

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

GENERAL DEBILITY.

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

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

INVIGORATES THE SYSTEM.

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

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

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

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

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

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

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

GIVEN UP TO DIE.

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 23), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

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

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

BLEEDING FROM LUNGS.

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

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main Street, BUFFALO, N. Y.

DROPSY TREATED FREE.

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured. H. H. GREEN & SONS, M. D's., 250 1/2 Marietta Street, Atlanta, Ga. Mention this paper.

AGENTS WANTED (Samples Free) for DR. SCOTT'S beautiful ELECTRIC CORSETS, BRUSHES, BELTS Etc. No risk, quick sales. Territory given, satisfaction guaranteed. Dr. SCOTT, 548 Broadway, N. Y.

J. & R. LAMB, 59 Carmine St., N. Y. Church Decorators and Furnishers.

Illustrated Circulars and Special Designs on Request. Pulpits, Windows of Stained Glass. Brass and Bronze Tablets, Marble Fonts, Altars, Reredos, Prie-Dieu, Embroideries, Banners, Plate, etc., etc. Green Cloth, Felt, Diagonal Silk Damask, and Silk Serge Stoles, \$3.00 each, all silk. Damask Stoles, \$7.50 and \$8.00 each. Cathedral Surplices, \$10 each. Canterbury Caps, \$1.65 each. Catalogue of Embroideries, etc., now ready. Catalogues of Metal Work, Wood Work, and Stained Glass.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. ASK HIM FOR IT. P. S. WILTBORGER, Prop'r, 225 N. Second St., Philadelphia.

A Beautiful Plush Casket of Fine Jewelry, sent free to every Agent selling our cards. Send 2c. stamp for Lovely New Samples and Outfit. N. K. CARD CO., Wallingford, Conn.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

THE WESTERN FARM MORTGAGE CO., LAWRENCE, KANSAS.

Capital (fully paid), \$250,000. Assets, \$792,525.78. FIRST MORTGAGE LOANS

GOLD DEBENTURES.

We offer First Mortgage Loans, as heretofore, drawing 7 Per Cent Guaranteed. Also 10 and 15 year 6 Per Cent Gold Debentures. Each Series of Debentures of \$100,000 is secured by first mortgages for \$105,000 (on land worth two and one-half to five times the amount of the mortgage) held in trust by the American Loan and Trust Company of N. Y.; and also by our paid up Capital and Assets, of over THREE QUARTERS of a MILLION DOLLARS. Twelve years experience. More than 2,000 investors can testify to the promptness, safety and satisfaction of their investments. New York Office, 137 Broadway, C. C. Hine & Son, Agts. Albany, N. Y. Office, Tweed Building, N. Y. B. Bull & Co., Agts. Boston Office, 34 School Street, M. D. Brooks, Agt. Send for Pamphlets, Forms and Full Information. L. H. PERKINS, Secretary, LAWRENCE, KAN.

Ft. Scott, Kansas.

The Pittsburg of the West.

Fort Scott, with her Natural Gas wells, Lubricating Oil wells, immense Coal fields, inexhaustible quarries of cement and building stone, flowing artesian wells, Flint glass sand, Brick, Fire and Potter's Clay, and other natural advantages, is the greatest manufacturing point in Kansas, and is but just entering on a career of unexampled prosperity. Note the following facts:

Population 14,000, increase since 1880 of 12,000. Four distinct railway lines, and three more building. New buildings now going up to cost over \$1,000,000. Real estate sales in one month, \$1,750,000. Among established industries are:

Natural Gas and Lubricating Oil wells, Coal Mines, Stone Quarries, and Cement Works, brick yards, sugar works, a large glass factory, numerous potteries, saw and woolen, and flouring mills, carriage works, tobacco factories, four ries, machine shops, etc., etc. Liberal aid to factories. Fine schools and churches, and no saloons. Fertile farms, \$10 per acre and up.

Fort Scott offers unequalled opportunities for the farmer, manufacturer, mechanic, merchant, and real estate investor. City property doubles in value every few months. Write for a free copy of the "Southern Kansan," telling all about Fort Scott. Inquiries promptly answered.

S. F. SCOTT & CO., Real Estate and Loan Agents, Fort Scott, Kansas.

We control 1,200 choice residence lots at \$125 to \$1,000 each. 1/2 down, bal. 1 and 2 years at 8 per cent. Special attention given to investing foreign capital.

SOLDIERS all get Pensions, if 1/4 disabled; Officers' travel pay, bounty collected; Deserters relieved; success or no fee. Laws sent free. A. W. McCormick & Son, Washington, D. C. & Cincinnati, O.

The Living Church.

SATURDAY, SEPT. 17, 1887.

"WHITHER HE HIMSELF WOULD COME."

St. Luke x: 1.

BY J. C. S.

Of old the Saviour's loyal band
Went forth before His face
To spread abroad throughout the land
The riches of His grace,
They sought those who in darkness lay,
Whose hearts were cold and numb;
They straightened paths and smoothed the
way
Where He Himself would come.

Again to-day the summons falls
On many a heedless ear,
To succor those whom sin enthralled,
Who mourn in gloom and fear,
But Christian hands and hearts are weak,
Their lips too oft are dumb,
Will none His erring children seek,
Ere He Himself shall come?

Can we to whom His Word is given,
Forbear to make it known?
Are holy joys and hopes of heaven
Meant for ourselves alone?
How can we feed on living bread
While they taste not a crumb!
Rise! haste the blessed feast to spread
Where He Himself shall come!

O Saviour! look with pitying eye,
On these our careless hearts!
And send Thy Spirit from on high
Who zeal and love imparts.
Take Thou each selfish thought away,
Unseal these lips now dumb,
That we may face Thee in that day
When Thou Thyself shalt come.

NEWS AND NOTES.

THE last issue of *The Churchman* contained a picture of the late Bishop Elliott, which is a remarkably fine specimen of that kind of work. The strong and beautiful face is faithfully represented. A painful contrast to this is the distressing caricature which appeared in the Kentucky diocesan paper.

It is affirmed that a legate from Russia, in bishop's orders, accompanied by three priests, has set forth to negotiate intercommunion with the Abyssinian Church. If this effort proves successful, not only its religious but its political consequence will be widespread, and most important, inasmuch as the Copts and Greeks in Egypt will be reunited.

THE Dean of York, presiding recently at a meeting of the Church of England Funeral Reform Association, held in York, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful among the upper and middle classes, and a costly and ostentatious funeral was now considered a mark of vulgarity.

THE quarterly edition of the clergy list has become indispensable. The publishers aim at complete accuracy, and this list is as nearly so as possible. If any are disposed to doubt the necessity of so frequent revision, the facts stated in the September number will dispel that doubt. Since the June issue, there have been 334 changes in the American list and 123 in the Canadian. *The Living Church Annual and Clergy-List Quarterly* is published by the Young Churchman Co. of Milwaukee.

IN an article on "Ministers' Vacations," the *Christian Register* sets forth

a certain relationship between the scarcity of churchgoers in summer and the question of pew renting. "In the old churches," it says, "a pew was an heirloom, a sacred possession, to be passed down from one generation to another. Now people take pews for a 'quarter,' leaving them unoccupied and unpaid for when they go away. This new habit will compel the surrender of some churches which were once prosperous, and might still be so if the old habit of steady support were continued."

LAST winter the Rev. Messrs. G. A. Bastian Perera and H. de Silva were admitted to priests' orders, by the Bishop of Colombo, at Baddegama. The Rev. J. Allcock writes that this was the first ordination that has been held in the Singhalese language. The native Christians of Tinnevely, in Southern India, have sent a gift of \$400 to the Church Missionary Society of England as an expression of their sympathy with the persecuted Christians in Uganda, Africa. The native Christians of Madagascar have given more than £800,000 for the spread of the Gospel within the past ten years.

DURING the recent convention at Keswick, England, no less than nineteen ladies offered themselves for missionary work in connection with the Church Missionary Society, as well as others for the China Inland Mission and other societies. Several of these offers came in answer to a letter from Mr. Hall, of Jaffa, calling for lady missionaries to help the Church missionary work in the Holy Land. The difficulties of male missionaries bringing the Gospel before the Moslem women are immense, and the opposition of the Turkish Government is growing so strong that it becomes necessary to work with increased energy while it is possible. The time may be short, but although formal results are few, the Palestine work of the Church Missionary Society is most satisfactory.

A REMARKABLE response was received to the appeal made at the Conference for further laborers in the missionary field. At the close sixty persons offered themselves definitely for foreign missionary service, and nearly as many more intimated that they were prepared to consider the matter. Many applications have since been received from persons, many of them wealthy, who desire to become missionaries abroad. No less than seventy have volunteered for the China Inland Mission alone, and it is expected that the majority of these will start for China next month.

ON St. Bartholomew's Day, the same festival on which, ten years ago, his predecessor was consecrated in the same place, the Archbishop of York consecrated in York Minster the Venerable James Wareing Bardsley, Archdeacon of Liverpool, to the bishopric of Sodor and Man. When those in the procession had taken their places, the Archbishop of York commenced the Communion office, the epistoller being the Bishop of Manchester, and the gospel-er the Bishop of Carlisle. The preacher was the Rev. Herbert James. The service, which was sung to Garrett in E flat, was admirably rendered, the

Archbishop himself singing the alternate lines of the *Veni Creator*. The anthems during the two retirements of the Bishop-designate to robe were Wesley's "Thou wilt keep him in perfect peace," and Mendelssohn's "Now ye are ambassadors." The cathedral was very full, a special train from Liverpool having brought a number of the new Bishop's friends.

The Scottish Churchman remarks "that there appears to be every probability of our clergy being forced back on to a revival, in their fulness, of all the more distinctive features of our teaching and ritual—by the action of the Presbyterian establishment—on no higher grounds than the very serious practical inconvenience of a stranger being, under conditions that are daily realizing themselves with greater fulness, quite unable to tell whether he is in an Episcopal or Presbyterian place of worship. It is the fault of our own tendency to timid compromise and reserve that Presbyterians generally, think that the only difference between the two bodies consists in the use of liturgies, organs, altars, choral services, and ecclesiastically-arranged churches. Had Catholic teaching and ritual been with us the rule, such confusion could never have arisen, and outsiders would have realized that such matters as the above can no more make a Catholic, than a tailor can make a gentleman. The difference between a schismatic and a Churchman is generic, not specific—a difference, not of degree, but of kind; and this generic difference lies in the acceptance or rejection of the divinely constituted authority of the priesthood of Christ, as exercised through an apostolic ministry, with the consequent reality of Sacramental life, Sacramental gifts, and Sacramental 'reconciliation,' all of which flow from, and exist by virtue of, the Incarnation."

EITHER intentionally or by accident the mystic number seven plays a great part in the Cologne cathedral. The number appears to have been taken as the ground-work of all arrangements in which numerical quantity comes into question. Thus there are seven niches for the reception of statues at all the chief doors and at the side entrances. The height of the vestibule is seven times eight feet; seven pediments for figures stand in the same; seven chapels surround the choir; the width of which, like that of the inner area of the church, is seven times twenty-three feet, while the height of the choir is seven times twenty-three feet; the height of the aisles is seven times ten feet, and twice seven pillars adorn the choir. In the aisles are seven times eight pillars, and four times seven shafts rise along the walls. The western portal is seven times thirty-three feet wide, the length of the vast building is seven times seven y-six feet, and the height to the summit of the principal towers was also fixed at seven times seventy-six feet. The three transverse aisles are seven times fifteen feet wide. Not only does the number seven enter so largely into the general architectural arrangements, but also into the smallest details as the parts of decorative work.

THE magnificent window projected for St. Lawrence's, Reading, in honor

of the famous statesman-prelate, whom his latest successor on St. Augustine's throne has called "the martyred Laud," is now completed, and is described by all who have visited the church to be one of the finest of Mr. Kempe's works. St. Lawrence is one of the few churches which have not suffered under the restorer's hand, and this noble western window adds greatly to the beauty of the ancient work. It is well known that Laud was christened in the font of this church, and with his accustomed munificence endowed the parish. Above, in the window, are the Blessed Virgin and the Holy Child. The figure of the archbishop is in the centre. Close by is the blessed King Charles the First. Other figures are those of Henry I., founder of Reading Abbey, Henry VII., founder of Reading School, Sir Thomas White, founder of St. John's, Oxford of which society Laud was president. St. Osmund (Reading having been formerly in the Sarum diocese), St. John Baptist, and St. James the Great. Various coats-of-arms are also introduced. Like all the work of Mr. Kempe, the window is full of deep rich coloring and has a mystical religious feeling. It has cost more than £500. Is it too much to hope that Laud's own much-loved college of St. John the Baptist, Oxford, which he so nobly endowed, and whose beautiful garden quadrangle he built, will be moved at last to do something to honor the ashes of its greatest son? At present Laud's headless corpse lies disregarded and almost forgotten beneath the altar of the chapel.

THE article by the Rev. S. C. Partridge, which we reprint from the *Eclectic*, is well worth reading. Mr. Partridge is a member of the China Mission and knows whereof he speaks. People who are competent to judge say that Messrs. Partridge and Graves constitute the strength of our mission in China. He has given us in this article a clear view of the nature of the work, and of the difficulties which hinder it. Commenting upon the subject the *Eclectic* says: "What an awful twist to the most patent truths of Scripture has this unreasoning hatred of Rome given among us! It seems as if King James' question at the Hampton Court Conference had actually been accepted by the dominant Puritanism: 'Because the Papists wear shoes and stockings, shall we go barefoot?' 'Barefoot' it is so far as not only a respectable theology, but even some of the simplest and plainest precepts and privileges of the Gospel are concerned. We are glad that the Chinese language admits of no juggling with words. Protestant vagueness and duplicity stand little chance—it has got to call a spade a spade. It must provide a religion of intelligible teaching and tangible observances. Imagine how to tell a Chinese what it is to be 'in Christ.' We do hope the Board will allow this supplementing process now begun by the missionaries to go on." What has the Board to do with it other than to collect and remit the funds? Yet it is too evident that Bishop Boone goes out under instructions from this same Board to dismiss the best men in his field unless they will abandon the principles upon which they are working.

NEW YORK

CITY.—The Rev. Dr. I. N. Stanger has entered on his duties as rector of Holy Trinity church, Harlem. He comes from Cincinnati where he was the rector of Christ church, while previously he had occupied important parishes in Pennsylvania and Delaware. It is the intention of Holy Trinity to build a new church at 122d St. and Sixth Ave. This will remove the church a suitable distance from St. Andrew's, in which, by the way, the Bishop of Springfield officiated on Sunday, Sept. 11. The new location is in a growing neighborhood, and the removal will undoubtedly further the interests of the parish.

The rector of the church of the Ascension, the Rev. Dr. E. W. Donald, who has been spending the summer at Amherst, Mass., occupied his pulpit, Sept. 4 and 11. Dr. Donald is considered, probably, the most able and influential of the younger clergy in New York City. Dr. Rainsford, rector of St. George's, has been spending a part of his vacation at Southampton, L. I.

LONG ISLAND.

BROOKLYN.—The Rev. Dr. L. W. Bancroft, rector of Christ church, who has been spending the summer in the Catskills, resumed his duties the first Sunday in September, when he preached and celebrated the Holy Communion. The number of communicants was unusually large for the season. The rector of Holy Trinity, the Rev. Dr. Chas. H. Hall, has returned to Brooklyn from his country home and took the services on Sunday, Sept. 11th, assisted by the Rev. Mr. McGuffey. The church was opened on the Sunday previous.

In the absence of the rector of St. Ann's, the Rev. Dr. Alsop, the services have been taken by his assistant, the Rev. Louis De Cormis. This is his first connection with any parish, and the congregations under his ministrations have been unusually large. Mr. De Cormis was born in Virginia, graduated at Gambier College, Ohio, studied theology at Cambridge, Mass., and three years ago was made Master of Arts at Kenyon College. On Sunday, Sept. 11th, the pulpit of St. Ann's was occupied by the Rev. Dr. Boggs. Dr. Alsop, who has been spending the summer near Pittsburg, Pa., is not expected to return till towards the end of the month. The Rev. Dr. E. D. Cooper, rector of the church of the Redeemer, Astoria, and assistant secretary of the convention, has been spending his vacation at Southampton, L. I. He has now returned to his parish.

MISSOURI.

HANNIBAL.—Trinity parish after being closed two months for extensive and much needed repairs, was re-opened for divine service on the 12th Sunday after Trinity. A liberal-minded parishioner had given the impetus by offering to build a recess organ chamber at the north wall by the chancel, and thereto remove the instrument from its former position in the gallery over the front entrance. The ladies of the Semper Fidelis Society were thus moved to carry out their long-proposed plans to renovate the interior throughout, and the combined result has been most happy. The musical effect is vastly increased by the new position of the organ, while the church at large has been strikingly beautified. A new ceiling in oiled pine now covers the former plaster, the sides have been wainscotted with the same material, the walls lightened with fresh, warm tints, and

the chancel frescoed in a really artistic and churchly style. The entire cost will be about \$1,000, which is a handsome sum for the size and wealth of the parish. At the opening services a large congregation assembled. The music was especially fine, and the rector's sermon appropriate to the occasion; though, while congratulating the parish on this splendid evidence of renewed material progress, he emphasized the even greater need of beautifying and up-building its spiritual life, and extending its influence to the remotest limits of this growing city. Two memorial windows are in execution by Booth of New York, and on every hand evidences of life and growth are visible. Altogether both rector and people may well be congratulated at the excellent outlook for Church progress in Hannibal.

CALIFORNIA.

SANTA MONICA.—Service was held in the beautiful St. Augustine church for the first time Sunday, Aug. 28th. A large congregation was present, and the occasion was an impressive one. The service was conducted by the Rev. Messrs. J. D. H. Browne, of Pasadena, D. F. MacKenzie and Henry Scott Jefferys. The church is not yet completed, but it is hoped that it will soon be relieved from debt, when it will be formally dedicated. Among the recent donations to this church is the generous, unconditional gift of a lot in South Santa Monica by Mr. George S. Van Every, a recent resident of this place.

SOUTHERN OHIO.

CINCINNATI.—The Rev. Robert A. Gibson of Parkersburg, W. Va., has accepted a call to Christ church (made vacant by the removal of the Rev. Dr. Stanger to Harlem on the first of September) and enters on his duties Oct. 15th. The parish is to be congratulated on so soon securing a rector, and one whose past good work promises so well for its future.

