be dismissed as an agent of the Society. With this difficult task Bishop Ridley was charged, and executed it as gently as the sad circumstances would allow. This led to much trouble,—trouble which has clouded the fair beginnings of the Metlakahla mission. But Bishop Ridley has remained among these Indians himself, teaching them as a good bishop should teach them, and Mr. Duncan has been seeking a new home for his Indians, or those who may choose to follow him, in the colder regions of Alaska.

The Scottish Guardian.

THE CHURCH CONGRESS OF 1887.—The Church Congress at Wolverhampton will probably be a marked one in the series of Church Congresses. The programme of proceedings has many new features. It was coming to be felt that arrangements which were suitable enough for the Congress meetings in the earlier stages of its career were no longer wholly satisfactory. There was a suggestion of the treadmill in the unvarying routine of regulations, stock subjects, and even selected speakers. Fresh orators were few, annual orators were many. A desire to avoid burning questions, the discussion of which would call forth strong demonstrations of feeling from the audience, had led to the re-appearance on the subjects' list of topics which had already been all but exhaustively dealt with. A new departure was in some degree called for, and the Wolverhampton Congress Committee has proved itself equal to the occasion.

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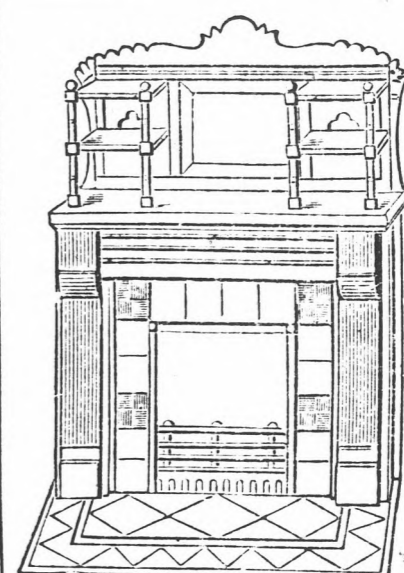
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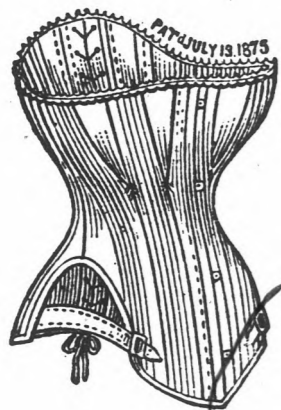
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Respectfully, T. A. SLOCUM, M. D., 181 P. arl St., New York.

We take pleasure in asking the attention of our readers to the advertisement of The Ohio Farmer, which appears in another column of this issue. It is one of the best agricultural papers in America.

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



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Ft. Scott, Kansas. SPECIAL NOTICE. Owing to the great demand for lots at private sale we are obliged to postpone our great auction sale announced to take place at Ft. Scott, Oct. 15, as we will not have time to plat enough land to supply the demand at the auction sale. The new date will be duly announced. Ft. Scott is flourishing; new Bridges, new Railroads new Buildings, Glass-works, Machine Shops Sugar-works turning out 18,000 pounds of sugar per day, are making business lively. New business houses are being opened nearly every day, and eastern people are locating with us. Come, there is room for all in and around our thriving city. We offer 2 acres of valuable gas-land and the great Rosenthal Gas Well to any manufacturer that will locate on this land and employ 60 hands, Free. Take the Ft. Scott & Gulf R.R. from Kansas City. Write for information to S. F. SCOTT & CO.

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HINTS FOR HOUSEWIVES.

Useful suggestions for Christmas presents will be found in this and successive issues.

A BUREAU cover of long white linen fringed toweling. Knotted fringe is the best. This can be worked in by a design taken from old Russian work--griffin heads in simple cross stitch--and is really a work of art.

A COVER or sheath for scissors can be made of bronze or other fancy-colored leather. Two pieces, that will just fit over the blades of the scissors, are cut, lined, bound, and then overhanded together.

TO REMOVE DIRT AND STAINS FROM MARBLE.—A solution of gum arabic will remove dirt and stains from marble. Let it remain till it dries, when it will peel off or can be washed off.

A PAIR OF REINS FOR A LITTLE BOY.—Made of bright wool, either double Berlin or Germantown, or ordinary yarn will answer. Cast on 11 stitches and knit back and forth, garter stitch, until they are three yards long. Finish by working in with crewel needle, motto or device, and add small bells. Cost of materials, from thirty to fifty cents; price when bought, one dollar.