PROVINCE OF ILLINOIS.

St. Mary's School, Knoxville, re-opened on Wednesday of this week, with its full quota of pupils, a hundred resident in the school, and the usual number of day scholars. This is the highest number that has been reached in the nearly twenty years' record. Every room is occupied, but vacancies are likely to occur as the season advances, and applicants for rooms should register as early as possible. Among the improvements contemplated during the year are the stone cloister, connecting the chapel with the school building; an observatory for the use of the fine telescope of Alvan Clark and Sons; an altar and credos, and a splendid window for the gable of the chapel. The latter has been undertaken by the alumnae of the school.

FOND DU LAC.

The statistics of the diocese of Fond du Lac, as given in the journal of 1887, are as follows: Number of families, 1,661; total of souls, 7,017; Baptisms—infants 238 adults 62, total 300; Confirmations, 386; communicants 2,933; Sunday schools, 24; teachers, 162; scholars, 1,202; churches, 33; chapels, 3; rectories, 12; total of offerings, \$38,613.06; total value of church property, \$209,757.00.

FLORIDA.

The summary of parochial reports for 1886-7. Number of families, 1,458; Baptisms—adult, 87, infants, 363, total, 450; confirmed, 383; communicants—present

number, 2,453; marriages, 162; burials, 229; Sunday school teachers, 233; Sunday school scholars, 1,994; value of Church property, \$289,425.00; total contributions, \$50,756.31.

CENTRAL NEW YORK.

WATERVILLE.—A handsome lectern of polished brass has recently been placed in Grace church. It is the gift of Mrs. Louise N. Candee, in memory of her husband, W. B. Candee, and was made by Messrs. J. & R. Lamb of New York. It is of desk form, with three buttresses rising on either side of the central shaft, and with Trinity base. The top or desk of the lectern is richly chased, and below it are ornate brackets of foliage design. The memorial inscription is engraved on the base.

CENTRAL PENNSYLVANIA.

HONESDALE.—An important memorial window has recently been erected in Grace church. The design shows the Angel of the Resurrection and the three Marys at the tomb of Jesus, the subject being carried through the two lights, and extending across the bottom is the quotation: "He is not here. He is risen." In the centre of the tracery above is a large circle in which has been introduced an arrangement of palm branches and a crown, symbolical of victory. The inscription at the base of the window reads as follows: "To the glory of God and in loving memory of Sophie C. Menner, who entered into rest February 15th, 1885." The window was designed and executed by Messrs. J. & R. Lamb, of New York.

LOUISIANA.

LAKE CHARLES.—Good Shepherd church, this town, is without a rector, the Rev. Geo. Davis Adams having resigned on account of ill health. There is no reason why this parish should not grow and become a power in southwestern Louisiana. Lake Charles is a live busy town and is growing daily. The lumber supply is inexhaustible and is the source of business of from 15 to 20 saw mills. Church work is in its infancy yet in this parish, but the sentiment of the town is for the Church.

BAYOU GOULA.—St. Mary's parish like many others in Louisiana, is situated in a great Roman Catholic community, the population consisting mostly of Creoles. The Rev. S. M. Wiggins serves this parish twice a month, in connection with his work at Plaquemine, a neighboring town. The church has been lately repaired, a goodly sum having been raised for that purpose by the congregation.

JEANERETTE.—The Rev. C. C. Kramer, the energetic rector of Epiphany church, New Iberia, has organized a mission in this town which bids fair to bear much fruit. The services of the Church are held in a private house or in any public building which can be secured. At the time of organization there were but three communicants, but many attend the services who may at some future date be made members of the Church.

NEWELLTON.—The Rev. Thomas W. Smith, who lately came into this diocese from that of Oregon, pays regular visits to St. Mary's Mission. It is the only mission at Newellton, and the services are attended by people of all shades of religious opinion. The rector has won the love and esteem of this community, and but a short time ago they gave substantial proof of their regard by raising money by public subscription, and purchasing a fine horse

and buggy which they at once presented to the rector. Services are held in a school house fitted up in Churchly order, with altar, etc. The rector has been in charge of this mission since April 3, and has accomplished much in this short time.

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS.

SEPTEMBER.

17. Evening, St. Mark's, Adams.
18. A.M., St. John's, North Adams; evening, St. John's, Williamstown.
19. Evening, Christ church, Sheffield.
20. Evening, St. James', Great Barrington.
21. Evening, Trinity, Van Dusen'sville.
22. Evening, St. Paul's, Stockbridge.
23. Evening, St. George's, Lee.
24. Evening, Trinity, Lenox.
25. A.M., St. Stephen's, Pittsfield; P.M., St. Luke's, Lanesborough.
26. Evening, St. James', South Groveland.
29. Evening, Merrimack.
30. Evening, Ascension, Ipswich.

OCTOBER.

2. A.M., The Holy Spirit, Mattapan; evening, Grace, Everett.
4. P.M., St. Andrew's, Hanover.
6. A.M., St. Paul's, Boston, clergy meeting.
7. Evening, St. Paul's, Gardner.
9. A.M., Trinity, Concord; P.M., St. Anne's, South Lincoln.
12. P.M., Mission, Westborough; evening, Christ church, Rochdale.
13. P.M., St. John's, Wilkinsonville; evening, St. Philip's, Millbury.
14. Evening, St. Thomas', Cherry Valley.
16. A.M., Trinity, Wrentham; evening, Grace, North Attleborough.
19. P.M., Grace, Oxford; evening, Reconciliation, Webster.
21. Evening, Trinity, Woburn.
23. A.M., Good Shepherd, Watertown; evening, St. Paul's, Rosindale.
25. A.M., Philadelphia, The Missionary Council.
27. A.M., Philadelphia, House of Bishops.

WASHINGTON TERRITORY.

At convocation which was held this year in Port Townsend, June 28, the Bishop re-appointed the Rev. Geo. Herbert Watson, B. D., dean of Western Washington, and appointed the Rev. Wm. McEwan, dean of Eastern Washington. The last quarterly meeting of the Western Deanery was held August 10th at Whatcom, in the beautiful little church erected there about five years since and called St. Paul's. Dean Watson, the Rev. Messrs. Crawford, Gray, Wells and Wilson, with Messrs. John Leary, Wm. Collier and Geo. Atkinson, and Dr. Robert Lyall, as lay delegates were present; also the Rev. G. D. B. Miller of Salt Lake City. The delegates with several friends went to Whatcom by special steamer, the meeting being held at this point in order to encourage the hands of the Church members, who have been without a clergyman for nearly two years, through lack of funds. The meeting was most enthusiastic, the attendance at the services being large. The visiting party afterwards went through the Archipelago de Haro, making a special call on the Rev. Secretary and Mrs. Gray at East Sound. The clergy all took part in a service in Emmanuel church before leaving for home, the Rev. Dean and Mrs. Watson staying over the following Sunday.

A beautiful brass cross has been presented to St. Paul's, Walla Walla, by a member in memory of his mother.

The Rev. C. B. Crawford, rector of Port Townsend, has been called to the rectorship of Spokane Falls; his vigorous Churchmanship will be much missed in the former town, the latter will be the gainer. He goes to his new field about the 7th of September. Chelalis and Olympia still lack rectors, and of course Port Townsend will now be anxious to fill the vacancy caused by the Rev. Mr. Crawford's removal.

The Church in this territory has never been in so healthy a condition as it is to-day. With a vigorous staff of missionaries, in each of whom it may be said the missionary spirit truly

dwells, the Bishop is enabled to plant the banners of Christ in new places, in far-away fields, and is cheered by the knowledge that the work is going on peacefully and vigorously, the great and only drawback being lack of money for men, churches and schools. Faith fails not though the struggle be hard.

MARYLAND.

THE BISHOP'S APPOINTMENTS.
SEPTEMBER.

- 18. A.M., Mount Savage; P.M., Frostburg.
- 19. P.M., Cumberland.
- 20. Westport.
- 21. Oakland; 20 or 21, Swanton.
- 24. Clear Spring and Missions.
- 26. P.M., Hancock.
- 27. Petersville.

OCTOBER.

- 2. A.M., West River; P.M., St. James', Anne Arundel Co.
- 3. A.M., All Saints', Calvert Co.; P.M., Prince Frederick.
- 4. Port Republic, Middleham Chapel, Solomon's Island.
- 9. A.M., Spesutae; P.M., Havre de Grace.
- 11. Committee of Missions, Baltimore.
- 13. A.M., St. Mary's, Harford Co.
- 14. A.M., Bel-Air; P.M., Hickory.
- 15. A.M., Rock Spring; P.M., The Rocks.
- 16. A.M., Churchville; P.M., Trappe.
- 17. Deer Creek Parish.
- 20. Westminster.
- 21. A.M., Sykesville; P.M., Edenburg.
- 23. A.M., St. James', Baltimore Co.; P.M., Long Green.
- 26. Philadelphia: Missionary Council.
- 30. A.M., Sherwood parish; P.M., Glencoe.

PENNSYLVANIA.

Very serious are the regrets which are expressed that the Rev. Luke Livingston, of whose work in India a sketch was given in our "News and Notes" last week, was by reason of his ill-health prevented from coming over from England with the Rev. B. W. Maturin, rector of St. Clement's church, upon his return from a year spent in the Orient in rest and travel. Fr. Maturin was most cordially welcomed by his people, and on the occasion of the preaching of his first sermon, Sunday evening, Sept. 4th, the church was crowded. The Rev. Fr. C. N. Field, in whose care the parish has been, has availed himself of his rector's return to make a visitation, as general chaplain of the Guild of the Iron Cross, of the various branches which are located in Canada and the United States.

The report of St. Timothy's parish, Roxborough, the Rev. R. E. Dennison, rector, shows that 13 adults and 71 infants were baptized during the year, 23 were confirmed, there were 23 churchings, 32 burials, 265 celebrations of the Holy Communion, 218 services on Sunday, and 600 on other days; total, 818. There are 372 communicants on the list. In the Sunday parish, and industrial schools, and the Bible classes, there are 36 officers and teachers, and 483 pupils. The Working Men's Club has 200 members; the choir, 26 men and boys; the Boys' Guild, 80; Girls' Guild, 60; the little girls' Guild, 30; Womens' Guild, 50; Mothers' Meeting, 50. The total receipts and expenditures, \$11,597.32. During the year three memorial windows made in London were placed in the church. A new Roosevelt organ, two manuals and pedals, has been erected as a memorial. Three new and important stops have since been added. A Men's Guild has been started, and a parish school on the Kindergarten system for very young children has been begun. The property of the parish is a church seating 500, all the seats of which are free and unappropriated—it is open daily for private devotion from sunrise to sunset—a school building, rectory, cemetery, and Workmen's Club Building.

From the 12th annual report of the Free and Open Church Association we learn that there has been a steady growth during the past year. The percentage of free churches is 74½ as against 69½ in the report of last year.

The weekly offertory where properly explained to the people not only provides for the maintenance of free churches, but also raises more money for extra parochial objects, such as missions, than under the pew-renting plan. The number of churches kept open for private devotion is also on the increase. Two bishops have become patrons during the year, the present number being 39; two life and 17 clerical members have been added; the total membership is 559. The report also notes that two new free parishes have been established in this city, St. Simeon's Mission, and the church of the Advocate, and that a free service for non-churchgoers is held every Sunday evening in the Arch Street Opera House, the attendance averaging 1,000 persons each evening.

The Rev. Wm. M. Jeffries, D. D., rector of the church of the Nativity, who has been twice appointed to the chancellorship of the diocese of Albany by Bishop Doane, has again declined the offer.

NEVADA.

The Bishop of Pennsylvania has recently made a visitation to his former missionary district. He reports the condition of Nevada much better than he expected to find it. The number of Confirmations were larger this year than of any year previous in the history of the mission, and the prospects of the Church in the State are excellent. While the Roman congregations and those of the denominations have fallen off or points been abandoned, the Church has grown and Sunday schools are still sustained where parish organizations are impossible, and are the only centres of religious instruction of any kind. The Bishop's school at Reno opened last week with over 60 pupils, as good a roll as it has ever had. The field for the new bishop to be elected next month, may be written more than promising. The Rev. Laurence B. Ridgley, who has just completed his labors as assistant in charge of Trinity, Pittsburgh, will become rector of St. Paul's, Virginia City, Nevada, in October, with charge of Gold Hill, Silver City, and Dayton.

PITTSBURGH.

The clergy are returning from their summer vacations, and regular work is being resumed throughout the diocese. All the churches in the city are now open, except St. Peter's, which is undergoing repairs, and in which a new organ is being placed.

The rectory at Ridgway has been entirely renewed and repaired, and natural gas put in. At Brookville an eligible piece of property has been purchased in the central portion of the town, together with a handsome brick residence suitable for a rectory. On the side of this, for which there is ample room, the proposed chapel will shortly be erected. The Rev. Charles Shrimpton, late of the diocese of Quincy, will take charge of these places together with the church of the Intercessor, Sugar Hill, at once.

A valuable lot, well located, has been purchased in Leechburg, and enough funds have been subscribed to warrant the erection of a chapel for the mission of the Holy Innocents there. The Rev. Henry Heaton has just taken charge of this mission, which includes Tarentun and Trinity, Freeport, with residence at the latter place. The Rev. Wm. White, D. D., formerly in charge, has been honored by the Board of Missions with the title of missionary *emeritus*, and has been presented by the Board with a handsome purse in testimony of

its appreciation of his long and valuable services.

Bishop Whitehead will return to Pittsburgh about Sept. 20th.

OHIO.

ASHTABULA.—The death of the Rev. Hugh Bailey, rector of St. Peter's parish, occurred at Holland Patent, N. Y., on Sept. 1st. He was buried from the same church in which he was ordained to the priesthood, Calvary church, Utica, and by the same priest of whose parish he had long been a member, and by whom he was presented for Holy Orders. The altar, reading desk and pulpit were draped in mourning, and beautiful floral emblems were placed in various parts of the chancel and on the casket. The services were attended by a large number of friends, including members of the parish in Ashtabula, Wardens C. C. Booth and B. B. Seymour. The clergy present were the Rev. Drs. Goodrich and Gibson, the Rev. Messrs. Olmsted, Maxon, Wilkinson, H. V. Gardner, B. S. Sanderson, G. W. Gates, M. D., J. K. Parker and S. K. Miller. The Rev. Mr. Gardner, of Holland Patent, read the Psalms, the alternate verses being chanted by the choir. The Rev. Dr. Gibson read the lesson. The Rev. Dr. Goodrich preached an appropriate sermon from Rev. xiv: 13, and paid a feeling tribute to the memory of Mr. Bailey, giving an account of his 14 years of faithful and successful service in the ministry. His remains were interred at Forest Hill Cemetery.

At a special meeting of the vestry of St. Peter's church, held on Monday evening, Sept. 5th, resolutions of regret and sympathy were presented and adopted.

MILWAUKEE.

Active Church work is maintained and is extending, at St. Edmond's Mission, North Milwaukee. This mission was started by the cathedral clergy some years ago on Humboldt avenue, about a mile north of the cathedral, the nearest church, and isolated by very much more than that from the other churches: It is the only church in any part of the North Side of the city, which spreads over several square miles of territory. For years the mission barely lived, not receiving the hoped-for assistance, and making little impression on the people, who are foreigners, attached to the Roman or Lutheran faiths, or to none at all. Two or three years ago, the Rev. Mr. Francis took charge, organized a small surpliced choir, and began to build it up. Attendance at services was much increased, and interest greatly quickened; but Mr. Francis was obliged to relinquish his hold, by reason of an extended foreign trip, and the work relapsed somewhat. It is now again on the *qui vive*, under the gentle and patient, but withal active and progressive administration of the Rev. E. S. Welles. The congregation has quadrupled, the surpliced choir, under the effective leadership of Mr. P. R. Sanborn, largely increased in number and in power, the frame house used for worship is being treated to a new coat of slate and maroon paint on the outside, the furniture to a tasty maroon, and the walls and ceilings calomined in light green tint, the labor being given by Frank Keicher. Moreover, a ground-floor suite of four rooms and coal cellar has been rented by the energetic missionary and fitted up as reading and amusement rooms, kitchen, etc. Here will be found magazines and dailies, foreign and domestic, books and pamphlets, games, piano, smoking conven-

iences, and coffee room, in which latter hot coffee and doughnuts will be sold over the bar at a nominal cost. The rooms are now being put into attractive condition, and, it is expected, will be ready for the "opening" in a few days. The cathedral chapter of the Brotherhood of St. Andrew will carry on the work.

Bishop Welles and the city clergy have returned, and are again at work.

Several missionary sermons have been preached, under the resolution of the last council appointing ten missionary preachers to speak at the several parishes. At St. Luke's church, White-water, the Rev. Chas. H. Lemon made a stirring and impressive appeal. The Rev. J. M. Francis did likewise at Mr. Lemon's mission at Monroe; while the Rev. Dr. Wright preached a missionary discourse at St. Luke's, Racine.

Daily services were commenced in August, at St. Luke's church, White-water, Morning and Evening Prayer being both read. Here has been held a weekly Celebration for some time, and Mr. Francis expects to begin a Thursday morning Celebration also.

The Rev. Charles H. Lemon has resigned his missionary work and accepted the rectorship of St. Matthew's parish, Waukesha. The people of this latter parish will gladly resume more active work. The Rev. Dr. Clarke has maintained services through the summer.

VERMONT.

BETHEL.—The parish of Christ church in this town still continues under the charge of the venerable and faithful priest, the Rev. M. P. Stickney, now over eighty years of age. In consequence of infirmities, his resignation was tendered some months since, but for the present he has consented to remain, taking such responsibilities as his strength will permit.

WESTERN NEW YORK.

ANGELICA.—A stained glass memorial window has recently been placed in St. Paul's church. It is the gift of Mr. Geo. W. Colwell of Harrisville, Mich., in memory of his little daughter, and was designed and executed by Messrs. J. & R. Lamb of New York. The window is a long single lancet, and is ranged in three circular panels divided by an elaborate treatment of jewelled work. The upper panel receives a rich arrangement of carnations; the central one, pure white lilies (symbols of innocence and purity); and the lower one, pansies, which were the little girl's special favorites. Extending around the window is a border of brilliant jewels, and at the base is the memorial inscription, which reads as follows: "In memory of Edith Gardiner Colwell, born Aug 21st, 1877—Died Aug. 23d, 1885."

ALBANY.

Miss Charlotte Austin died at Cairo, on August 22d, in the 80th year of her age. Among her bequests are the following: \$20,000 to the diocese of Albany, the interest to be divided between the churches at Greenville, Cairo, and Oak Hill, yearly; \$5,000 to the church at Oak Hill, to put it and the grounds in repair and good order. After several other legacies the remainder to Foreign and Domestic Missions of the P. E. Church. Value of estate about \$100,000. Miss Austin was buried at Oak Hill, where her brother, and sister Eliza, are buried under the eaves of St. Paul's. All three were devoted communicants as well as active and earnest workers of the Oak Hill par-

ish, while their home was an ever welcome shelter for the over-worked missionaries, who for the last 30 years have served these two parishes. Christian generosity was a noble virtue which this godly household openly manifested. By the death of Miss Eliza, in 1881, the Diocesan Board of Missions of Albany received a handsome endowment of several thousand dollars. The endowment of Miss Charlotte seems indeed to have crowned the work, as it will make the churches at Cairo, Oak Hill, and Greenville, self-supporting, each with a resident clergyman.

The missionary at Greenville and Oak Hill, the Rev. J. B. Blanchet, reports that at the former place a handsome iron fence has just been placed around the church, and the Ladies' Guild is busy raising money for further improvements. At Oak Hill extensive repairs have been made to the rectory, church and barn, and the energetic priest is now anxious to secure an altar and proper furniture.

THE JERUSALEM BISHOPRIC.

The following is a translation of a letter which the Archbishop of Canterbury has recently received from the Patriarch of Jerusalem:—"To the Most Reverend Archbishop of Canterbury and Exarch of all England, the exceedingly beloved and highly regarded brother of our Humility in Christ our God, the Lord Edward; we, Nicodemus, by the mercy of God, Patriarch of the Holy City Jerusalem and all Palestine, send heartfelt salutation.

"With joy we received the precious epistle of your most desired Reverence of the 25th of March, in which we saw blossoming once again your favor and warm love towards us in the Lord, and read therein your announcement to us of the promotion to the episcopate of the Reverend Lord George Francis Popham Blyth, defining his residence in the province of the most holy Apostolic and Patriarchal throne among us, for the purpose of overseeing the Anglican clergy and laity who dwell throughout Palestine, Syria, Egypt, Cyprus, and the regions of the Red Sea.

"And now to-day we communicate to your Reverence that we received with much love the afore-mentioned reverend Bishop, when he duly arrived by the grace of our Lord at the Holy City; and delighting in our converse with him, we rejoiced exceedingly to find him worthy of your commendations. We may, therefore, expect that he will have his conversation in all things agreeable to the directions and wise suggestions given to him by your Reverence, in abstaining from offence-giving proselytism, both in our own district and among the Orthodox Churches of the East, and in not using the title of Bishop of Jerusalem, or any other external insignia indicating Episcopal dominion in the East. Thanking from the heart your Reverence and all the Church about you, that, moved by Divine zeal and wisdom, and anxiously caring for peace and love in Christ between our orthodox Eastern Church and the Anglican Church, you selected by the teaching and guidance of the Lord and sent into the Holy City a man conspicuous for his many virtues, and wrote to us at the same time distinctly of his qualifications, and described his dispositions, we warmly entreat our heavenly God and Saviour Jesus Christ, who through His own Blood founded the Church and commended love as the basis and token of it, that He would send down from

heaven His Divine grace, and enlighten the mind and guide aright the footsteps of the Reverend Bishop George Blyth unto every good and saving work, that he may with good repute and success accomplish the Episcopal duties committed to him, and labor for the things that tend to the binding together of both the Churches, that so our joy may be fulfilled.

"Wherefore also, as we formerly expressed to your Reverence, we without ceasing pray to be permitted to see fulfilled the most true saying of the Only Begotten Son and heavenly Bridegroom of the Church, that all may become One Flock, and being thus knit together in one Faith may bless and glorify His hymned name.

"This, therefore, with our whole soul desiring, and unremittingly caring and striving for the increase of the present peaceable and good dispositions of the Anglican Church toward our orthodox Eastern Church, we shall eagerly lavish upon the Reverend Bishop, Lord George Blyth, our love in Christ our God, and our patriarchal protection if he shall ever need it.

"Here, closing our address, we beseech of God Almighty that the years of your most desired Reverence may be very many, healthful, and full of happiness, and that His peace and love may be multiplied between us, through His Only Begotten Son our Lord Jesus Christ, in the Holy Spirit which issueth forth from the Father and resteth in the Son. Now the grace of our Lord Jesus Christ be with you all. Amen.

"Written in the holy city Jerusalem, our Patriarchal see, in the month of June, the 29th day, being the Feast of the principal apostles, Peter and Paul, in the year of salvation 1887.

NICODEMUS OF JERUSALEM AND YOUR BROTHER IN CHRIST."

The following has been received at Lambeth from the Patriarch of Alexandria:

"Most Reverend Archbishop of Canterbury, Exarch of all England. My Lord Metropolitan, Brother Beloved in Christ of our Humility, my Lord Edward,—we embrace your Reverence in the Lord, and in gladness address you.

"We gladly received both the brotherly epistles of your Reverence, one of the 16th of February past, delivered to us by the reverend priest, Richard Raikes Bromage, whom you commended to us, and one of the 25th of March last, conveyed to us by our beloved brother in Christ, the Lord George Francis Popham Blyth, whereby we are informed of his canonical consecration, and of the scope of his mission to the East, and, moreover of the various antecedents which adorn his sacredness, from which we are persuaded that he will justify the anticipations of your Reverence.

"At the reading of both your brotherly letters we were filled with spiritual joy, beholding in them the feelings of brotherly love with which the Anglican Church is charged towards her Eastern Orthodox sister, and your fervent desire for the union of these two sister Churches, of which there is clear proof in the disclaimers concerning the jurisdiction and the title of our newly consecrated brother, and in the distinct assurance of your Reverence that he will forbid all attempts at proselytism among the Orthodox. So far as in us lies, accepting the selection of both the clerics commended to us, we shall not cease to afford them fully our moral concurrence for the fulfilling of the scope of their sacred mission, and to

contribute to the riveting of the happily-subsisting brotherly relations between the two Churches, that so the longed-for unity may be effected, and that, according to the promise of our Saviour Jesus Christ, there may be 'one flock, one Shepherd.'

"Saluting yet again your much-loved Reverence, we ask of God in many prayers that your years may be very many, healthful, and happy. And we remain—

"From the Patriarchate of Alexandria, on the 30th of June, in the year of salvation 1887—

Your Reverence's beloved and wholly devoted brother in Christ,
SOPHRONIUS, POPE AND PATRIARCH OF ALEXANDRIA."

CALLING A RECTOR.

BY THE REV. JOSEPH E. MARTIN, in *The (Mississippi) Church News.*

I am opposed to the vestry electing a rector for the following reasons:

1. The Church is not a democracy, it is a "kingdom," the "Kingdom of God" in this world. God has appointed a ministry of three orders in this kingdom. The bishop is the chief order, and he is appointed to rule in his diocese. He is the commander of his diocese, and should have the power to send his clergy, change his clergy, and rule his clergy.

It stands in reason that the bishop knows the kind of clergy he needs for the work of his diocese. From his position he must know more of clergymen than a vestry can know. He also knows the field where he wishes to place a clergyman—knows it far better than the vestry who live in it. He must also be interested in securing the best men to do the work of the Church in his diocese. Vestries do not know the clergy. How can they? They are engaged in secular occupation, and as proof that they do not know them, see the "calls" they often make.

2. I am opposed to any system, which represses the heroic element in a man. Our present system does this. A parish is vacant. Instead of the bishop sending a priest to that parish, the vestry undertake to supply the vacancy by electing some priest.

The vacancy may occur in the spring, and as many of the parishioners will be away during the summer, no "call" will be made until autumn. Then begins the "candidating." Priest after priest comes to preach a "trial sermon." The congregation becomes critical. One is too young, another too old. One reads his sermons, another does not. One has an unpleasant voice, another hurries through the service. The number of trivial objections is almost innumerable, and unless the vestry can be unanimous no "call" is made. All this time the parish is vacant. The congregation strays—the children go to other folds. At length a "call" is made and the priest enters upon his work. The critical congregation soon let him know that his "call" is a great compliment, and that there are certain things he cannot do, and certain things he must do.

Now remember a man is called by "God the Holy Ghost" to the work of the ministry. He must have a high ideal of that ministry, and he is ready to serve the Church anywhere. But according to our system, this priest with the indelible seal of orders upon him must stand the chance of rejection—or wait until a vestry slowly moving conclude to "elect" him to their parish. It is a humiliating revelation, that he who is hungry for work, and feels the

impulse to preach Christ burning in his heart, must wait. It was stated some time ago, that one-seventh of our clergy were "unemployed." No vestry called them. Bishops of dioceses and of jurisdictions were calling for men to fill their growing work, but these ordained priests were idle. I say this kills enthusiasm and heroism, and a priest in God's Church cannot afford to lose heroism, and enthusiasm out of his life.

If the bishop should say to the priest who is so anxious for work: "Go down yonder to the most obscure corner of the diocese and work for Christ and the Church, you will find it a hard work among poor people, but go, and I will stand ready to help you," that priest would go, and go heroically, determining to do his duty; and he would not learn that his "call" was against the judgment of a part of the vestry who pay "one-half of the salary."

3. I do not wish to establish the "Itineracy of the Methodists." Their system appoints each preacher annually, four years being the limit in any one charge, except it be school, college or educational work. I do not wish annual appointments, I only want the bishop as the "overseer" of his diocese to have the power to change any priest when he deems a change necessary, whether it be after one year, four years, or ten years.

The itineracy of the Methodists is under law. Our system is absolutely lawless. Think as we may of the Methodist system, it gives every church a preacher, and every preacher a church, and notwithstanding the annual changing, it is the only settled ministry in Mississippi, and I mean by "settled ministry" the ministry of men born in Mississippi, counting Mississippi as their home, men who expect to die and be buried in Mississippi when their time comes.

We have had our young men to enter the ministry of the Church. How many native Mississippians have we in the diocese now? They are scattered from Kansas to New Jersey. Why? Simply because the bishop could not control the places in his diocese, and in almost every instance they were compelled to leave. This the late Bishop Green told me in a conversation I had with him a few months prior to his death.

I know a parish in this diocese 35 years old. How many years of vacancy had there been in the rectorship? Only fifteen. Twenty years of work, and fifteen years of no work. Very near that parish church stands a Methodist house of worship, established at the same time. How many years of vacant pastorate? Not one. * * * *

The bishop is the commander of the forces in his diocese. He has two priests who have each been long enough in their respective parishes. One is a brilliant preacher. His people may be proud of him, but they don't know him. They see him on Sunday, and watch the play of his face as the "intensities of his intellectuality" flash histrionically before them. He is not a pastor—has no idea of the details of a parish—does not know what a dollar is worth in his parish work—nor how to get a dollar—he is only a preacher. Such a rectorship cannot be permanent, and four or five years is long enough for the parish.

The other priest has his gifts. He is not a preacher of much power, but a thorough master of all the details of parochial life. He knows his people—and they all, from the children to the old people, know him. He is an earnest man, and an incessant worker. He

has been long enough in the parish—and he knows it.

Now suppose the bishop could without asking any questions change these priests. Each have gifts which are necessary, and which supplement each other. The bishop would keep both men in the diocese, and as years passed they would become permanently fixed in the diocese. But with our system one of them may be in Maine, and the other in Montana before the end of the conciliar year. There are some dioceses where the whole body of the clergy have changed in ten years.

But will not this give the bishops too much power, and as a bishop is human, may he not abuse that power? The power I claim inheres in the office of a bishop. That he may abuse it is not impossible. But is it not better to have one man abuse his power than to have fifty or one hundred bodies abusing their power? If there has been any abuse of power on the part of bishops in our Church, certainly the laity cannot complain, for in nine cases out of ten, the abuse has been distinctly and positively against the clergy, and it is not to be wondered at. Our parochial system makes the clergy transient, and the laity permanent, in the diocese.

For these reasons I am opposed to vestries electing rectors. I am not opposed to vestries, nor have I ever had an unpleasantness with a vestry. They are usually the best men in the parish, and many of them are devoted and loyal to the Church of God. It is their duty to care for the temporalities of the parish.

But as long as I believe the Church to be "the kingdom" of God, with officers appointed, the "episcopos" especially appointed to "oversee," I must believe this chief officer should send his clergy. And in a quiet way I expect to preach this faith as long as I live. The signs are favorable. We may not get back to primitive ways in my day, but we are not as far away as a decade ago.

BOOK NOTICES.

SABINA ZEMBRA. A Novel. By William Black. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price, \$1.25.

Mr. Black's stories are entertaining though one has ceased to expect anything new. The same love of description and almost the same type of people are to be found in all his later novels. This is no exception. The story is pleasing though not powerful.

EPOCHS OF MODERN HISTORY. The Early Tudors: Henry VII., Henry VIII. By the Rev. C. E. Moberly, M. A. With maps and plans. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Price \$1.00.

Mr. Moberly has done his work well, and this volume of epochs is a valuable addition to the student's library. It deals with the reigns of Henry VII. and Henry VIII. Written with a keen perception of the characters of both these rulers, the student will gain perhaps a clearer idea of these reigns, than would be obtained from the reading of more extended works. The author has drawn from the great histories without allowing himself to be prejudiced by them. His own estimates of the characters of these sovereigns are valuable. In the preface a list of histories is given, which will enable the student to enter more fully into the study of this period of English history.

CATHEDRAL DAYS IN SOUTHERN ENGLAND. By Anna Bowman Dodd. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. Price \$2.00.

This is a charmingly-written account of a carriage drive through Southern England. The writer has an eye for natural and architectural beauty, as well as a keen sense of the humorous.

The excursion was evidently "their wedding journey," and is bubbling over with the joy of those halcyon days. Many of the descriptions are delightful. At times, however, there is a striving for simile which is depressing. The author is earnest in her advice that other pleasure seekers should follow their example, and make the trip in a carriage, which is the surest and most delightful way of seeing the country when time and means are not considered. They missed the delight that a lover of Keble, Kingsley, and Herbert would have had in visiting their homes and haunts. Only the briefest mention is made of the first, the others are unnoticed.

FUTURE RETRIBUTION Viewed in the Light of Reason and Revelation. By C. A. Row, M. A., Prebendary of St. Paul's cathedral, author of the Bampton Lectures on "Christian Evidences Viewed in Relation to Modern Thought," etc. New York: Thomas Whittaker. 1887. Pp. 429. Price \$2.50.

In 15 chapters Prebendary Row examines this question from his own point of view; and from the Scriptures and the accumulated literature on the subject, seeks to establish the all-embracing efficacy of Christ's redeeming work, and the final triumph of good over evil through Him; that it is not possible to believe that the final results of redemption will be the salvation of only a small portion of the human race, and the consigning of multitudes either to an existence in misery which will never end, or to ultimate annihilation. These are the general conclusions of our author's treatise. As to whether he well supports them, readers must judge for themselves. The book is handsomely printed, in bold type.

THE ESSENTIALS OF PERSPECTIVE. With Illustrations Drawn by the Author. By L. W. Miller. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Price, \$1.50.

This is a work of great value to the teacher of art, as well as to the student, and should be introduced into schools where the study of perspective is taken up in connection with art work. It contains in clear, concise language what the student should know of the science, and is free from the technical difficulties which appal the ordinary pupil in the profounder treatises, and also from the vagueness too often found in "hand-books" on the subject. The book is fully illustrated, not so much by diagrams as by free-hand drawings which appeal to the artistic mind. The drawings are the same that the author has used with such marked success in his teaching in the Pennsylvania Art Schools connected with the Art Museum of Philadelphia.

SARACINESCA. By F. Marlon Crawford. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.50.

SPRINGHAVEN. A tale of the Great War. By R. D. Blackmore. Illustrated by Alfred Parsons and F. Barnard. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$1.50.

The two notable novels of the season are Mr. Crawford's and Mr. Blackmore's. Both verging on the historical, but neither being strictly of that description, escape the restrictions that a purely historical novel demands. "Saracinesca" deals with the stirring period of Italian history during the last years of Pope Pius IX. and his great Cardinal Antonelli. The interest centres around the two Saracinesca, father and son, and the woman whom the younger makes his wife. The purity, strength, and womanliness of Corona Lastrardente is the life of the book. The story ends with the suggestion of more to follow. Mr. Crawford's powers are steadily ripening, and there is strong hope that the sequel of this powerful novel may prove the great historical story of the century, and worthy of the dawn of Italy's freedom.

"Springhaven" is in Mr. Blackmore's best vein, and possesses all the charm of "Lorna Doone." The story is of the early part of the century, when Nelson was England's hero. History and fiction are woven together with the utmost skill; pathos and humor blend in every page. Blackmore's style is peculiarly his own, and no other living author can deal with the every-day incidents of life as well as the unusual, with such masterful grace and power.

UNDER THE STORM; OR, STEADFASTS' CHARGE. By Charlotte M. Yonge, author of "The Heir of Redcliffe," etc. With six illustrations. New York: Thomas Whittaker. 1887. Pp. 287. Price, \$1.50.

Many charming and profitable books has this generation received from the same pen since first "The Heir of Redcliffe" appeared, but none has excelled the present one. Its period is the middle of the seventeenth century, when Englishmen were at war with one another and quiet villages became battlefields. We hear a great deal about King and Parliament, great Lords and able Generals, Cavaliers and Roundheads, but this story is to help us to think how it must have gone in those times with quiet folk in cottages and farmhouses. Steadfast Kenton's charge, is the security of the holy chalice and paten of Elkwood church which his father, who is churchwarden, aids the vicar in secreting in a cave that it may be saved from the spoiling of Parliament men who then hold Bristol Castle in the neighborhood, and who are expected to deal with the village churches as they had dealt with the minister and with St. Mary's, Redcliffe. The father is killed soon after, in his own farmyard, by some stragglers of Prince Rupert's troops, and shortly Elmwood church is desecrated by the Puritan troops and "the good parson with his feet tied to his stirrups on a sorry nag, is hauled off to town like a common thief." The farmhouse is burned, and Stead takes care of the younger children, and guards the vessels of the sanctuary in the secret cave for seventeen years, until the Church lifts up her head again. Stead's hardships, struggles and sufferings in caring for his father's little motherless ones, and in guarding the sacred treasures, form altogether an intense and pathetic narrative that must refresh and ennoble all young minds that peruse the story.