HOT WATER FOR BRUISES.—Hot water is the best thing that can be used to heal a sprain or a bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. For burns, or scalds, apply cloths well saturated with cold alum water, keeping the injured parts covered from the air.

PRETTY WATCH POCKET.—Take two tiny infants' slippers, cover the outside with crimson velvet as richly embroidered as possible. Fit it neatly over the slippers, and line with satin, quilted in diamonds, with one layer of wadding; bind the edges with satin ribbon; finish the slippers with a rosette of satin; fasten the two slippers on a piece of card-board, cover the back with silk, and over-seam the two pieces together.

A BAG to hang on the inside of a closet door, that will give the possessor a feeling of having unlimited room, is made of cretonne or fancy striped ticking. About eight inches less than the width of the door will be found a handy size. Put on three rows of pockets; the first can be used for shoes and slippers, the others for old linen, strings, and the numerous odds and ends so often needed and so hard to find places for.

TINY spinning-wheels, with the wood in the mellow tints a century has given it, make most acceptable, as well as unique, hat racks. Sandpaper, oil and polish them, putting on the outer end of each spoke a pretty brass hook. See to it that these are strongly made, to bear rough usage of coat and hat. Some times the smaller ones, which are more desirable as well as expensive, are better made. The wood of these wheels is generally of oak, and if the grain is at all knotty, which it is likely to be, do not stain it; if not, use some of the mahogany colors in preference to ebonizing, the red of the wood contrasts so well with the brightness of the brass.

A PRETTY gift is a blotting book with the recipient's signature first sketched and then worked in crewel stitch across it, not straight, but in slightly slanting direction. The signature must be enlarged until it is effective enough to ornament the cover. Underneath it put a flourish such as a pen would make. The blotter cover may be of velvet, plush, or coarse linen cloth; the lining should be of silk or satin. Other blotter covers are made in book form, of coarse brown paper. The fac-simile of a quill pen, post-office stamp, dated at Blottville, with the legend "Absorbed Thoughts," painted in a light sketchy manner on the cover. Leaves of blotting paper are tied in with bows of narrow ribbon.

HOW TO OBTAIN DESIGNS for outline work on linen, canvas, toweling, etc.—A small-sized willow pattern plate would be suitable to trace for the four corners of a five o'clock tea-cloth, or for the centres of finger doilies, while a dinner plate would be equally serviceable for mats either for Oriental vases or teapot stands. When the proper size plate has been selected, cut a piece of tracing paper the exact size of the centre of the piece of china. Lay the plate on a desk, or inclined drawing board, with some heavy weight at the bottom to prevent the china from slipping. Then place the cut-out round of transparent tracing paper over the centre of the plate and trace it carefully with a soft pencil. Put in a position in which the light falls from the left, will be found the easiest for drawing, as the surface of the paper is not obscured by the shadow of the hand in working. When the outline is obtained, pin the piece of material to be worked with flat drawing pins on to a drawing board, and then with the same precision fasten the tracing paper over it. These precautions prevent the materials from slipping, and a soft pencil, from the fact that it marks more easily, will not tear the tracing paper, as a hard one is apt to do.

WHITE FESTIVAL CLOTHS.

We have recently imported from England and the Continent special goods for the Christmas season, the designs having been arranged by ourselves with particular reference to the requirements of the Church.

White silk damask, 30-inch, \$5.00 per yard. White and gold silk damask, 30-inch, \$6.00 per yard. White broadcloth, 72-inch (super-quality), \$7.00 per yard. White diagonal, 72-inch (super-quality), \$5.50 per yard. "RUBAIS-VELOUR," 50-inch, \$3.00. This is a new goods, very durable and effective.

"TAPISTRIE ANGORA," 53-inch, \$5.00. This is a new goods which we have introduced this season. The design is an elaborate arrangement of the crown of thorns, passion-flower and Greek crosses. This goods has all the brilliancy of silk, with a very much greater effectiveness and durability.

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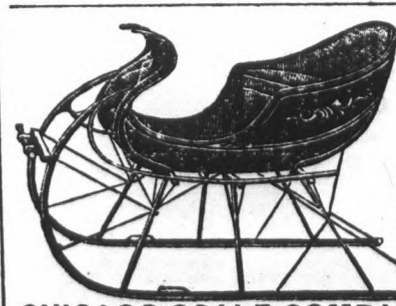
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