The Century for September gives the second part of "Snubbin' Through Jersey," by Mr. Hopkinson Smith and Mr. J. B. Millet, narrating a unique summer excursion in a canal boat; "The Amateur Photographer," by Alexander Black, and "The Camera Club of Cincinnati," by D. W. Huntingdon. The Constitutional Centennial is taken note of by an article on "The Framers and Framing of the Constitution," which is contributed by Professor John Bach McMaster. Two pictorial papers relate to Monticello, the home of Thomas Jefferson, of whom there is a frontispiece portrait, engraved by Thomas Johnston. The Lincoln History reaches a subject of special current interest, namely, Lincoln's nomination and election; the special topics being the two Baltimore conventions which nominated Douglas and Johnson and Bell and Everett respectively, the Chicago convention which nominated Lincoln, and the campaign which followed; after which comes a chapter on "The Beginnings of the Rebellion," including a temperate consideration of the purposes and organization of the original secessionists. The subject of the present installment of the War Series is "The Siege of Petersburg," including four short untechnical papers fully illustrated,

and presenting the two chief events of the siege.

The Magazine of Art grows steadily in popular favor. The September number contains many articles of general interest, foremost, the one describing the home of the famous journalist, George Augustus Sala, written by his secretary and illustrated by E. H. Fitcher. Following this is a paper on "Nature in the Louvre," by Richard Jefferies, the John Burroughs of England. Mr. Jefferies seems as much at home in writing of nature in art as of nature in the fields. Much is said of the "Venus Accronpie," and the paper is finely illustrated. "Current Art" is a valuable contribution to the year's record, while the second paper on "The Salon" gives a clear idea of the present condition of French art. The pictures have been selected with judgment, but readers must not consider them a specimen of the whole. [Cassell & Co., New York, \$3.50 per year in advance.]

The September number of The Writer contains "Days with George Sand," by Lew Vanderpoole; "Preserving Clippings," by Eugene M. Camp; "What Makes Successful Literature?" by C. M. Hammond; "Tools for Writers," by William H. Hills; "Statistics of Signature," by Robert Luce; "Hints to Newspaper Writers," by Wm. J. Fowler; "Murray's New English Dictionary," by C. K. Nelson; "Literary Experiences of a Doctor," by Ferd C. Valentine, M. D.; and "The Type-Writer as an Aid to Fluent Composition," by Florine Thyer McCray, etc. The Writer is edited by William H. Hills and Robert Luce, of the Boston Globe. The price is one year, one dollar. Address The Writer, P. O. Box 1905, Boston, Mass.

The Nineteenth Century, Fortnightly, and Contemporary Reviews are received; the last has an instructive article on Alexander Knox and Wesley's Influence on the Sectarian Movement. "Fine Passages in Prose and Verse," in The Fortnightly Review, presents the choice of living authors, and indicates how the leading celebrities of the day may differ on this point. The Nineteenth Century has another article on the "Trials of a Country Parson." The writer wants Dante's famous line ("all hope abandon, etc.") carved upon the lintel of every country parsonage in England. [Leonard Scott Pub. Co., 1104 Walnut St., Phila., Pa.]

The Art Interchange increases in value to the art student who is out of reach of competent instructors. The instructions and suggestions are clear and concise, the illustrations and supplements of value. The colored supplement for August is a fine study of carnation pinks, true in color and value. The newest art novelties are presented to the reader. The indexing of the journal is specially to be commended. [William Whitlock, New York, price \$3.00 a year.]

The Church Review for September has an attractive table of contents. The Church should sustain this valuable publication, and every clergyman should make it his business to secure subscribers for it. The great questions discussed in its columns are those concerning which our laity should be informed.

The Church Magazine for September is fully up to its standard of excellence. It is a welcome visitor in a widening circle of readers.

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

THE plea that a parish is solely a secular corporation, is a false plea. It should be a spiritual corporation. In Massachusetts, as elsewhere, it exercises spiritual functions, in the calling and dismissing of priests, in the election of bishops, and in the discipline, morally speaking, of both. The Bishop of Massachusetts, in opposing the baptismal test, threw himself in the van of the secularists. It matters not whether the point immediately at issue was the secularizing of what was before spiritual, or the spiritualizing of what was before secular. The Bishop's influence doubtless turned the scale in favor of the worldly, unspiritual formation of the parish corporation. The plea of necessity, in Massachusetts or elsewhere, for the secular constitution of the parish, is not good nor true. Keep the parish a mission until there are enough Christian men to form a vestry.

It is the boast of the Roman Church that it is the same all over the world, that it never varies in principle or policy to please men. This, as is well known, is an ecclesiastical fiction, for there is no more shrewd caterer than the Roman Pontiff. Some national Churches not in communion with Rome do not differ from each other so much as several branches of the so-called "Catholic" Church differ among themselves. This tendency to divergence, it seems, is on the increase, and from several quarters a pressure is brought to bear upon the Vatican to adapt its policy to the national life of the various countries in which it is represented. As America is the most promising field of action for the Propaganda, it is here that it must make the greatest concessions, as it has already indicated a disposition to do. American Romanists are restive under the offensive foreignism of the local management to which they have been subjected, and they call for a more distinctly American policy. A western organ of the papacy vigorously

advocates this. We quote a paragraph:

It is with the children of the foreign parent, and not with the foreign-born population, that the Catholic Church in America is now chiefly concerned. Not more than one-fourth of the Catholics of America are of foreign birth. The Church must, therefore, put itself *en rapport*, so to speak, with the spirit, and thoughts, and tendencies of American life.

THE NEW MISSIONARY CANON.

For many years we have had missionary bishops. But they have been bishops in little more than name. They have been subject to their paymasters. They have worked under restrictions utterly inconsistent with the episcopal character. The missionary bishop could neither appoint nor pay his own clergy. He could but nominate them to the Board of Missions, and his nominees might be rejected, as sometimes they were, with very little respect to his judgment or good sense. The clergy thus appointed made reports to the Board and not to their own bishop. And it must be remembered that this governing body is made up of laymen as well as priests and bishops. To subject a bishop to such a body is contrary to the fundamental principles of Episcopacy and of the constitution of this Church as settled a century ago.

At the convention of 1886 the restlessness of some of those most affected by this intolerable system at last forced a change, and a canon was passed by which the appropriation for a missionary jurisdiction is put into the hands of its bishop, who appoints and removes, and pays or withholds stipends at his own discretion. This is a long step in the right direction. It puts the responsibility where it belongs. The bishop becomes the real head of his own work. A bishop at his consecration makes all necessary pledges to the Church and it is an unwarrantable intrusion upon the authority of his office when he is subjected to the dictation of a Board of Managers. The solemn vows which he has taken, on the one hand, and the safeguards imposed by the elaborate system of canons for the trial of a bishop on the other, ought to be enough, without treating him as an intending pick-pocket or embezzler, or as entirely destitute of the intelligence required to administer the work of government to which he has been solemnly set apart.

But it comes to light that there is an intense opposition to this canon and threats are made against its administration in any liberal spirit; or, as *The Standard of the Cross and The Church* puts it, if its operation "prove disastrous to the control of certain jurisdictions by the Board which represents the Church at large."

We have already a constitution and body of canons, a General Convention, and a book of theological and devotional formularies. We have labored under the impression that it was through these the "Church at large" was represented and governed. If the Board of Missions represents the spirit of the Church in any different sense from this, it is an *imperium in imperio*, and it is time its powers and claims were called in question. There seems to be in such utterances as that just referred to, an implied claim, that the Board of Missions has some kind of inalienable control over the internal administration of missionary jurisdictions and that the General Convention has no right to interfere with or restrict it.

No man, whether bishop or priest, is under any obligation to learn from the Board of Missions what is the mind of the Church. Just as little is he under obligation to take note of the methods in vogue in the majority of parishes at home and try to strike some kind of average, without regard to the exigencies of the work to which God has called him. He looks to the Prayer Book and the canons of the Church to ascertain the sense of the "Church at large," and the freedom of the mission priest, in forming his own conclusions, cannot, by any board or committee whatever, be made less than that of his brother bishops and priests at home.

To our mind it would seem self-evident that as the bishops are the divinely-appointed governors of the Church, they cannot be restricted, as some of them have been in the past, without most serious loss. The proper function of a Board of Missions is to arouse interest, and collect and distribute funds. Their responsibility ceases when they can show that they have delivered the money into the hands of those who have been appointed to direct the work in accordance with the fundamental principles of the Church of Christ.

THE CULDEES.

One of the well-worn arguments of the adherents of Presbyterianism is their Culdee Church of Scotland, as they are pleased sometimes to call it. They claim that in the early Celtic Church there was an order of presbyters, called the Culdees, which maintained a Presbyterian form of government until the twelfth or thirteenth century, and that these ministers were not subject to bishops at all, or, that if they had any bishops, these were simply presbyters like the rest of them. Again, if pressed with good and sufficient evidence that the early Celtic Church in West Scotland had bishops from the first, even in the

district where the famous Culdees abounded, our Presbyterian friends allege that even so there were no diocesan bishops, and urge that the fact that those who bore the name of bishop were subject to the abbot and to the rule of the monasteries to which they belonged, proves that they could not have been really bishops in the sense we claim.

First, then, who and what were the Culdees? They were simply hermits, who retired to cells in remote districts to practice what they considered to be the highest form of religious asceticism. Their contemporaries gave them the name of *Deicola*, "God-worshippers," while ordinary monks and Christians were called, for distinction's sake, *Christicola*. The Irish, with their natural facility in putting the cart before the horse, called them *Ceile De*, and the Scotch adopted the term as *Keledei*, Englished to Culdee. Mr. Wm. F. Skene, in his learned work upon Celtic Scotland, and its Church and Culture (2 vols. Douglas, Edinburgh), which is a recognized authority, shows conclusively that so far from being the monks or rulers of the Primitive Celtic Church, they were a late development of anchorites, who succeeded the Columban monks in point of time, and were finally brought under rule about the same time that the secular clergy were introduced into Scotland; and that, being associated with the latter, the very term Culdee became almost synonymous with that of "secular canon." The term Culdee was even applied to laymen who were attached to the monasteries, and the term itself does not appear in authentic history until the year 780. (See Montalembert's *Monks of the West*, on Life of St. Columba, vol. II., p. 123, note 298). Montalembert gives as authorities, Dr. Reeves, "The Culdees of the British Islands, etc.," Dr. Lanigan, *Eccles. Hist. of Ireland*, and the *New Bollandists*, *Disquisitio in Culdeos*, and says: "The Culdees, a sort of third order, attached to the regular monasteries, appeared in Ireland, as elsewhere, only in the ninth century, and had never anything more than a trifling connection with the Columban communities."

Now it is absurd to assert that bishops, if there were any in those days, were governed by the tertiary, or third order of the monasteries, scattered anchorites, isolated in their cells. And it is certain that there were plenty of bishops in Ireland and Scotland long before either 780, or the ninth century. Therefore the connection between the bishops and the Culdees, as regards an inverted system of Church Polity, is not very clear.

But then it is asserted that the so-called Culdee Church of Scotland maintained a Presbyterian form of

government to a very late day, some say to the close of the 13th century, and that diocesan episcopacy was not known.

In regard to the latter statement, it is true of the Celtic Church in Scotland and in Ireland too, that there were few diocesan bishops, although there were more bishops in proportion to clergy and laity than in most churches. There were few, if any, distinct sees; there were many bishops. How is this to be accounted for? In the first place, everyone knows that a missionary episcopate preceded the erection of dioceses in the Early Church everywhere, and in the remote and savage regions of Scotland and Ireland those circumstances which demanded a missionary episcopate existed for many centuries, and prevented the establishment of fixed episcopal sees and the formation of provinces. But this was not the principal reason for the deviations from the ordinary customs of the Catholic Church in regard to bishops which we find in the Celtic Church. That Church, both in Scotland and Ireland, was intensely monastic. "Ecclesiastical organization rested, in the first place, solely upon conventual life. Dioceses and parishes were regularly constituted only in the twelfth century. Bishops it is true, existed from the beginning, but either without any clearly fixed territorial jurisdiction, or incorporated as a necessary but subordinate part of the ecclesiastical machinery with the great monastic bodies."* Hence the bishops of the Celtic Church appear to be, and in a certain sense were, subordinate to the abbots of the great monasteries. The abbots of Iona had a certain jurisdiction over the bishops of the neighboring districts, a practice introduced from Ireland. Bede tells us that the Presbyter Abbot of Iona had under his rule even the bishops, and says it was "contrary to the usual method," *i. e.*, of the Catholic Church. Notker of St. Gall says the Abbot of Iona was Primus of all the Hibernian bishops. But that this peculiar arrangement did not trench upon the spiritual rights and authority of their bishops is clear, not only from the respect St. Columba showed to bishops as such, but from the fact that Holy Orders were conferred by bishops only, as Adamnan says that a bishop hesitated to confer the priesthood upon a certain monk until he had obtained the consent of the Abbot of Tiree. At any rate, the fact that according to their peculiar monastic constitution their bishops were attached to the monasteries, and subject to the rule of the abbot, does not prove that they had no bishops. Mr. Skene shows that the bishops were under monastic rule, and although

the superiority of their orders over those of the priest were fully recognized, and they were allowed the free exercise of their episcopal functions, they were yet subject, in temporal affairs, to the Presbyter Abbot, whose jurisdiction extended over the whole province. Besides, as Todd and Lanigan (Histories of Irish Church) inform us, in Ireland the abbots themselves were often in episcopal orders. St. Macbruaire, the founder of the order, was both abbot and bishop of the church at Tamlacht or Tallaght.

Therefore, let it be remembered, we are not concerned to justify the peculiar and anomalous custom of the Celtic Church in regard to bishops, which was the outcome of their intensely monastic constitution, while all competent authorities convince us that one of the plainest facts in the history of the Celtic Church is that it had proper bishops although they were placed in what we should consider an improper position in the ecclesiastical constitution.

THE CATHEDRAL.

BY PROFESSOR ADAMS, OF NASHOTAH.

[Revised and corrected by the author, for THE LIVING CHURCH.]

(Concluded.)

When you look closely, and calmly, and without prejudice, at this agency, fully organized and set agoing, you can see that it is an agency which would not interfere in any way with the present parish minister's work. It would only supplement it by doing in the city what the parish minister cannot do, is shut out from doing, by his very position and engagements. Not only so, but actually it would be a means of permanent supply and constant growth to every parish church in the city, by recruiting new people constantly from the mass of non-professors, baptizing them, and training them, and then sending them into the settled parishes under permanent pastors.

Now, we ask the clergy of our Church, we ask the laity, this question: Have we not since the time that this dreadful state of the poor in our large cities has come before the Christian mind, in all its awful magnitude, been looking out and struggling for the remedy? Did it not once seem, even to good men in the Church, that there was a remedy in sectarianism? The Church, forsooth! had the Gospel for the rich; and the Methodists in the north and the Baptists in the south were to preach the Gospel to the poor! Then again we were to have churches for the poor! People who could not pay pew rents were to have churches for themselves exclusively, paid for by the rich; so that the rich and the poor were to be separated when they came before God! And pauper churches, with poor music and mean preaching, were to be established to evangelize the poor! Then free churches were to gather the poor within the fold, which has ended in some cases by their gathering in the rich, at a very cheap rate to them and a great cost to the clergyman, and shutting out the poor. Then, again, open-air preaching, street preaching, itinerant preaching; all these plans, good enough under certain peculiar circumstances, have been tried within

thirty years—and what have they done? We answer, the proportion of non-professors to professors is not diminished, but is increasing. The number of baptized persons and of communicants in the Church, we admit, is daily increasing; but it is from those outside the Church who are in good circumstances, not from the poor.

For, in the pew system, there is no place for them. We have made no impression upon the mass of non-professors that are so poor as to be unable to pay towards the support of religion. That class is constantly increasing, especially in our large cities. They have no place in our churches; no right to the offices of religion under the so-called parish system; no pastors or ministers to care for them. The same system that provides so well for the ordinary well-off class in the city, altogether shuts out the extremely poor. They cannot have the services of religion as the same classes under the established churches of Europe have as natives of the land, as a birth-right attached to the fact of their nativity. No! if they have them under our congregationalist system, they have them as pensioners upon the bounty of the rich; as paupers that are not able to pay the expenses that must be paid. They must receive them as a gratuity, *in forma pauperis*. There is a feeling of natural pride, a sense of independence, a jealousy of being degraded and despised that operates in the mind of the poor against our present pew system, and against all the means that we have employed to reach those who are not able to contribute to the support of religion.

In fact we want in every city, the bishop, and his dean and staff of clergy, and his cathedral, for the poor. We want them as the home missionary system of the Church. For we say, most plainly, the Church has in them a great and most efficient missionary system, if she will only set it agoing. The cathedral ought to be in every city as the one great free church. The bishop, one or two presbyters to act in his absence, and the seven deacons—these are the clerical elements of the system. The centre of it personally is the bishop, and locally his cathedral. And then in addition to these will come in all the grand work from the laity that accumulated around the bishop's church in the cities before the days of Constantine. And even now it stands ready to astonish the world in its magnitude and plenitude of work well done, and of men and means in abundance to do it, if we will only give it the chance, and establish the centre for it to crystallize around; the hospital, the church homes, the food and clothing for the poor, the training and the teaching and educating in good principles of the city multitudes! We tell Churchmen that in every city there are means abundantly to support all these to a degree that we hardly can conceive or imagine. There are devoted lay men and lay women to do all this work, if you only establish for them the cathedral, the Christian centre of all these Christian works of love and mercy.

What do we mean then by the cathedral? We mean a great free church, open twice a day through the week for public services; open all the day, also, for the work of private devotion, of coming before God in His holy Temple; a church that has the Communion weekly, and on every Sunday and holy day, as the Prayer Book contemplates. We mean a church that has congregational singing—the organ on the floor of the

church close by the chancel, and the choir before the chancel, as leaders of the people, and behind them two or three thousand people at once singing with one heart and one soul to God. We mean the bishop's house close by the church, and the houses for the various Church work of the city ultimately clustering around.

And when the bishop's position as leader in all Church work comes fully to be understood, and when his cathedral is given him, and his relation to the missionary work of the Church in the city and over the whole diocese is fully seen, and thoroughly felt, and understood, and acted upon—then we say that around him, in his see, and around his Church, will be poured out in profusion all the elements and materials of that great work that has to be done in our cities, and has not yet been done, the work of preaching the Gospel to the poor, and bringing them well trained and taught within the fold of Christ, and of keeping them there.

To follow up these thoughts, we will point out to our laity the provisions the Church, or rather Christ Himself, has made for this work. We all know the duty and obligation of our parish priests. We have seen how they have a definite sphere with exact obligations and duties, which shuts them in to their own people, and shuts them out from others. Now, look at the deacon in the Church. The deacon is the minister for the poor, in his original institution, —in the ordination service—in our canons. He is not to be settled over a parish until he has got ready to be ordained a priest. He is not to officiate in any parish without the express consent of the rector for the time being. He is to be subject to the regulations and the direction of the bishop. Look at this third officer of the ministry, and what has become of him in modern times, when Christianity has strayed so far from its original purity! The Roman Catholic Church retains the deacon, for she ordains her postulants, or candidates deacons one day, and priests the next! The priesthood with her has in fact swallowed up the diaconate. We retain it, and keep the deacons generally in that degree for one year; but we send them into parishes under certain restrictions; that is, we make them quasi priests! And strange to say, some of us have got the idea of a class of perpetual deacons (!) in the very face of the ordinal, in which the bishop prays for each and all the deacons he ordains, that "these, thy servants, may so well behave themselves in this inferior office that they may be found worthy to be called unto the higher ministries in thy Church!" And our Congregationalist brethren, not knowing what to do with this very puzzling officer, who is yet in the Scriptures, make him a lay man (!); and stick a couple of them down in every parish to watch the unfortunate pastor, and snap him up occasionally! "I know no mischief in any parish," says Dr. Bellamy, of Connecticut, "but some old deacon is at the bottom of it!"

Now, the solution of the whole question, what to do with the deacon, and what his function in the Church, is in two points: First, the deacon is the bishop's minister; secondly, he is the minister to the poor. His proper and peculiar work in the Church of Christ is under the bishop in the city, and among the poor.

Here again we have two great problems practically solved for the Church in this land. The first is the preparatory and educational nature of the diaconate. After the young man has

*Montalembert.

his academical and theological education, let him then go into the city to his bishop, and under his guidance and direction let him act as deacon for one, two, or three years. Let him labor among the poor, searching them out, teaching them, ministering to their wants, sympathizing with them, guiding upon the poor the stream of Christian beneficence, and at the same time securing the donors against imposture and knavery. And what grander and deeper ministerial education for the work of the priesthood is there than this—to see humanity in the great city in all its aspects of riches and poverty, happiness and misery, health and disease, and death? And what greater indication is there of the Divinity of our most Blessed Lord, than that He who said: "You have the poor always with you," should make the first degree in his ministry, that which is the peculiar education for its higher and more permanent offices, to be a ministry for and among the poor, through which all his priesthood should go?

And the second problem this office solves, in connection with the episcopate, is the missionary work among that very class in our cities. Let us be organized, as we shall one day, with the bishop and his cathedral in every city, and a theological seminary in every state, and there will never want a perennial current of academically and theologically educated candidates, coming in to be ordained in the cathedral, and then to complete their education for the priesthood by a term of the diaconate, under their bishop, among the poor in the great city. Food and clothing for them will be easily obtained; and a deacons' house, close by the cathedral, with seven chambers, at the least, in it for them, and the apartments also for the priest, who, in the bishop's absence, directs their missionary work.

This is the agency of the Church to reach the poor. The bishop and his staff; and then the lay men and the lay women devoted to good works, that he can gather around him; working upon the mass of poverty which the parish clergyman by his engagements is shut out from, and can only occasionally reach.

We desire for the present no grand buildings; these will come from the free hearts of multitudes when the grandeur and the glory of the bishop's work, with his staff of clergy, among the poor, has shown itself in practical operation: when it is seen fully *what the episcopate means* in the diocese and in the city. We only want a church in the city for the bishop, in which—being *bona fide*, a bishop—he shall not be made a mere ordaining and confirming functionary, but shall have free room for his own peculiar powers; a church that is built for the bishop by trustees, not for themselves by wardens and vestry. A church canonically existing as the bishop's church; the one great free church in the city; the one missionary church; having its own peculiar work to do, and its peculiar position among the parish churches in the city.

All we ask is that our bishops should in fact be given, each of them in his see, his bishop's church, or cathedral, how small so ever it may be; and then that his rights and functions as bishop in that church be canonically recognized and established. These two demands are absolutely necessary.

And then when this is done, in every city in the land, the Church's Home Missionary System will develop itself. The free system of the Church in worship; her system of hospitals, and homes;

and our tyrannical congregationalism will be at an end. And every presbyter, every deacon, every lay man and woman in the Church will find themselves better placed than they are now; rightly placed in the great system of the Church that God has organized for man. For the keystone is the centre of the whole arch, and is the support of every stone in it; and the episcopate is the keystone of the Church upon earth; and the bishop is properly placed only when in the city, in his see, having as a matter of fact and of canonical right his bishop's church, or cathedral, as the visible and local centre of his own peculiar work.

IN a recently published volume of sermons, the Bishop of Peterborough appeals to the true scientific spirit: "From the conceited half-knowledge of the dabblers in science and smatterers in theology—with their parrot-like cant about the unreasonableness of mystery and the absurdity of dogma, their solemn platitudes about the irreconcilable differences between science, of which they know little, and theology of which they know less—we appeal to the true high priests of science, to those who, in the inmost shrine of her temple, stand ever reverently with bowed heads before a veil of mystery, which they know they can neither lift nor rend, and yet through which they feel there ever streams a hidden and inscrutable, yet mighty, power—a veil behind which they know there is a light whose source they cannot reach to, and yet whose rays are still the light of all their life."

THE Bishop of Manchester, in consecrating a burial-ground at Prestwich, Manchester, said that the question of cremation which was agitating the minds of some persons in the present day, had nothing to do with Christian principles. The question of whether we burned or buried the bodies of the dead should be determined entirely by feelings of natural piety. He must confess that, whether because of early associations or otherwise he could not tell, burying was more consonant with his feelings, and nothing should lead him to abandon the practice; but if it were shown that burial, even when conducted carefully under the direction of scientific men, was injurious to the health of the living, he would say: Abandon it; for there was no Christian principle involved in the alternative method of disposing of the dead, and we must do that which was for the good of the living rather than that which would merely be relevant to the bodies of the dead.

AN organ of the Reformed Episcopalians publishes the following: "If any of our readers know of a partly used silk or alpaca gown, of medium size, which can be purchased reasonably, a customer may be found by sending the address to the editor of this paper." Upon which the editor of the *un-reformed Southern Churchman* remarks: "So we see that even these brethren are not altogether happy. They want nice silk gowns."

CONTROVERSY, indeed, is unfavorable to piety, and to every Christian feeling; it is too commonly the food of malevolence, rancor, and obstinacy; but the examination and comparison of the different parts of the Scripture, and the attention to the revealed counsels of God, which religious inquiry induces, are favorable to the growth of vital religion, and the impression of faith upon

the heart; far more favorable, if we judge from experience, than a settled calm.—*Sumner—Apostolical Preaching*

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PERSONAL MENTION.

The address of the Rev. C. S. Witherspoon is changed to Mission House, Cowley St. John, Oxford, England.
The address of the Rev. Geo. C. Tanner is Shattuck School, Faribault, Minn.
The Rev. Augustine Prentiss has resigned the rectorship of St. George's church, Leadville, Col. Address, for the present, care of the Rev. Geo. E. Swan, Indianapolis, Ind.
The Rev. F. P. Winne having become assistant minister at Trinity church, Watertown, N. Y., desires his mail addressed accordingly.
The Rev. T. H. Gordon has resigned the rectorship of St. James', Glastonbury, Conn., and accepted a position in St. Paul's parish, Baltimore. Address him at 8 E. Franklin St., Baltimore, Md.
The Rev. Edwin B. Russell, late rector of St. Paul's church, Paterson, N. J., has been appointed to the charge of St. James' church, Florence, Italy.
The Rev. H. L. C. Braddon has accepted an unanimous call to Christ church, Hyde Park, Mass. He will enter upon his duties Sept. 15th. Address letters accordingly.
The Rev. Jno. Portmess has resigned Christ church, Napa, N. California, and accepted a call to the Good Shepherd, at Cloverdale, Cal., and requests that he be addressed accordingly.
The Rev. S. G. Jeffords has returned from Europe, where he has spent his summer vacation, and has entered upon his duties as assistant minister of Christ church, St. Paul, Minn. Letters and papers may be addressed to him at 155 W. 4th St.
The Rev. W. W. Patrick has received a call to Trinity church, Marshall, Mo., and expects to commence work first Sunday in October.
The address of the Rev. A. W. Snyder is changed from Saco, Maine to South Bethlehem, Pa.

TO CORRESPONDENTS.

DECLINED.—"Work while it is Day."
E. W. H.—Probably the advertisements quoted were genuine. We have seen such in the English Church papers.
M.—Martin Bucer (or Butzer) was a Dominican, and was ordained a priest. Before the Reformation movement he obtained a dispensation from his monastic vows and became one of the secular clergy. He afterwards married a nun and joined the Lutheran movement. Removing to England, he assisted Cranmer in the compilation of the Articles and some of the Offices. He was more Zwinglian than Lutheran.
"EVANGELIST."—The Roman Church denies the validity of our orders. The Greek Church has informally recognized them by allowing Anglican bishops and priests to officiate.
H. L. S.—St. Mark xii:28, etc., doubtless refers to the unity of the Godhead and not to the personality. Read verses following 35, etc., with parallel passage, from St. Matt, xii:41, etc. Christ undoubtedly confirms the belief of the Jews, and at the same time adds a suggestion of the fuller revelation as to the personality of Godhead.

OFFICIAL.

The next meeting of the N. E. Devery will be held in Holy Innocent's church, Stock Yards, on Sept. 20th and 21st. The first service on Tuesday at 7:30 P.M., will be followed by an address delivered by the Bishop and the Rev. Messrs. D. J. Smith, Larrabee and Hall. The following morning there will be an administration of the Holy Communion at 10:30, and a paper will be read by the Rev. J. H. Edwards. Please notify the rector, if you expect to be present, what day and hour to look for you. MORTON STONE, Sec'y.

OBITUARY.

AUSTIN.—Entered into rest at her late residence, Cairo, N. Y., Monday, August 22, Miss Charlotte Austin, in the 80th year of her age.
KIRBY.—Entered into the rest of Paradise, Saturday morning, August 27, 1887, Mary F. Putnam, wife of John M. Kirby, of Muncie, Indiana. Having lived the most of her life in her native

town, she grew up beloved by all. Sympathizing with all sorrow and distress, she was ever helping those who were in "sorrow, need, sickness, or any other adversity," so that her death, though so great a gain to her, creates a void that it seems impossible to fill. Entering the Church in her young days it was ever the object of her love and labors, and she leaves to her family and friends, and to the parish in which she worked so wisely and so well the sweet memory of a life full of good works and kind deeds.

"Grant her, O Lord, eternal rest, and may perpetual light shine upon her."

APPEALS.

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

THE SEABURY DIVINITY SCHOOL.

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

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

MISCELLANEOUS.

WANTED.—A priest for St. Peter's church, Talladega, Ala.; unmarried preferred. Good building. Location perfectly healthy. Address VESTRY.
A MARRIED priest, now engaged in mission work in the diocese of Texas, desirous of a change of climate for the benefit of his health, would like to have Church work either East or West. Mountainous region preferred. No objection to new work. Address REV. F. W. WEY, Temple, Texas.
MR. WM. SMEDLEY, choir-master at St. James' church, Chicago, is open to take a little extra choir work, either to train, or organize and train a choir for the Episcopal Church. Address 414 Superior St., Chicago.
WANTED.—A priest—unmarried, musical, Catholic—as assistant in a vigorous parish (All Saints', Orange). Address the Rev. WILLIAM RICHMOND, Orange Valley, N. J.
WANTED.—Mission or parish in or near a City by a clergyman in full orders. Address, "Pastor," care of THE LIVING CHURCH 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.
MISSIS CARPENTER and WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.
WANTED.—A position by a lady. Office or other work. Has acted as Librarian, and Secretary to the President of the Nashotah House for the last five years, and had charge of an extensive correspondence. Address Box 91, Nashotah, Wisconsin, or "A," care Bank of Montreal, Brockville, Canada.

THE DANVILLE SANATORIUM.

The editor of *The Christian at Work*, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about The Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have our much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—*The Christian at Work*, Feb. 10, 1887.

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 points.

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Is a paper with a mission. Everything possible, pay or no pay, it will do to extend its "Important Embassy to Man." Therefore Therefore Therefore ANY PERIODICAL OR BOOK IN THE WORLD may be had of the Publisher of THE SANITARY ERA as low as elsewhere. Together with a Year of the *Sanitary Era*, into the bargain—of itself about the best value for the times, ever put into a secular publication for one dollar or any other price. Persons, lay or professional, who neglect THE SANITARY ERA, are keeping themselves in ignorance of unprecedented advances in sanitation, of which that paper is actually the ONLY periodical pioneer. Semi-Monthly: 16 pp. \$1 a year. WM. C. CONANT, 34 Bond St., New York.

The Household.

CALENDAR—SEPTEMBER, 1887.

- 18. 15th Sunday after Trinity. Green.
- 21. ST. MATTHEW, EVANGELIST. Red.
- EMBER DAY.
- 23. EMBER DAY.
- 24. EMBER DAY.
- 25. 16th Sunday after Trinity. Green.
- 29. ST. MICHAEL & ALL ANGELS. White.

ALL.

BY R. L. ARGENT.

He thought that this was all;
When he had made,
From court to outer wall,
From lintel-post to dome,
His soul's rare palace home
Bright as the opening dawn;
When fair, clean sunny lawn
And perfumed shade
Spoke purity and peace,
Betokened care's surcease
And birth of love!

How type a state so blest?
By nesting dove,
Or soft white rose at rest
On sleeping infant's breast!

But was this all?
Those palace windows glowed,
Their light a call.
That palace garden spent
Upon the air
A fragrance that, out-sent,
Was aye a prayer.

Thus blessed comfort flowed
To many 'neath the sun;
For, builded for the one,
That was not all.

There's no soul on earth grown
Unto himself alone
Doth stand or fall.

It is related of the late Bishop Fulford, first Bishop of Montreal, that on one occasion, when a clergyman of eccentric habits, tall, and remarkable in appearance, with hair which perpetually shot upwards, resembling the flag of "Excelsior," took exception to some doctrines that were preached by a brother parson, his Lordship allayed his ruffled feelings by a little pleasantry, as follows: "My lord," said the excited divine, "when I heard such doctrines in a Church of England pulpit, my hair fairly stood on end." "And I don't think, my friend," quietly replied the Bishop, "that it has gone down since!" The effect was said to have been as peaceful as the little conversation was droll.

THE bones of the discoverer of America are to be once more removed, as if they had not yet earned rest. When Columbus died he first found a resting-place at Valladolid. But it was not for long. In seven years his remains were taken to Seville, and in 1536 across the ocean to Hayti, where they were deposited in the cathedral of San Domingo. In 1795 it was thought to be high time that the bones of Columbus were disturbed again, and they were taken to Havana, in Cuba. Now, after a further rest of a hundred years, a fresh transfer—let us hope the last—is to be made, and Genoa, the navigator's birthplace, will finally claim its own.

DR. DOLLINGER being consulted by a Protestant lady as to the propriety of joining the Roman Church, said: "Be-think you that, if you join the Roman Communion you must make, and confirm by oath, a solemn confession of faith which, among others, contains the following articles:—1. The universal lordship of the Pope over all Christians; 2. His infallibility; 3. The eternal damnation of all unbaptized persons, and of all baptized persons who knowingly remain out of communion with the Pope. To this must be added the doctrine of Purgatory, and of the power

of Papal Indulgences, to set souls free from Purgatory. Are you sure that, if you complete this act of submission of your soul, no regrets hereafter will come to you, no reproaches of conscience torment you? You must henceforth give up the use of your New Testament, which you, no doubt, have been accustomed to read, etc."

A LAYMAN writes to the *Churchman* as follows: "In reading the lives of Bishop Patterson and other good and great clergymen, I have been struck by the fact that they were led to the ministry by the appeal of some earnest preacher, who urged the young men before him to consecrate their lives to the Church. Now I have heard hundreds of sermons and addresses by many different clergymen and I do not remember ever hearing one urge this duty upon his hearers. Why not? Do they believe that God will call them without any intervention of theirs? I believe that very young children can be led to desire and resolve to lead a Christian life, and why cannot young boys be led to consecrate themselves to the ministry before the world and its allurements have too strong a hold upon them? I would be very glad and so would others, if some clergyman would explain the general reticence upon the subject."

THE *Christian Advocate* forcibly remarks: "If the Church desires the best preaching, let it liberally support its pastors, not because any good man conscientiously preaches better because he is better paid, but because when he is properly taken care of, he is left without anxiety. But as the Church never can, as a whole, and perhaps never should, give salaries so large as to admit of ministers economizing upon them as one can in business, let all liberally contribute to the annual collection for the support of worn-out ministers and the widows and orphans of such as have died in the ministry. And let those who have means contribute to the funds referred to, that men may feel that, though they give themselves wholly to the Church and its work, there is a provision made by the beneficence of the Church which shall stand between them and the addition to the infirmities of sickness and old age, of that poverty of which the Scripture saith: 'The destruction of the poor is his poverty.'"

THERE are few phrases more often misapplied than "the widow's mite," from the parable or incident recorded in the Scriptures. M. Bost, the well-known director of the charitable asylums at La Force, tells an instructive anecdote in this connection. One of his collectors had been making very urgent appeals to a rich lady to give something for the asylums. She was very unwilling to part with any of her abundant means; but at last, moved by the earnest solicitations of her visitor, she said: "I do not like to send you away altogether empty-handed, but you must be content to receive from me only 'the widow's mite.'" "Madame," replied the visitor, "I cannot consent to take what you offer; no, never! It is too much to expect, when you have so much else to do with your means." "Too much, sir?", she said in a tone of surprise. "You must misunderstand me. I said I was willing to give 'the widow's mite.'" "Without doubt, madame; and this is what I could not accept. 'The widow's mite' was all that the woman possessed, even all her living." What the result was M. Bost does not say, but there are many who excuse their meagre gifts for Christian bene-

ficence by calling them "the widow's mite."

SOMEBODY has written a beautiful little poem on "The Little Cavalier:"

He walks beside his mother,
And looks up in her face;
He wears a glow of boyish pride,
With such a royal grace,
He proudly waits upon her,
Would shield her without fear,
The boy who loves his mother well--
Her little Cavalier!

No boy can be his mother's cavalier unless he is a thoughtful boy. A thoughtless boy doesn't remember to wait upon his mother—his mother waits upon him. Some boys that we have seen love their mothers very dearly, but they will go off to play and leave the coal scuttle empty, or the wood-box unfilled, or something else to be done, when they know there is nobody but mother to do it. A noble, manly boy delights to wait upon his mother, and to save her strength is always watching opportunities to do something for her. There is no home, no matter how much hired help there is in it, but that there are a great many things the children can do for the comfort of the loved ones there. Anything done for love's sake and by loving hands, is so much better appreciated and enjoyed than anything done by hired hands. The thoughtful kindness and consideration of our children fill our hearts with happiness, and thoughtful children are always happy ones. The consciousness of bringing happiness to others make us happy ourselves.

THE FIFTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation: through Jesus Christ our Lord. Amen.

Custodi, Domine, quaesimus Ecclesiam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas et abstrahatur a noxia et ad salutaria virigatur. Per.—Gel. Sac.—Miss. Sar.

To-day we again have a Gelasian collect, and our Prayer Book translation well preserves the sense of the Latin original, save that the word "mercy" is given where the truer rendering is "propitiation."

Rightly to enter into the spirit of our collect, we must remember it was written near the close of the fifth century, when Christians had their special sufferings under the empire's barbaric invaders of that period and when the Church was at the same time internally distracted by the heresy of Pelagius—that man is not prone to sin by reason of Adam's fall. In the present sacramentary prayer, Pope Gelasius instructively makes of both these calamities fuel which feeds the fire of his devotions.

It is when hidden in deep places of our Lord's Passion that saints in all ages have yielded divinest inspirations or that sublimest revelations have been vouchsafed to them. It is desolation in the wilderness, the altar for sacrifice of a life-time's hope, a pilgrim's weary sleep or night of painful wrestling, a warrior's extremity of peril, which have given as our heritage of comfort in that "Thou God seest me," in Jehovah-jireh, in Bethel's vision of angel embassies and Peniel's prayer which prevailed, and in Abdullam's *miserere*. It is the apostle's bearing in his body the marks of the Lord Jesus, who has witnessed to us of "revelations and visions of the Lord," and who, caught into paradise, heard "unspeakable words." It was in his utter distress in long persecution that the lonely Patmos exile heard "a great voice" and was shown

"things which must be hereafter."

We think how Gelasius as God's servant, in his troubled times would be perplexed and cast down, wondering perhaps like the Baptist whether it were "He that should come or look we for another?" And think we not, that like him who upon the lonely Ægean isle was a prisoner for Christ, he too would be in the Spirit, and how in such an hour our collect would have birth? To-day's Introit being the fifteenth part of the one hundred and nineteenth Psalm, its every verse may well have been a special inspiration of the day's collect, especially as touching troubles whose nature is betrayed in the collect petition, for in its own vein are the Psalmist's hatred of the wicked or of their evil imaginings, his trust in God and love for His commandments, and fear of His judgments. It is however, the one hundred and twenty-first Psalm that mostly transpires in this prayer of Gelasius which yet enfolds full many a grace drawn from both Genesis and Revelation, from the Apostles and Prophets, and from Proverbs, whilst for those who seek that they so may find, there is flavor of the Song of Songs.

In this Psalm, "a Song of the Up-goings" to the feasts of Jerusalem, yet which relates to the progress of Christ's mystical Body through pilgrimage to glory and rest in heaven, Christ is manifested as the Keeper of His Church.

He that keepeth her sleepeth not, but "will keep the feet of His saints;" He will defend and cover them, and the Keeper of His Church is "as the shadow of a great rock in a weary land." He Who keeps His own shall feed them, and they which here are blessed in that they do hunger and thirst, shall be yet more blessed hereafter in that they shall neither hunger nor thirst any more. Listening by the still waters where the Psalmist leads, the still voice speaks of how at last the Lamb shall lead unto living fountains them who according to our prayer have here been led of Him "to all things profitable to our salvation." "God shall wipe away all tears" is Christ's soothing whisper to the flock who now weep with longing to behold Him as they hear of their Divine Keeper's love for them, whilst into the assurance that it is the Lord "shall keep thy soul," comes a comingling strain from heaven's own courts, for it is Christ Who promises to keep from the hour of temptation him who has "kept the word of My patience." Ever in these mystic fields where flows the quiet river of the Psalms, the Keeper of the sheep is revealed, Himself the door of the fold, Who "shall preserve thy going out and thy coming in" forevermore.

Into whatever deep of suffering any are cast as they behold storms descend or floods beat furiously upon the Church, or in witnessing interior discords, comfort must come in thinking of her as Christ's Beloved. But it is with His "perpetual propitiation" that our Lord keeps His Church. The Blessed Sacrifice is ever mystically offered upon our altars here, even as it is perpetually offered in heaven for our falls who perpetually are frail. Asking of God His "help from all things hurtful" are we not thereby pledged anew to accept all sacraments as knowing them to be helps we need and for which we must one day give account? The Sacrifice of the Cross, it is of collect teaching, is not a past event and neither are our sins mere by-gones, therefore we pray unto the "Lamb of God Who takest away the sins of the world, grant us Thy peace."

TE DEUM LAUDAMUS.

THE ANCIENT CHRISTIAN HYMN, WITH THE ORIGINAL LATIN.

BY THE REV. SAMUEL FULLER, D. D.
Professor in the Berkeley Divinity School.

OTHER COINCIDENCES.

Between Hilary's poem, *Metrum in Genesis*, and the *Te Deum* there exist the same and similar striking coincidences.

IDENTICAL WORDS.

The words, both in this poem of Hilary and in the *Te Deum*, are theological. Thus possessed of a common nature, they are prepared to illustrate each other. These words are numerous. We give them in the precise forms in which they appear in print. The sameness of the varied cases in the poems compared, intensifies the coincidences, and increases the proof of common authorship.

Metrum in Genesis.

Nouns.—Cælum, cæli, cælo; dies, diem; ecclesia, famulus, homo, hominum; incessum, mortis, orbem, orbe; peccati, peccato, potestas, prophetis, regis, regna; sæclum, sæcula; terra, terrarum, terris, terras.

Proper Names.—Pater, Patris, Deus, Dei, Deum, Deo; Dominus, Dominum, Domino; Filius, Christi, Spiritus.

Adjectives.—Æterno, omnia, pleno, unus, uni, vera.

Verbs.—Dignaris, laudet, tollit, attollens, ventura, venturos.

Adverb.—Semper.

Te Deum.

Nouns.—Cæli, cælorum; dies, die; ecclesia, famulis, mortis, orbem, peccato, potestates, rex, regna; sæculum, sæculi; terra, terrarum.

Proper Names.—Pater, Patris, Deus, Dei, Deum; Dominus, Dominum, Domine; Filius, Filium; Christe, Paraclitum, Spiritum, Unicum.

Adjectives.—Æternum, æterna; incessabili, omnis, omnes; pleni, verum, sempiternus.

Verbs.—Dignare, laudat, laudamus; extolle, venturus.

IDENTICAL EXPRESSIONS.

Metrum in Genesis.

Crimine victo; victa caligine noctis; famulus tuus; prophetis; regna hominum.

Te Deum.

Devicto mortis aculeo; famulis tuis; prophetarum; regna cælorum.

EQUIVALENT EXPRESSIONS.

These equivalents we shall arrange in groups. Each group will contain, first the extract from the *Metrum in Genesis*, and then the corresponding extract from the *Te Deum*, in italics.

Omnia ex te Pater. Semper eras. *Te Æternum Patrem.*

Felluris dominus, famulus tuus omnia mundi possideat, tantum Domino Tibi serviat Uni. *Te Æternum Patrem omnis terra veneratur.*

Sidera cuncta. *Universæ Potestates. Vera Prophetis ora sonant. Te Prophetarum laudabilis numerus laudat.*

Servans Ecclesia. *Sancta Ecclesia.*

Magni Regis. *Rex Gloriæ.*

Tibi Filius. *Patris Sen piternus es Filius.*

Faciamus ais hominum; dic optime, cum quo nunc loqueris? clarum est; jam tum Tibi Filius alto, Adsidet in solio. *Patris Filius, ad dextram Dei sedes in gloria Patris.*

Terras spectat amicas. *Aperuisti credentibus regna cælorum.*

Numen eris, cæloque redux mirabere regna; quæ promissa bonis fido Pater exhibet ore. *Æterna fac, cum sanctis tuis in gloria numerari.*

Bonus ablueret Doctor melioribus undis. *Et rege illos et extolle illos usque in æternum.*

Per sæcula. *In sæculum, in sæculum sæculi.*

Dignum opus et justum est semper Tibi dicere grates. *Per singulos dies benedicimus Te, et laudamus Nomen Tuum in sæculum, in sæculum sæculi.*

In comparing these numerous resemblances between the *Metrum in Genesis* of Hilary and the *Te Deum*, we shall the more clearly appreciate their argumentative force in favor of the Hilaryan origin of the *Te Deum*, by observing not only the verbal, mental, and constructive coincidences between the two poems, but especially the unavoidable differences between them, occasioned solely by their different poetical measures, which yet do not affect the coincidences.

INITIAL WORDS.

In the longer Hymn of Hilary is the same succession of *initial words* as exists in his hymn to his daughter. These instances of *initial repetitions* in the *Metrum in Genesis* are frequent. They stand below.

Primus apex rerum. Primus sator omnia condens.

Nulla fides. Nulla veritas.

Nec species. Nec forma foret.

Sunt juga. Sunt plaustra.

Qui mare. Qui terras. Quique altum cælum.

Hinc doctrina venit terris. Hinc denique cunctis concilium agricolis.

Tum primum. Tum primum. Tum grando.

Tum venturi. Tum populus. Tum purior. Tum regis. Tum vera.

Hinc datur. Hinc loquimur. Hinc sidera. Hinc artes. Hinc animæ. Hinc honestum.

The coincidences between the poems of Hilary and the *Te Deum* in the initial pronouns, Tu, Te, Tibi, Tuus, are of special importance as indications of a common origin.

In the Poem to Abra.

Tu verus mandi lucifer. Tuoque plena spirita. Tuis vivamus legibus.

Metrum in Genesis.

Tu vero omnipotens. Tu capitis primique caput. Tu fontis origo.

Tibi multa Deus nascenti contulit. Te Pater variis armant. Te non noxia terræ decipiant vitia.

Tua maxima dona.

Here in Hilary's two poems of two hundred and forty lines there are ten initial pronouns.

In the *Te Deum* of thirty lines there are sixteen of these same initial pronouns.

But this exhibition of comparative numbers is defective in not showing the number of times God, in Hilary's two poems, is addressed in other ways than by means of these pronouns. The additional addresses to God, besides the pronouns, are not less than five in the poem to Abra, and twenty-eight in the other poem of Hilary. Thirty-three times in all, in addition to the pronouns, which are ten.

Thus in Hilary's two poems, God is addressed in at least every fifth line.

In the *Te Deum*, God is addressed more frequently than in Hilary's two poems. But the excess of the addresses to God in the *Te Deum* conforms this poem in its nature and structure the more closely and essentially to the poems of Hilary.

With regard to the other instances we have examined, of conformity in the *Te Deum* to the poems of Hilary, the argument for identity of authorship in the three poems, *Abra*, *Metrum*, and *Te Deum*, embodies itself in this simple question, which each student of the subject will answer for himself;

Can these numerous coincidences exist without common origination?

There are coincidences of language in Jerome, Hilary and the *Te Deum*, which assign the authorship of the *Te Deum* to Hilary. Jerome's language we have already heard: *Hilarius Latine eloquentiæ Rhodonus, in Hymnorum carmine, Gallos indociles vocat.* Of *carmen* the original meaning is *song*. According to the testimony of Jerome, therefore, Hilary exhorted the ignorant Gauls by singing hymns.

Hilary himself, in the following sentence of the *Metrum in Genesis* describes his own practice and that of his flock, of praising God in song, *Loquimur canimusque Deum.* The *Te Deum* itself is wholly devoted to one supreme subject, the character and redemptive and saving work of the Trinity. Of this absorbing subject the *Te Deum* speaks and sings continually and in every portion. This incessant work of commemoration and song identifies the Hymn both with the description of Jerome, and with this employment of Hilary and his people, *Loquimur canimusque Deum.*

(To be continued.)

ROMA-PHOBIA---THE BANE OF FOREIGN MISSIONS.

BY THE REV. S. C. PARTRIDGE, SHANGHAI, CHINA,
IN *The Church Eclectic.*

The obstacles in the way of the Church's foreign missionary are many and varied. They may for convenience be divided into three great classes. First, the hindrances that arise from the wide-spread ignorance at home as to the geography, history, climate, religious manners, customs, etc., of the people among which he is called to labor. Second, the difficulties that meet him in the field in the way of language, climate, superstition, conservatism, etc., and third, the obstacles that are thrown in his way by the missions and methods of the Protestant sects. The first two classes have been from the earliest date of our missions the subject of endless letters, articles, addresses and appeals in the various publications of the Church—and in spite of the lessening of the distance between Asia and America, and the enormous increase of facilities for circulating correct information, the ignorance—even among those who are called upon sometimes to administer missionary affairs—is so dense and persistent that we cannot lessen our efforts in this direction for years and years to come. It is only recently, however—I may say *very recently*—that the third class of hindrances to missionary success has in any way whatever been brought to the notice of the Church.

Our force in China has been so small—and the number of sectarians around us so large—that we have, to a greater or less extent, been influenced and prejudiced by their words and actions. In addition to which the old popular idea that on a heathen coast all missionaries unite in peace and harmony to fight a common foe—the wildest dream of some evangelistic enthusiast—has so taken hold of peoples' minds that any attempt to state clearly the Church's position as distinct from and opposed to these wandering preachers of the Gospel, has been hushed up at once, and the loyal priest who was old-fashioned enough to believe that his ordination vows held good for any latitude or longitude, has been branded as a narrow-minded man. The time has come for this state of things to die a speedy, if not an honorable, death. Our American Church must come out now

before the world and show herself either true or false to her Divine commission. She cannot evade the issue—she is here in the enemy's camp—her banners are planted on his walls, she has heard the challenge: "Who are you and why are you here?" and she must answer forthwith and without delay. She comes hither either to build the Chinese branch of the One Holy, Catholic, and Apostolic Church of her Blessed Lord and Saviour, or she comes here to plant a Protestant denomination, and to add one more to the multitude of jarring sects, that now perplex the mind of heathendom and hinder the progress of the Kingdom of Christ. The battle is not to be an easy one, nor can the victory expect to be gained without a long and painful struggle, for friend and foe alike are arrayed against her. Among the first great obstacles that she must encounter and vanquish is the one that heads this article, viz., *Roma-phobia*—the watchword on the banner of every Protestant mission. This is the true link that binds them all in one. However widely apart they may be separated in anything else, however different their theology, however different their attitude to the heathen, the Methodist, Baptist, Presbyterian, Plymouth Brother and Campbellite—all have this one great consentient basis of unity; a profound hatred of Rome and everything Romish, and a sworn determination to fight it and oppose it as they oppose and fight the heathenism that surrounds them.

"The Catholics are coming over in large numbers—let the Protestant missions make great haste, or else we shall have the task of converting a Roman Catholic country instead of a heathen one," such is the latest wail from the Presbyterian Mission in Corea, and it shows their position quite clearly. It is not an intelligent opposition to Rome based upon historical evidence, or anything like an accurate knowledge of what she really is—it is a blind, bigoted, relentless prejudice, which sees nothing good or merciful, or even Christian, in anything she does. She is the scarlet woman of the Apocalypse, and that is enough for them. A Medical Missionary Association has just been formed in China, embracing medical men of every name and creed—except the Romanists. "I join this society," said the venerable president, "only on condition that no Roman Catholic physician has anything to do with it." The tenor of this opposition can perhaps be more clearly seen when I state that in the first issue of the society's magazine there are two articles by professed agnostics, showing that in the eyes of the Protestant missionary the Romanist's God is worse than no God at all! "What is the first thing you tell your audience when you preach to them?" was the question recently addressed to a missionary by a Chinese Mandarin who had granted him an interview. "I tell them, sir," said he, "that we and the Roman Catholics do not worship the same God!" And I can bear personal testimony to the fact that a very common phrase heard in Protestant preaching chapels is "Wo men puh bai tien-chu"—which means, "We do not worship the Heavenly Lord," i. e., the Romanist's God.

There are many terms in ordinary usage which to the Western mind have only a comparative meaning, such, for instance, as "filth," "hypocrisy," "ignorance," "superstition," "conservatism," etc. The full force and significance of words like these never can be appreciated until one has been con-

demned to spend a portion of his life amid Oriental surroundings. I may say that the same thing is true of *Roma-phobia*. The clergy at home are all familiar with the term, and I think they know what it means—many of them have been called upon to meet it in its more unpleasant and even bitter aspects—but I claim, without any fear of contradiction, that nowhere on earth to-day does it have the force and sway that it does on the coast of Asia, and nowhere can it so completely and effectually clog the wheels of the Church's progress. It is literally and strictly the bane of our Foreign Missions. Let me note down, very briefly, some of the most common illustrations—I need not go beyond the incidents with which every Asiatic Churchman is familiar.

1. As to nomenclature. The first great difficulty in carrying the Gospel into China, is that in addition to learning a very difficult language, the missionaries have to construct an entirely new phraseology, beginning with the very name for God Himself. The first missionaries to arrive here in recent times were the Jesuits; more than two hundred years ago they came; they came in force, and, I may say, they came prepared to stay and do faithful, thorough work. That their work has been thoroughly done must be the testimony of many unbiased residents in China—indeed the very Protestant opposition is itself a witness to it. What was the first thing they did after their arrival? They studied the language thoroughly and scientifically, and proceeded to construct a Christian vocabulary, weighing carefully the meaning of each Chinese written character, and building upon the native ideas, as far as they could do so consistently. As the Chinese language practically never changes from century to century, and as they had over one hundred and fifty years in which to give their vocabulary a thorough trial before the Protestant missionaries arrived, it will be easily understood that they selected the truest and best terms for everything sacred in our holy religion, and that the missionary of to-day must either use the same names, and give them credit for them, or else content himself with something inferior. It goes without saying that the Protestant sects reject the vocabulary in *toto*, and manufacture their own expressions. What is the position of the Church? For the last forty years she has been in the same rank with the denominations, and is only just now beginning to emerge. She has so far adopted three new terms, viz., "God," "Bishop," and "Church," but these are as yet only used by the younger converts—the older ones cling lovingly to the ancient orthodox phraseology. I need not enter into any elaborate discussion as to these terms and their respective merits—the question was simply whether *Roma-phobia* in the Church was strong enough to cause her to reject a name for God which she knew to be the best and most accurate, and to cause her to continue to use a name which was unsatisfactory and liable to a he then interpretation. Be it said to her credit that she has been bold enough to come out and confess that she does worship Tien-chu—the God of the Romanists—and has decided to designate her episcopate by a term which is decidedly higher than the former appellation of "overseer" or "boss." It was slightly degrading to have to use the same term for a bishop in the Church of God that you used for the superintendent of any gang of day-laborers, yet that is where *Roma-phobia*

placed us for fully two-score years! The new term for "Church" is that used in the Prayer Book and the creeds, and is a decided improvement on the old title of "Teaching Assembly." The sacred ministry has other functions than merely those of teaching, though this would be news to many of our brethren in the field.

(To be continued.)

LETTERS TO THE EDITOR.

LAY BAPTISM.

To the Editor of *The Living Church*:

The letter of the Rev. Mr. Kirkus raises an interesting and important question.

When an infant I was baptized by the Rev. Dr. Leonard Bacon, an eminent Congregational divine. I knew him well and have often seen him baptize. He used water with the right form of words, and had the intention of giving the Church's Baptism.

When I came into Anglican Communion in 1859, I submitted the question to the Rev. Dr. Beardsley, late President of the House of Clerical and Lay Deputies, and he decided that I had been duly baptized; and that it would be both improper and unnecessary for me to be re-baptized, even conditionally.

Since then I have read anxiously about every thing, ancient and modern, extant on the subject; and the result has been constantly to confirm my mind in the correctness of his decision. The common consent of both the Greek and Latin Communions is to this effect. Against this we have the authority of the Puritans in the reigns of Elizabeth and James.

The question was discussed exhaustively in the Upper House of the Convocation of Canterbury in 1865, (Bishop Wilberforce being one of the speakers,) and the unanimous decision was that, when proper material and form had been used, even conditional re-baptism would be "iteration," which the Church Catholic has always held to be sacrilege.

J. ANKETELL.

LITURGICAL ENRICHMENT.

To the Editor of *The Living Church*:

One of the greatest blessings the Church now enjoys is the pronounced character belonging to the individual Sundays of the first half of the Christian Year. This is especially the case in Lent, but it ought to be more so. The Gospels of the second and third Sundays are too much mere echoes of the first Sunday. The Roman Gospel for this Sunday is Matt. xvii: 1-9, the account of the Transfiguration. Here is where the commemoration of the Transfiguration properly belongs. It was intended as the preparation for the Crucifixion. As soon as St. Peter made his great confession our Lord began to tell of his death. This was followed by St. Peter's "rebuke" and our Lord's addressing him as Satan, and then the promise: "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom." This was the introduction of the Transfiguration, at which Moses and Elias appeared, "and spake of His decease which He should accomplish at Jerusalem." As the Lord and His three disciples descended the mountain He charged them that they should tell the vision to no man until He was risen from the dead. It is submitted that the second Sunday in Lent is the right time, and the 6th of August the wrong time for the Transfiguration to be commemorated, and that if the account of this event was used for the Gospel for this Sunday it would elevate into the region of the Transfiguration the be-

ginning of the holy season. It would give it a height of spirituality not now possessed.

The Gospel for Palm Sunday in the Eastern Church is, St. John xii: 2-18, the account of our Lord's Triumphal entry into Jerusalem. There is a close connection between Palm Sunday and Easter in our Lord's life. They were days of triumph. We connect Palm Sunday and Good Friday, and in so doing, do violence to the Christian Year. Palm Sunday and Easter, with Good Friday between, are like the heights on either side of the Jordan, with the river typical of death flowing between. *Discemori!* There should be an element of triumph in the death of the Christian, and practically that is the proper teaching of Palm Sunday, and the Gospel of the Triumphal Entry.

WILLIAM C. POPE.

St. Paul, Minn.

"THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS."

To the Editor of *The Living Church*:

Your correspondent "J. A. B." would seem to be over hasty in his condemnation of the ordinary punctuation of our Prayer Books (whether published in New York or in Massachusetts) which in the Apostles' Creed place only a comma between the clauses "the Holy Catholic Church" and "the Communion of Saints." With respect to both (a) *Authority* and to (b) *Reason*, I suspect that the printers are correct and their critic in error.

(a) The comma only, is (I believe) the reading of the Standard American Book. English Prayer Books generally have the semi-colon, and very likely the English Sealed Book, to which I have not an opportunity of referring as I write. But a comparison of the Creed as printed in the English and American Books will at once show that the punctuation is much more careful and according to principle in the latter than in the former. The English pointing seems to have had musical recitation chiefly in view; the American punctuation carefully marks the "different articles of the Creed, and uses a lesser point for merely subordinate clauses of the same article. In the "Book Annexed" an attempt seems to have been made to combine these two objects, by the use of a colon between articles, and a comma or semi-colon according to the needed pause between subordinate clauses. (b) The clause "The Communion of Saints" is, as is well known, of later introduction into the Creed. (See the opening of ch. ii, on Art. IX. in Bishop Pearson on the Creed,) and it brings before us no new object of faith, but another view and aspect of that in which we have already professed our belief—"the Holy Catholic Church." First, we regard the mystical Body of Christ in its collective existence, then, as made up of its individual members, on earth and in Paradise, who all have fellowship one with another by reason of their relation to their common Head and their sharing in his one quickening Spirit.

This surely is not pseudo-Evangelicalism, but the Scriptural and Catholic regard of the holy Church, the mystical Body of Christ, the blessed company of all faithful people.

ARTHUR C. A. HALL.

Peekskill, N. Y., Sept 4, 1887.

To the Editor of *The Living Church*:

In your paper of September 3, you print a letter from J. A. B., (initials for which I have a great respect), on the subject of the punctuation after the clause, "The Holy Catholic Church," in the Apostles' Creed. Allow me to say

that the use of a comma in this place is by no means peculiar to the editions of the Prayer Book published by the New York Society. The books of that society have never differed in that respect from those of other publishers, and I believe its editions made new since 1871, will all be found to contain a semi-colon here, although it may have continued for a time to print from its old plates without alteration. The use of the comma instead of the semi-colon originated with the committee which prepared the Standard Prayer Book of 1844. Some members of that committee conceived the idea of making the marks of punctuation in the Creed perform a new duty, namely that of marking the traditional division of the Creed into twelve articles, according to the number of the Apostles. They therefore introduced the system, which prevailed generally in our Prayer Books between 1844 and 1871, of using the semi-colon or a point of greater significance, at the end of each separate article, and in no other place. The changes which they made in the punctuation before in use in American Prayer Books were the substitution of a semi-colon for a comma after the clauses, "Born of the Virgin Mary," and "was crucified, dead, and buried," and of a comma for a semi-colon after "He descended into Hell," and "the Holy Catholic Church." The standard of 1871 restores the semi-colon in the last place only; I cannot but wish it had been restored in both.

Perhaps it may interest some of your readers to see the result of a comparison which I have made, of such Prayer Books as I have at hand, in this matter of the punctuation of the Creed.

In the first Book of Edward VI. (I use Parker's re-print, 1883), the only stops are the comma and the period. The period is used wherever we now use the period, colon or semi-colon, except that the point after buried is a comma; the period is also used after, "He descended into hell."

In Baskett, King's Printer's, edition 1724, the semi-colon is used after "descended into hell," and "sitteth at the right hand," and wherever we now use it in the third paragraph except after the word "body." In all other places where we now use a semi-colon a comma is used. With this book agree all the English books that I have of this century, Eyre and Strahan, 1824, (printed by Corral), and several books of the present reign, of the London, Oxford, and Cambridge presses.

Baskett's edition of 1760, agrees with the preceding except in using a semi-colon after "Lord," "buried," and "dead." With this agree the following American books: Sword's 1813 and 1827, and the Female P. E. Prayer Book Society of Pennsylvania's (Standard Edition,) 1839.

I have already mentioned the changes made in 1844 and 1871. I may add that the compilers of "the Book Annexed" seem to have devised another change, which is, to substitute a colon for the semi-colon wherever the latter is used in the standard of 1844, leaving the semi-colon only after the word "Church."

LAICKE.

New York, Sept. 5, 1887.

"LOOK OUT FOR YOUR PRAYER BOOKS."

To the Editor of *The Living Church*:

In reading the communication, with the caption given above, in THE LIVING CHURCH of Sept. 3d, memory carried me back to the days, long ago, when I was a candidate for Holy Orders, and had the privilege of attending the sessions of the General Convention of 1844, in St. Andrew's church,

Philadelphia. I well remember the discussion of the report of the committee on the standard edition of the Prayer Book, and that special reference was made to the substitution of a comma for the semi-colon between the words "Holy Catholic Church" and "the Communion of Saints." This alteration attracted my attention at the time, and I listened with much interest to the few words which were spoken about it. The edition recommended by the committee and adopted or set forth by the convention was the "royal octavo edition, electrotyped and printed by H. W. Hewet, of New York." A copy of that edition issued by the New York Bible and Common Prayer Book Society, in 1844, is now before me. The committee speak thus in their report: "This edition which they have sought to render perfectly accurate." A vote of thanks was given to Drs. Coit and Wainwright for their most valuable assistance in the work. The report was signed by Wm. Meade, L. S. Ives, Alfred Lee, Wm. Cooper Mead, Henry Anthony, and T. W. Coit. By referring to the report of the committee made to the convention in 1871, twenty-seven years after the action mentioned above, we find these words: "In the new standard edition, the semi-colon is substituted for the comma after the word *Church* in the Apostles' Creed." The signatures to this report are Manton Eastburn, Geo. M. Randall, Alexander Gregg, Benj. I. Haight, M. A. De Wolfe Howe.

It would seem, therefore, that the standard edition of the Book of Common Prayer from 1844 to 1871 had a comma, and not a semi-colon, after the word "Church" in the Apostles' Creed. This fact may account for J. A. B. finding the comma in the Book printed by the New York Bible and Common Prayer Book Society. D. H.

Prov. R. I., Sept. 7th, 1887.

THE SCIENCE OF SILENCE.

I have read somewhere the following arrangement for avoiding family quarrels:

"You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed between themselves that whenever he came home a little contrary and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question; by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossips" complain of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, which, when he brawled, she should hold still in her mouth. She did so two or three times with great success, and at length, seeing her neighbor, she thanked her for it, and asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not the water, but her silence which performed the cure.

He who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, how he reproved a certain high priest of Great Diana of the Ephesians, who discoursed of pictures in the artist's studio, with so reckless an audacity of ignorance, that the very lads who were grinding colors could not refrain from giggling, whereupon Zeuxis said to his eloquent friend: "As long as you kept from talking you were the admiration of these boys, who were all wonder at your rich attire and the number of your servants, but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright." Denouncing the rapid verbiage of shallow praters, Carlyle exclaims: "Even Triviality and Imbecility that can sit silent, how respectable are they in comparison!" It was said of one who was taken for a great man so long as he held his peace: "This

man might have been a councillor of State till he spoke; but having spoken, not the beadle of a ward."

Lord Lytton tells the story of a groom married to a rich lady, and in constant trepidation of being ridiculed by the guests in his new home. An Oxford clergyman gave him this advice: "Wear a black coat, and hold your tongue." The groom was soon considered the most gentlemanly person in the country.—*The Quiver for June.*

OPINIONS OF THE PRESS.

The Church Eclectic.

THE NOVA SCOTIA EPISCOPATE.—The election of Bishop Perry to the diocese of Nova Scotia, seems appropriate both as personal honor to our Church historian and a token of identity and inter-communion. Bishop Sullivan was of our clergy list. Though translations are not allowed here as in England, we see nothing to prevent resignation of a see for removal to a foreign country. The question would be on the acceptance of the resignation. The Bishop being in England at the time of the election, there is as yet no announcement of his own intention or desire in the matter.

The Church Times.

THE COLONIAL EPISCOPATE.—It was no penitence for past remissness, no newly awakened zeal for the spread of the Church, which promoted the consecration of a bishop for Nova Scotia in 1787. Had it been so, fresh sees would have followed in quick succession. The truth is that their hand was forced by the consecration of Bishop Seabury as first bishop of the Anglican Church in the United States by the Scottish bishops in 1784. That altered the whole situation, and imported a political danger into the continued refusal of an episcopate to the colonies, which the home government thought to necessitate a change of policy. It is not to any remonstrances made by the English bishops, but to a special political need, that the movement owes its origin.

The Independent.

THE CHINESE CHURCH LEAGUE.—A very grave question would seem to be raised by Bishop Boone's official interposition, as to the policy of the Board of Missions. The Board of Missions is potentially the Protestant Episcopal Church. It is under the direct authority of the General Convention and represents the whole Church. It cannot be denied that the policy of the Church at home is toleration, at the very least, of the Catholic School. The teachings of Messrs. Graves and Partridge would find plenty of support, Episcopal and otherwise. How, then, can the Board of Missions sustain a policy in China that would not be sustained at home?

The Church Eclectic.

We have received a copy of the Constitution and By-Laws of the "Chinese Church League." It has the motto of the old *Gospel Messenger*, "*Pro Christo et Ecclesia.*" It was organized last Whitsun Day. Its object is to promote sound Church teaching among the heathen both by preaching and good Church literature, intercessory prayer and Eucharists, and to awaken more interest at home in foreign missions. There is no secrecy or party spirit, or attempt at controversy. It is a practical, devotional aim. Peace, prayer, and fair dealing is all they wish from those who would not agree with them in all respects. The Faith in its fullness is what they wish to proclaim and practice. Members are residents of China, but associates may be clergy and laity at home as well. Any one examining this manual can but approve its object and join in its excellent forms of intercession.

The Church Year.

THE SUNDAY NIGHT SERVICE.—What a miserable, disheartening thing the Sunday night service often is! What a perfect dead weight upon the heart and brain of the rector! He knows just how it is going to be before he goes to the church, and he prepares his sermon and walks off to his work with the feelings that we suppose must belong to an experienced and intelligent horse, when being harnessed and led to the treadmill. He knows the choir will be there. He is thankful for that, for the singing will go with spirit, if nothing else does.

How he does bless his choir boys, and their faithful trainers! Nothing ever dulls their voices. Their singing of a Sunday night has all the freshness and rest to his wearied spirit that an oasis has to the traveller in a desert. A very desert his church seems to him with a few worshippers scattered about in the pews, and their responses coming hesitatingly to his strained ear. He is afraid all the time it will stop altogether. And then imagine him preaching to that great empty room with a few people as spectators, at least so they seem to him, for, like himself, they are very self-conscious in their loneliness. But imagine the effect of it all upon the stranger, or the occasional church-goer who happens to drop in and sits down in the last pew, appalled at his prominence as one of "the two or three." If he ever goes back again to meet all that cold gloom, it must be from principle. But have the people who attend church in the morning no principle? Even if they think "once is enough to go to church in one day," that is, in plain English, if they don't want to go; still can't they go in the evening to help make the service good and bright, to give the responses some "go," and to give the straggler the idea that there is some life in the Church after all, and encourage him to feel at home by the notion that he is not the only sinner in the house?

CRYING BABIES

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GOOD NATURED, HEALTHY, HEARTY,
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Lactated Food

Babies do not cry if they are satisfied, and they cannot be satisfied if they are not properly nourished by their food, or if it produces irritation of stomach or bowels.

Very many mothers cannot properly nourish their children, and the milk of many mothers produces bad effects in the child because of constitutional disease or weakness.

FOR ALL SUCH CASES THERE IS A REMEDY IN

LACTATED FOOD

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150 MEALS for an infant for \$1.00.
Easily Prepared. At Druggists—25c., 50c., \$1
A valuable pamphlet sent on application.
WELLS, RICHARDSON & CO., Burlington, Vt.

1887-BABIES-1887

To the mother of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using *Lactated Food*, as a substitute for mother's milk. Much valuable information for the mother is given. Give date of birth.

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CHOICE INVESTMENTS !!

If you wish to double your money within a year, now is the time. We still have for sale at a great bargain, a few lots in the thrifty and promising new town of

COAL HARBOR,

beautifully situated on the east bank of the Missouri river, in McLean, the banner county of Dakota, surrounded by the celebrated McLean county coal fields; a 12-foot vein opened and in operation now one mile from Coal Harbor. Two railroads heading for it, and a big boom is anticipated.

TEN PER CENT.

Money loaned on first mortgages, best of security and no expense to lender; basis of loan, one-third valuation. Money invested for non-residents; taxes paid; a general real estate business transacted.

FOR SALE.

Improved farms, choice acre property, ranche etc., in McLean, Burleigh, and Emmons counties; some fine government lands in McLean county; settlers cheerfully located; I also have some A 1 bargains in Bismark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address,
A. J. ENNS,
Bismark, D. T.
Office—Room 19, First National Bank Block.

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HOOD'S SARSAPARILLA

Hood's Sarsaparilla is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science as Alteratives, Blood Purifiers, Diuretics, and Tonics, such as Sarsaparilla, Yellow Dock, Stillingia, Dandelion, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs. A medicine, like anything else, can be fairly judged only by its results. We point with satisfaction to the glorious record Hood's Sarsaparilla has entered for itself upon the hearts of thousands of people in New England who have personally or indirectly been relieved of terrible suffering which all other remedies failed to reach. C. I. HOOD & CO., Apothecaries, Lowell, Mass. Price \$1.00, six for \$5.00. Sold by Druggists and Dealers in Medicines.

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GENERAL CHURCH WORK.

BRASS—WOOD—MARBLE

STAINED GLASS, EMBROIDERY.

Art of Garnishing Churches, - - - \$1.50

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Designers and Manufacturers of

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Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

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ESTIMATES & DESIGNS ON APPLICATION

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METAL WORKER.
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PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.

BLESSED RE DRUGERY—A Sermon. 2c., mailed. Religious and other standard books. Catalogue free. Call or write **CHAS. H. K. ELLIOTT & CO.,** Publishers, 175 DEARBORN ST., CHICAGO.

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Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot fail to injure the fabrics) can be dispensed with by the use of our

WONDERFUL

Soap. It is a Vegetable Oil Soap and contains no rosin, or any material injurious to the skin or the finest fabrics. If your grocer does not keep it, send 12c. to pay postage on sample bar and a large chromo.

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Boned with Featherbone. The best ever made. Ask your dealer for them.

LOOK AT THIS OFFER.

\$2 For Only 50c.

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IN ORDER TO RAPIDLY INCREASE OUR circulation to 50,000 copies, we make this great offer. Johnson's Poultry Book for Pleasure and Profit, price 25c; Kendall's Book, Horse and his diseases, price 25c; \$1.00 worth of Choice Garden Seeds, including Ten Packages of the Best Varieties, and OUR RURAL HOMES One Year 50c. We desire to have our paper reach the homes of all interested farmers and make this great offer now. Address,
OUR RURAL HOMES,
Sturgis, Mich.

Horsford's Acid Phosphate.
In Sleeplessness.

Dr. E. L. H. Barry, Jerseyville, Ill., says: "I used it in a case of sleeplessness, and it acted like a charm."

Harvest Excursions

via Missouri Pacific Ry., Sept. 20th, and Oct. 11th to Le Roy, Baxter Springs, Parsons and all points in Kansas; to all points in Arkansas and Texas. Half rates. Tickets good 30 days. Address Jno. E. Ennis, 199 Clark St., Chicago.

In General Debility, Emaciation,

Consumption and Wasting in Children. Scott's Emulsion is a most valuable food and medicine, it creates an appetite, strengthens the nervous system and builds up the body. "Have been highly pleased with it in Consumption, Scrofula, and Wasting Diseases, Bronchitis and Throat Troubles."—A. Jones, M.D., Cornersville, Tenn.

Excursion to Kearney, Nebraska.

Attention is called to the handsome advertisement of excursions to and public sale of city property October 14 and 15 at Kearney, Nebraska. In another column. Excursions will be run to that point starting October 10 and 11, on all roads from all points west of the Ohio river. Kearney has just completed the development of her remarkable water power. She is the "Minneapolis of Nebraska," and must rapidly take rank as a great Western manufacturing centre. Parties interested should address Mr. H. G. Wiley, secretary and general manager of the Kearney Land and Investment Company, Kearney, Nebraska, for full information. This company is composed of the leading and best men in the city and is entirely trustworthy.

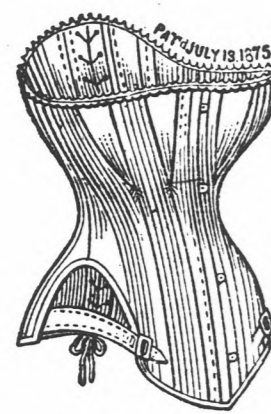
"Don't wake me until broad daylight, Porter!" The above expression is now heard every night on the new and elegant Pullman Buffet Sleepers running via the Monon Route between Chicago and Indianapolis. The "Night Express" makes fast time between the above points, but you may take your berth at 8.00 p.m., and wrap in the drapery of your couch about you, sink down to pleasant dreams—until morning.

"Go Heal Thyself!"

"Old Pluto" and "Proserpine" are two of the most wonderful medical Springs on the Continent. They are located on the Orleans, West Baden and French Lick branch of the Monon Route (L. N. A. & C. Ry.) about 48 miles north of Louisville, Ky., and in the midst of delightful scenery, and interesting historical locality. There are two groups of Springs, one at West Baden, and one at French Lick, Ind. The waters of these springs are making miraculous cures even in the severest cases of Bright's Disease, Scrofula, and Rheumatism. Send your name and address, enclosing 2 cents in postage, to E. O. McCormick, Gen'l Pass. Agt. Monon Route, Adams Exp. Bldg., Chicago, who will send you an elegantly illustrated book giving complete analysis and full particulars of these life-giving waters.

One of the most satisfactory and valuable articles for a lady's toilet on the market is "Viola Cream," the advertisement of which appears in this paper. Thousands of ladies are using it daily. The firm has a large force constantly employed in manufacturing and shipping large quantities of this preparation, which certainly goes to show there must be some merit in it.

The Monon Route (L. N. A. & C. Ry.) have placed on sale a 2,000 mile book at rate of 2c per mile.



ASK FOR THE Duplex!

No bones over hip to break. Quickly and perfectly adjusted to the form.

Double Bone! Double Steel! Double Seam! **WARRANTED.** SOLD EVERYWHERE.

Sample Duplex Corset by mail, post-paid, for ONE DOLLAR. Bortree Mfg. Co., Jackson, Mich.

MASON & HAMLIN

ORGANS. The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

PIANOS. Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANO CO.

154 Tremont St., Boston. 46 E. 14th St (Union Sq.), N. Y. 149 Wabash Av., Chicago

\$250 EVERY MONTH 1,000 LIVE AGENTS WANTED at once. Our Agents Outfit, a beautiful SATIN-LINED CASKET OF SILVERWARE, sent free. Write for it. Address WALLINGFORD SILVER CO., Wallingford, Conn.

HINTS FOR HOUSEWIVES.

LOST, one golden minute, ornamented with sixty diamond seconds. No reward is offered for its recovery, as it is believed to be lost forever.

LIVONIAN SOUP.—Mince, blanch, and drain some carrots, turnips, parsley, leeks, and onions. Warm in butter, add two handfuls of washed rice, moisten with the necessary quantity of stock, and boil; when done strain, stir in some boiled cream and yolk of egg, warm the soup and pour into a tureen on to sippets of fried bread.

SMALL immature egg-plants may be pickled whole like cucumbers, or grated, salted overnight, and drained the next day, mixed with one-fourth their quantity of chopped onion or grated horseradish, and highly seasoned with mustard and celery seed, black and red pepper, and then entirely covered with cold vinegar, and kept in a cold place.

CHILI is an excellent table sauce made from tomatoes. Scald ripe, sound tomatoes, peel, and weigh them; to every five pounds allow one pound of peeled and sliced onions, five ounces of chopped fresh red peppers weighed after the seeds are taken out, a quarter of a pound of brown sugar, two ounces of salt, and a pint of vinegar; boil all these ingredients slowly in a porcelain-lined kettle until they are as thick as jam; then cool the chili, and bottle it airtight. Sugar and spice may be added at discretion.

TO CLEAN WHITE PLUMES.—Lay the soiled plume on a large plate, and pour over it about three tablespoonfuls of gasoline; then with a clean tooth-brush brush thoroughly, working from the stem to the tip. Press out with the fingers any extra liquid remaining in the plume, and shake in the open air until dry. If the plume is very much soiled, it may be necessary to repeat the process, using fresh gasoline. Never work with gasoline in a room where there is any fire.

TO MAKE PRETTY AND INEXPENSIVE PICTURE FRAMES.—Take autumn leaves and press them with a warm iron. Then take a piece of pasteboard an inch larger all round than the picture you are to frame, have a bottle of prepared glue, paste the picture on the pasteboard, (be sure to have it even,) then paste the leaves on the frame. You must lap them over each other, in order to cover all the pasteboard. When covered, varnish the leaves, and it is done. It will be pretty to hang in a sleeping room, or sitting room where there is a scarcity of pictures.

TO POLISH SEA SHELLS.—Rough sea shells can be polished smoothly by first rubbing them down with a file, then with emery paper, and finishing off with rotten-stone or tripoli. Some shells, when polished, have a very beautiful appearance; but those which possess the most variegated hues and glossy surface are found so in their natural state. Many shells naturally possess so fine a polish that no preparation is considered necessary for placing them in the cabinet. In general, however, it happens that when shells become dry, they lose much of their natural lustre. This may be very easily restored by washing them with a little water in which a small portion of gum arabic has been dissolved, or with the white of an egg. This is the simplest of those processes which are employed, and is used not only by the mere collector, but by the scientific arranger. There are many shells of a very plain appearance on the outside, by reason of a dull epidermis or skin, with which they are covered. This is removed by steeping the shells in warm water, and then rubbing it off with a brush. When this is done, the labor and care, though great, have a reward proportionate.

HANDSOME CROCHET RICK-RACK TRIMMING.—Use No. 17 rick-rack braid with a hole in the points, spool cotton No. 20, and a fine steel hook.

1st row. Put the hook in 4th point of braid, draw the thread through, chain 2, and put 1 double crochet in each of the next 16 points, making 17 points in all. Turn.

2d row. Chain 1, 1 double crochet in first loop made by chain 2, chain 1, and put 1 double crochet in each of the loops. Turn.

3d row. 1 double crochet in each loop through the row; then take the hook out of the stitch, put it through the first stitch of the row, draw the stitch you dropped, through the stitch on the hook to join the wheel; make a chain of 9, and single crochet the 3d point from the end of the braid where the work is begun, with the point opposite; chain 2, single crochet the second point with the one opposite, chain 2, single crochet the first point with the one opposite, make a chain of 16, put 1 single crochet in the 5th point on the outside edge of wheel, which comes opposite the 2d loop in first row, chain 2, and put 1 double crochet in the next 16 points of braid, making 17 in all. Turn, and repeat from the 2d row. The chain of 9 and 16 must come on the same side of work, for the wrong side. There is no need to turn the work after finishing the 2d wheel.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, ach, bad breath, bad taste in the mouth, low spirits, general prostration. **BULL'S SARSAPARILLA** by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

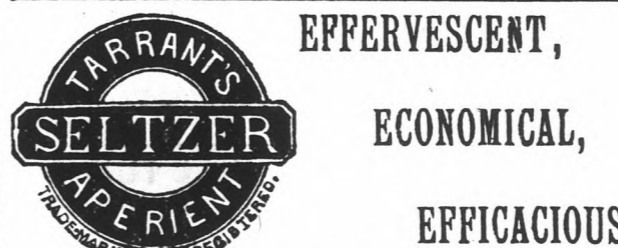
Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. **BULL'S SARSAPARILLA** will remove the poison, supply the acids and relieve the pains.

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. **BULL'S SARSAPARILLA**, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not properly perform this matter is retained and poisons the blood, causing pain in the back and loins, flushes of heat, &c. **BULL'S SARSAPARILLA** acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of **BULL'S SARSAPARILLA** the great blood solvent.

FOR SALE BY ALL DRUGGISTS. \$1 PER BOTTLE OR SIX BOTTLES FOR \$5.



Beware of Indigestion's pain And Constipation's cruel reign; For often in their wake proceed The sable pall and mourner's weed; Then check these troubles ere an hour, In **TARRANT'S SELTZER** lies the power.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

Military Works. By HUGH T. REED, U.S.A. LATEST EDITIONS. Infantry Tactics, Illustrated, Paper, \$.50 Science and Tactics, " Leather, 3.00 Artillery Tactics, " Paper... .50 Signal Tactics, " .50 Broom Tactics (for Ladies) " .25 Orders filled for Crown Fountain Pens, 2.50

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DIRECT FROM FACTORY THE WEAVER ORGAN, YORK, PA.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL PARIS EXPOSITION 1878. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

HYMNS & TUNES FOR THE CHILDREN OF THE CHURCH

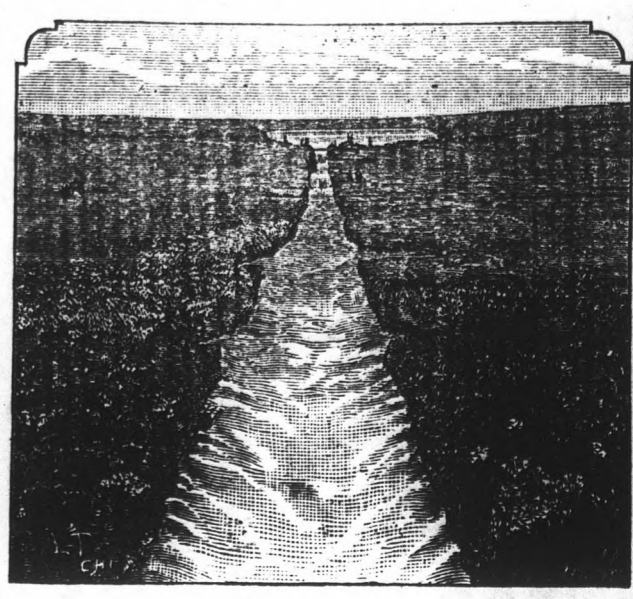
A new Hymnal. Endorsed by all who have seen it. Send for sample copy. Music and Words. Words only. Single copy, postpaid, .50 Single copy, postpaid, .25 Per hundred, 10.00 Per hundred, \$20.00 JNO. R. BUE, Jr. Publisher, 438, 4th St., Philada

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

RADWAY'S READY RELIEF.

The most certain and safe Pain Remedy. Used according to directions cures the most violent attacks of Colic, Diarrhoea, Dysentery, Cholera Morbus, &c. **DR. RADWAY'S PILLS,** Purely vegetable, mild and reliable. Give strength to the Stomach and enable it to perform its functions: Health and vigor regained by their use, and all symptoms of dyspepsia disappear.

REDUCED Excursion Rates
On All Roads West of the Ohio River.



KEARNEY'S WATER POWER. (Engraved from Photograph taken July, 1887.)

TO KEARNEY, Nebraska,
("The Minneapolis of Nebraska.")

TO ATTEND THE **Great Auction Sale** Of City Property. On October 14 and 15, 1887.

KEARNEY is 15 years old. It is 200 miles west of Omaha, on the Platte River, at the junction of the Union Pacific R. R. and the B. & M. R. R. (Burlington system.) In near prospect are the Missouri Pacific, the Rock Island and the Atchison & Topeka systems. It has 7,000 population. Till this year its growth has been that of a typical, pushing Western city. This year its progress is phenomenally rapid. After four years' toil, and the outlay of over \$100,000 of public and private funds, its water power has been magnificently developed, conveying the waters of the Platte River over a dam with 70 feet fall, conveniently near the heart of the city. Turbine water wheels are being put in, and all arrangements are about completed for supplying mills and factories of all sorts with practically unlimited water power, at trifling expense.

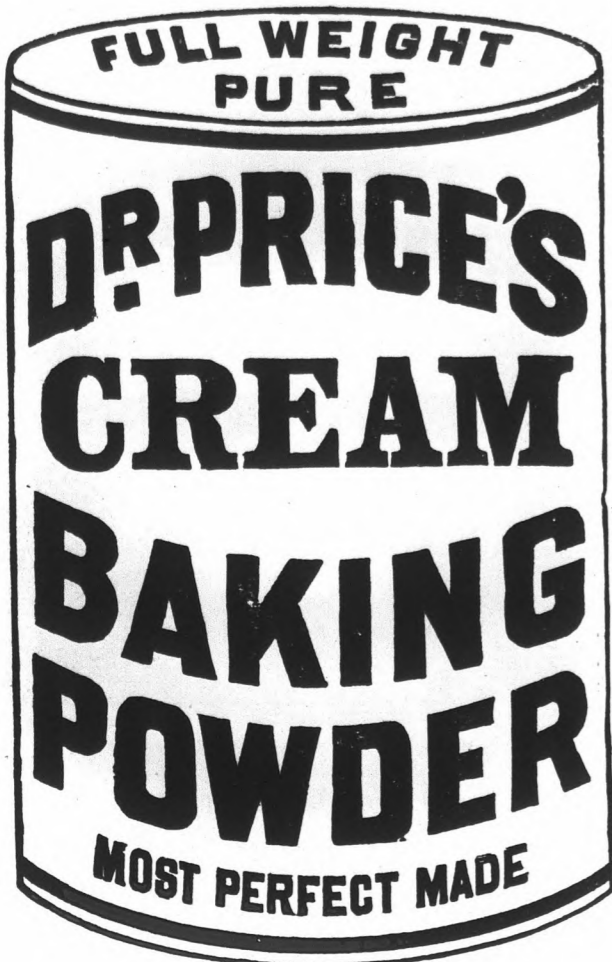
City Real Estate has doubled and quadrupled in value in a few months, and advances rapidly every month. To protect the public against extortion, and to encourage outside capitalists, investors and manufacturers to visit Kearney, THE KEARNEY LAND AND INVESTMENT COMPANY, composed of men whose large local business interests lie in promoting a rapid development of the city, purchased a large body of land in the heart of the city, have arranged excursions at reduced rates on all roads, and on October 14th and 15th, 1887, will conduct a public sale, when nearly 600 business and residence lots, and factory sites, among the choicest the city affords will be sold under the hammer for whatever they may bring, on very easy terms. This property must double in value in a few months. Kearney will be a manufacturing and wholesale centre of 50,000 to 100,000 population in a very few years. No other point, in hundreds of miles in any direction, has equal facilities for great growth. Is in the midst of a wonderfully rich farming country, where lands are still very cheap. COME TO KEARNEY. Remember, excursion reduced rate 30 day tickets will be sold on all roads west of the Ohio River. Arrange your Western excursion trip so you can be with us at Kearney, October 14th and 15th, at our great sale. Please write for fuller information our illustrated descriptive circular, "All About Kearney," gladly sent free. Address: H. G. WILEY, Sec'y and Gen'l Manager, Kearney Land and Investment Co., Kearney, Neb.

Land Kansas, Land Minnesota, Land Iowa.

PRAIRIE LAND in all three States of unparalleled fertility, and near railway stations. **TIMBER LAND** in Minnesota, around beautiful lakes. **IMPROVED FARMS** in Iowa and Minnesota, with good buildings. **EASY TERMS,** clear titles, cheap excursions. Send for circulars, maps, pamphlets, etc. **FREDERIKSEN & CO.,** 181 Washington St., Chicago.

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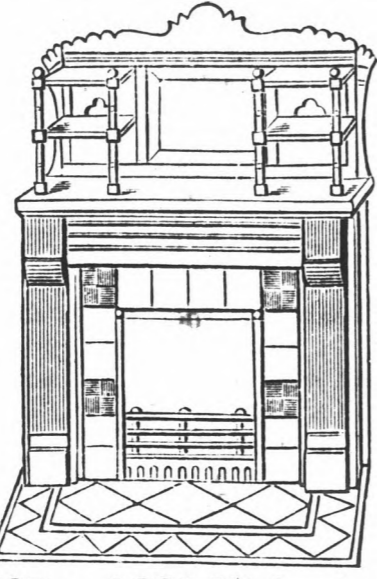
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